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THE
GREEK TESTAMENT.

VOL. IV.

PART II.—THE EPISTLES OF ST. JOHN AND ST. JUDE:
AND THE REVELATION.

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THE

GREEK TESTAMENT:

WITH A CRITICALLY REVISED TEXT: A DIGEST OF
VARIOUS READINGS: MARGINAL REFERENCES TO VERBAL AND
IDIOMATIC USAGE: PROLEGOMENA:
AND A CRITICAL AND EXEGETICAL COMMENTARY.

FOR THE USE OF THEOLOGICAL STUDENTS AND MINISTERS.

BY

HENRY ALFORD, D.D.

DEAN OF CANTERBURY.

IN FOUR VOLUMES.

VOL. IV. PART II.

CONTAINING

THE EPISTLES OF ST. JOHN AND ST. JUDE,
AND THE REVELATION.

Second Edition.

LONDON:

RIVINGTONS, WATERLOO PLACE;
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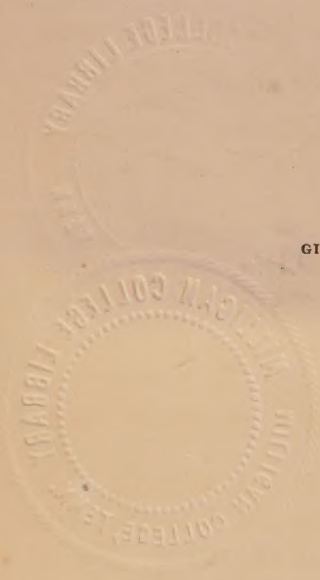
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TO THE

SECOND EDITION.

THIS Second Part of the Fourth Volume is intended to be bound with the First Part. Directions to that effect are given at the end of this Part.

This Second Edition has undergone considerable revision, especially in the Digest of various readings, which has been in many respects made more complete. The recent discovery of the Codex Reuchlinensis, on which Erasmus's text was based, rendered it necessary to insert in the Digest notices of its readings, obtained from the tract of Professor Delitzsch.

The lists of MSS. in the Apparatus Criticus are new, and have been drawn up almost entirely by the Rev. A. W. Grafton, who has personally inspected several of the MSS. See note, Prolegg. p. 271.

To him, and to my other Secretary, the Rev. R. Hake, I am mainly indebted for the revisions, and the new matter, in this Edition.

Deanery, Canterbury,
March, 1862.

CONTENTS OF THE PROLEGOMENA.

CHAPTER V.

1 JOHN.

SECTION	PAGE
I. Its Authorship . . . . .	. 159
II. For what Readers it was written . . . . .	. 165
III. Its Relation to the Gospel of St. John . . . . .	. 168
IV. Time and Place of Writing . . . . .	. 169
V. Contents and Arrangement . . . . .	. 170
VI. Language and Style . . . . .	. 177
VII. Occasion and Object . . . . .	. 180

CHAPTER VI.

2 & 3 JOHN.

I. Authorship . . . . .	. 181
II. For what Readers written . . . . .	. 184
III. Time and Place of Writing . . . . .	. 187

CHAPTER VII.

JUDE.

I. Its Authorship . . . . .	. 188
II. Authenticity . . . . .	. 190
III. For what Readers and with what Object written . . . . .	. 192
IV. Time and Place of Writing . . . . .	. 193
V. On the Apocryphal Writings apparently referred to in this Epistle . . . . .	. 194

CHAPTER VIII.

REVELATION.

SECTION	PAGE
I. Authorship, and Canonicity	198
II. Place and Time of Writing	230
III. To whom addressed	236
IV. Object and Contents	241
V. Systems of Interpretation	245

CHAPTER IX.

APPARATUS CRITICUS.

I. Manuscripts referred to in this Volume	260
II. Ancient Versions referred to	275
III. Fathers and ancient Writers cited in the Digest	277
IV. List and Specification of Editions of other Books quoted, referred to, or made use of in this Volume	280

CHAPTER V.

1 JOHN.

SECTION I.

ITS AUTHORSHIP.

1. THE internal testimony furnished by this Epistle to its Author being the same with the Author of the fourth Gospel is, it may well be thought, incontrovertible. To maintain a diversity of Authorship would betray the very perverseness and exaggeration of that school of criticism which refuses to believe, be evidence never so strong.

2. It will be well however not to assume this identity, but to proceed in the same way as we have done with the other books of the New Testament, establishing the Authorship by external ecclesiastical testimony.

Polycarp, ad Philipp. c. 7, writes : *πᾶς γὰρ ὁς ἂν μὴ ὁμολογῇ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστιν*. Seeing that this contains a plain allusion to 1 John iv. 3, and that Polycarp was the disciple of St. John, it has ever been regarded as an indirect testimony to the genuineness, and so to the Authorship of our Epistle. Lücke, in his *Einleitung*, p. 3 f., has dealt with and defended this testimony of Polycarp.

3. It is said of Papias by Eusebius, H. E. iii. 39, *κέχρηται δ' ὁ αὐτὸς μαρτυρίαις ἀπὸ τῆς Ἰωάννου προτέρας ἐπιστολῆς, καὶ τῆς Πέτρου ὁμοίως*. And be it remembered that Irenæus says of Papias that he was *Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δ' ἑταῖρος*.

4. Irenæus frequently quotes this Epistle, as Eusebius asserts of him, H. E. v. 8. In his work against heresies, iii. 16. 5, after citing John xx. 31, with "*quemadmodum Joannes Domini discipulus confirmat dicens*," he proceeds "*propter quod et in Epistola sua sic testificatus est nobis: Filioli, novissima hora est*" &c. 1 John ii. 18 ff. In iii. 16. 7, he says, "*quos et Dominus nobis cavere prædixit, et discipulus ejus Johannes in prædicta epistola fugere nos præcepit dicens Multi seductores exierunt &c.*" (2 John 7, 8: so that "*in prædicta epistola*" seems to be a lapse of memory): *et rursus in epistola ait Multi pseudoprophetae exierunt*," &c. (1 John iv. 1—3.)

In this last quotation it is, that Irenæus supports the remarkable reading *ὁ λύει τὸν Ἰησοῦν*, "*qui solvit Jesum*."

And just after, he proceeds, *διὸ πάλιν ἐν τῇ ἐπιστολῇ φησί Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς χριστός, ἐκ τοῦ θεοῦ γεγένηται*, 1 John v. 1.

5. Clement of Alexandria repeatedly refers to our Epistle as written

by St. John. Thus in his Strom., ii. 66, p. 464 Potter, φαίνεται δὲ καὶ Ἰωάννης ἐν τῇ μείζονι ἐπιστολῇ τὰς διαφορὰς τῶν ἁμαρτιῶν ἐκδιδάσκων ἐν τοῦτοις· ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα, κ.τ.λ., 1 John v. 16.

In Strom. iii. 32, p. 525 Potter, he quotes 1 John i. 6 f. with φησὶν ὁ Ἰωάννης ἐν τῇ ἐπιστολῇ. In iii. 42, p. 530, 1 John iii. 3, with φησὶν only. In iv. 102, p. 608; 1 John iii. 18, 19, iv. 16, 18, v. 3, with Ἰωάννης, τελείους εἶναι διδάσκων . . .

6. Tertullian, adv. Marcion. v. 16: "ut Johannes apostolus, qui jam antichristos dicit processisse in mundum, præcursores antichristi spiritus, negantes Christum in carne venisse et solventes Jesum . . ." (1 John iv. 1 ff.)

Adv. Praxean. c. 15: "Quod vidimus, inquit Johannes, quod audivimus," &c. (1 John i. 1.)

Ib. c. 28: "Joannes autem etiam mendacem notat eum qui negaverit Jesum esse Christum, contra de Deo natum omnem qui crediderit Jesum esse Christum (1 John ii. 22, iv. 2 f., v. 1): propter quod et hortatur ut credamus nomini filii ejus Jesu Christi, ut scilicet communio sit nobis cum Patre et filio ejus Jesu Christo" (1 John i. 7).

See also contr. Gnosticos, 12: and other places, in the indices.

7. Cyprian in Ep. 28 (24) writes: "Et Joannes apostolus mandati memor in epistola sua postmodum ponit: In hoc, inquit, intelligimus quia cognovimus eum, si præcepta ejus custodiamus" &c. (1 John ii. 3, 4.)

And de orat. dom. v., "in epistola sua Joannes quoque ad faciendam Dei voluntatem hortatur et instruit dicens: Nolite diligere mundum" &c. (1 John ii. 15—17.)

Also de opere et eleemos. i.: "iterum in epistola sua Joannes ponat et dicat: Si dixerimus quia peccatum non habemus" &c. (1 John i. 8.)

De bono patientiæ, ii.: "per Christi exempla gradiamur, sicut Joannes apostolus instruit dicens: Qui dicit se in Christo manere, debet quomodo ille ambulavit et ipso ambulare" (1 John ii. 6).

8. Muratori's fragment on the canon states, "Joannis duæ in catholica habentur."

And the same fragment cites 1 John i. 1, 4: "quid ergo mirum, si Joannes tam constanter singula etiam in epistolis suis proferat, dicens in semetipso Quæ vidimus oculis nostris et auribus audivimus et manus nostræ palpaverunt in hæc scripsimus." Cf. Routh, reliq. sacr. i. p. 395.

9. The Epistle is found in the Peschito, whose canon in the catholic Epistles is so short.

10. Origen (in Euseb. vi. 25), beginning the sentence τί δεῖ περὶ τοῦ ἀναπεσόντος λέγειν ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, Ἰωάννου . . . , and proceeding as cited in the Prolegg. to the Apocalypse, § i. par. 12, says,

καταλέλοιπε δὲ καὶ ἐπιστολὴν πάνυ ὀλίγων στίχων· ἔστω δὲ καὶ δευτέραν καὶ τρίτην, ἐπεὶ οὐ πάντες φασὶ γνησίους εἶναι ταύτας· πλὴν οὐκ εἰσὶ στίχων ἀμφοτέραι ἑκατόν. And he continually cites the Epistle as St. John's: e. g., in Ev. Jo. tom. xiii. vol. ii., ed. Lomm. p. 35, ὁ θεὸς ἡμῶν πῦρ καταναλίσκον, παρὰ δὲ τῷ Ἰωάννῃ φῶς· ὁ θεὸς γάρ, φησί, φῶς ἐστὶ καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. Numerous other places may be found in the indices.

11. Dionysius of Alexandria, the scholar of Origen, recognizes the genuineness of the Gospel and Epistle as being written by the Apostle John, by the very form of his argument against the genuineness of the Apocalypse. For (see his reasoning at length in the Prolegomena to the Revelation, § i. par. 48) he tries to prove that it was not written by St. John, on account of its diversity in language and style from the Gospel and Epistle: and distinctly cites the words of our Epistle as those of the Evangelist: ὁ δὲ γε εὐαγγελιστὴς οὐδὲ τῆς καθολικῆς ἐπιστολῆς προέγραψεν αὐτοῦ τὸ ὄνομα, ἀλλὰ ἀπερίττως ἀπ' αὐτοῦ τοῦ μυστηρίου τῆς θείας ἀποκαλύψεως ἤρξατο· ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν.

12. Eusebius, H. E. iii. 24, says, τῶν δὲ Ἰωάννου συγγραμμάτων πρὸς τῷ εὐαγγελίῳ καὶ ἡ προτέρα τῶν ἐπιστολῶν παρά τε τοῖς νῦν καὶ τοῖς ἔτ' ἀρχαίοις ἀναμφίλεκτος ὡμολόγηται. And in iii. 25, having enumerated the four Gospels and Acts and the Epistles of Paul, he says, αἷς ἐξῆς τὴν φερομένην Ἰωάννου προτέραν κυρωτέον.

13. After the time of Eusebius, general consent pronounced the same verdict. We may terminate the series of testimonies with that of Jerome, who in his catalogue of Ecclesiastical writers says of St. John, "Scripsit autem et unam epistolam, cujus exordium est, Quod fuit ab initio &c., quæ ab universis ecclesiasticis et eruditis viris probatur."

14. The first remarkable contradiction to this combination of testimony is found in the writings of Cosmas Indicopleustes, in the sixth century. He ventures to assert¹, that none of the earlier Christian writers who have treated of the canon, makes any mention of the Catholic Epistles as canonical: οὐ γὰρ τῶν ἀποστόλων φασὶν αὐτοὺς οἱ πλείους, ἀλλ' ἑτέρων τινῶν πρεσβυτέρων ἀφελεστέρων. He then proceeds in a somewhat confused way to state that Irenæus does mention 1 Peter and 1 John, as apostolic, ἕτεροι δὲ οὐδὲ αὐτὰς λέγουσιν εἶναι ἀποστόλων, ἀλλὰ τῶν πρεσβυτέρων· πρώτη γὰρ καὶ δευτέρα καὶ τρίτη Ἰωάννου γέγραπται, ὡς δηλον ἐνὸς προσώπου εἶναι τὰς τρεῖς. But it is evident from the chain of testimonies given above, that Cosmas can have been but ill informed on the subject.

15. It is probable that the Alogi mentioned by Epiphanius as reject-

¹ See the passage at length, with Lücke's remarks, in his Einleitung, pp. 5, 6, note.

ing the Gospel and Apocalypse, included the Epistles in this rejection. Still Epiphanius does not assert it; he only says, *τάχα δὲ καὶ τὰς ἐπιστολάς, συνάδουσι γὰρ καὶ αὗται τῷ εὐαγγελίῳ καὶ τῇ ἀποκαλύψει*. Hær. li. c. 34. But their repudiation of the Epistle would be of no account.

16. Its rejection by Marcion is of equally little consequence. He excluded from the canon all the writings of St. John, as not suiting his views.

17. Lücke closes his review of ancient authorities, which I have followed and expanded, by saying, "Incontestably then our Epistle must be numbered among those canonical books which are most strongly upheld by ecclesiastical tradition."

18. But the genuineness of the Epistle rests not, as already observed, on external testimony alone. It must remain an acknowledged fact, until either the Gospel is proved not to be St. John's, or the similarity between the two is shewn to be only apparent. Lücke has well observed, that neither Gospel nor Epistle can be said to be an imitation: both are original, but both the product of the same mind: so that considered only in this point of view, we might well doubt which was written first.

19. However, its genuineness has been controverted in modern times. First we have a rash and characteristic saying of Jos. Scaliger's: "*tres epistolæ Joannis non sunt apostoli Joannis*." The first who deliberately and on assigned grounds took the same side, was S. Gottlieb Lange; who, strange to say, receiving the Gospel and the Apocalypse, yet rejected the Epistle.

20. His argument, as reported by Lücke, is as follows: The entire failure in the Epistle of any individual, personal, and local notices, betrays an author unacquainted with the personal circumstances of the Apostle, and those of the churches where he taught. The close correspondence of the Epistle with the Gospel in thought and expression begets a suspicion that some careful imitator of John wrote the Epistle. Lastly, the Epistle, as compared with the Gospel, shews such evident signs of enfeeblement of spirit by old age, that if it is to be ascribed to John, it must have been written at the extreme end of his life, after the destruction of Jerusalem; whereas, from no allusion being made to that event even in such a passage as ch. ii. 18, the Epistle makes a shew of having been written before it. The only solution in Lange's estimation is that some imitator wrote it, as St. John's, it may be a century after his time.

21. To this Lücke replies that Lange is in fourfold error. For 1, it is not true that the Epistle contains no individual and personal notices. These it is true are rather hinted at and implied than brought to the surface: a characteristic, not only of a catholic epistle as dis-

tinguished from one locally addressed, but also of the style of St. John as distinguished from that of St. Paul. As to the fact, the Writer designates himself by implication as an apostle, and seems to allude to his Gospel in ch. i. 1—4: in ch. ii. 1, 18, he implies an intimate relation between himself and his readers: in ch. ii. 12—14, he distinguishes his readers according to their ages: in ch. ii. 18, 19, iv. 1—3, the false teachers are pointed at in a way which shews that both Writer and readers knew more about them: and the warning, ch. v. 21, has a local character, and reminds the readers of something well known to them.

22. Secondly, it is entirely denied, as above remarked, that there is the slightest trace of slavish imitation. The Epistle is in no respect the work of an imitator of the Gospel. Such a person would have elaborated every point of similarity, and omitted no notice of the personal and local circumstances of the Apostle: would have probably misunderstood and exaggerated St. John's peculiarities of style and thought. All such attempts to put off one man's writing for that of another carry in them the elements of failure as against a searching criticism. But how different is all we find in this Epistle. By how wide a gap is it separated from the writings of Ignatius, Clement, Barnabas, Polycarp. Apparently close as it is upon them in point of time, what a totally different spirit breathes in it. This Epistle written after them, written among them, would be indeed the rarest of exceptional cases—an unimaginable anachronism, a veritable *ὑστερον πρότερον*.

23. Thirdly: it is certainly the strangest criticism, to speak of the weakness of old age in the Epistle. If this could be identified as really being so, it would be the strongest proof of authenticity. For it is altogether inconceivable, that an imitator could have had the power or the purpose to write as John might have written in his old age. But where are the traces of this second childishness? We are told, in the repetitions, in the want of order, in the uniformity. Certainly there is an appearance of tautology in the style: more perhaps than in the Gospel. Erasmus, in the dedication of his paraphrase of St. John's Gospel, characterizes the style of the Gospel as a "*dicendi genus ita velut ansulis ex sese cohærentibus contexens, nonnumquam ex contrariis, nonnumquam ex similibus, nonnumquam ex iisdem subinde repetitis,—ut orationis quodque membrum semper excipiat prius, sic, ut prioris finis initium sit sequentis.*" The same style prevails in the Epistle. It is not however an infirmity of age, but a peculiarity, which might belong to extreme youth just as well.

24. The greater amount of repetition in the Epistle arises from its being more hortatory and tender in character. And it may also be

attributed to its more Hebraistic form, in which it differs from the Grecian and dialectic style of St. Paul: abounding in parallels and apparent arguings in a circle. The epistolary form would account for the want of strict arrangement in order, which would hardly be observed by the youngest any more than by the oldest writer.

25. And the appearance of uniformity, partly accounted for by the oneness of subject and simplicity of spirit, is often produced by want of deep enough exegesis to discover the real differences in passages which seem to express the same. Besides, even granting these marks of old age, what argument would they furnish against the genuineness? St. John was quite old enough at and after the siege of Jerusalem for such to have shewn themselves: so that this objection must be dealt with on other grounds, and does not affect our present question.

26. Fourthly, it is quite a mistake to suppose that if the Epistle was written after the destruction of Jerusalem, that event must necessarily have been intimated in ch. ii. 18. It cannot be proved, nor does it seem likely from the notices of the *παρουσία* in the Gospel, that St. John connected the *ἔσχατη ὥρα* with the destruction of Jerusalem. It does not seem likely that, writing to Christians of Asia Minor, who probably from the first had a wider view of our Lord's prophecy of the end, he should have felt bound to make a corrective allusion to the event, even supposing he himself had once identified it with the time of the end. *They* would not require to be told, why the universal triumph of Christianity had not followed it, seeing they probably never expected it to do so.

27. So that Lange's objections, which I have reported freely from Lücke, as being highly illustrative of the character of the Epistle, certainly do not succeed in impugning the verdict of antiquity, or the evidence furnished by the Epistle itself.

28. The objections brought by Bretschneider, formed on the doctrine of the *logos* and the antidocetic tendency manifest both in the Epistle and the Gospel, and betraying both as works of the second century, have also been shewn by Lücke, Einl. pp. 16—20, to be untenable. The doctrine of the *logos*, though formally enounced by St. John only, is in fact that of St. Paul in Col. i. 15 ff., and that of the author of the Epistle to the Hebrews i. 1 ff., and was unquestionably prepared for Christian use long before, in the Alexandrine Jewish theology. And though Docetism itself may have been the growth of the second century, yet the germs of it, which are opposed in this Epistle, were apparent long before. A groundless assumption of Bretschneider is, that seeing the three Epistles are by the same hand, and the writer of the second and third, where there was no ground for concealing himself, calls himself *ὁ πρῶτος ἐπιστολὴς*,—the first Epistle, where, wishing to be

taken for the Apostle, he does not name himself, is also by John the Presbyter. The answer to which is, that we can by no means consent to the assumption that the so-called Presbyter John was the author of the second and third Epistles: see the Prolegomena to 2 John, § i. 2, 12 ff.

29. The objections brought against our Epistle by the modern Tübingen school are dealt with at considerable length by Düsterdieck, in his *Einleitung*, pp. xxxix—lxxv. It is not my purpose to enter on them here. For mere English readers, it would require an introduction far longer than that which Düsterdieck has devoted to it, at all to enable them to appreciate the nature of those objections and the postulates from which they spring. And when I inform such English readers that the first of those postulates is the denial of a personal God, they will probably not feel that they have lost much by not having the refutation of the objections laid before them. Should any regret it, they may find some of them briefly noticed in Dr. Davidson's Introduction, vol. iii. pp. 454 ff.: and they will there see how feeble and futile they are.

30. Whether then we approach the question of the authorship of this Epistle (and its consequent canonicity) from the side of external testimony, or of internal evidence, we are alike convinced that its claim to have been written by the Evangelist St. John, and to its place in the canon of Scripture, is fully substantiated.

SECTION II.

FOR WHAT READERS IT WAS WRITTEN.

1. This question, in the case of our Epistle, might be very easily and briefly dealt with, were it not for one apparent mistake, which complicates it.

In Augustine's *Quæst. Evang.* ii. 39, we read, "*secundum sententiam hanc etiam illud est quod dictum est a Joanne in epistola ad Parthos;*" and then follows 1 John iii. 2. This appears to be the only place in Augustine's writings where he thus characterizes it. The "*ad Parthos*" has found its way into some of the Benedictine editions in the title of the Tractates on the Epistle: but it seems not to have been originally there. It has been repeated by some of the Latin fathers, e. g. by Vigilius Tapsensis (or Idacius Clarus?) in the 5th century in his treatise against Varimadus the Arian²: by Cassiodorus³: by Bede, who in a prologue to the seven catholic Epistles⁴, says,

² *Magna Bibl. Patrum*, Paris 1644, vol. iv. p. 266.

³ *De institut. divin. Script.* c. 14.

⁴ In *Cave, Script. eccles. histor. liter.* pp. 179, 296.

“multi scriptorum ecclesiasticorum, in quibus est Athanasius, Alexandrinæ ecclesiæ præsul, primam ejus (Joannis) epistolam scriptam ad Parthos esse testantur.” These two latter notices involve the matter in more obscurity still. For Cassiodorus thus designates not only the first, but also the second and third Epistles; and, seeing that no Greek writer ever seems to give this title, it is hardly conceivable that the statement of Bede regarding Athanasius can be correct. Düsterdieck suspects, and apparently with reason, that the prologue cannot be from Bede’s own hand, seeing that he so uniformly keeps to Augustine.

2. Some, but very few writers, have assumed as a fact that the Epistle was really written to the Parthians. Paulus and Baur made use of it to impugn the apostolicity of the Epistle. Grotius, who was followed by Hammond, and partially by Michaelis and Baumgarten-Crusius, gives a curious reason, in connexion with this idea, for the omission of all address and personal notices: “vocata olim fuit epistola ad Parthos, i. e. ad Judæos Christum professos, qui non sub Romanorum, sed sub Parthorum vivebant imperio in locis trans Euphratem, ubi ingens erat Judæorum multitudo, ut Neardæ, Nisibi et aliis in locis.—Et hanc causam puto cur hæc epistola neque in fronte nomen titulumque Apostoli, neque in fine salutationes apostolici moris contineat, quia nimirum in terras hostiles Romanis hæc epistola per mercatores Ephesios mittebatur, multumque nocere Christianis poterat, si deprehensum fuisset hoc, quanquam innocens, litterarum commercium.” This is absurd enough, especially as the Epistle is evidently not addressed to Jews at all as such, but mainly to Gentile readers: see below, par. 5. And ecclesiastical tradition knows of no mission of St. John to the Parthians, St. Thomas being supposed to have carried the Gospel to them.

3. This being so, it would appear, as hinted before, that the supposed address “ad Parthos” rests upon some mistake. But if so, on what mistake? A conjecture is quoted from Serrarius that in the original text of Augustine it stood “ad Pathmios:” another from Semler, that “adapertius” is the reading, Augustine wishing to contrast St. John’s writings with those of St. Paul, as the plainer and more explicit of the two⁵. A more probable conjecture has been, that the word *παρθένος* has some concern in the mistake: not however in the manner supposed by Whiston⁶, that the original address was *πρὸς παρθένους*, i. e. to “young Christians yet uncorrupted both as to fleshly and spiritual fornication.”

⁵ Other conjectures have derived it from ‘*ad sparsos*,’—‘*ad pantas*.’ “*Ad Spartos*” is asserted by Scholz (*biblische-kritische Reise*, p. 67) to be found in many Latin mss, but Lücke doubts this.

⁶ Comm. on the 3 catholic Epp. of St. John, Lond. 1719, p. 6: cited by Lücke and Düsterdieck.

Hug supposes that the *πρὸς πάρθους* came from a superscription of the second Epistle, found in the cursive mss 89 (Cent. xi.) and 30 (Cent. xiii.) of Griesbach, and alluded to by Clem. Alex., in a fragment of his *Adumbrations* on 2 John, ed. Potter, p. 1011, “*secunda Joannis epistola, quæ ad virgines scripta, simplicissima est.*” And this is very possible. Another supposition is that of Gieseler, *Kirchengeschichte*, i. p. 139, that it has arisen out of the circumstance of the name *παρθένος* being given to the Apostle himself. This name certainly occurs in a superscription of the Apocalypse cited by Lücke from ms 30 of Griesbach (Cent. xii.) *τοῦ ἁγίου ἐνδοξοτάτου ἀποστόλου καὶ εὐαγγελιστοῦ παρθένου ἡγαπημένου ἐπιστηθίου Ἰωάννου θεολόγου*. Lücke gives various other notices, from which it appears that this character was attributed to St. John⁷.

4. At all events we may fairly assume, that the Epistle was not written to the Parthians. Nor is there more probability in the notion of Benson that it was addressed to the Jewish Christians in Judæa and Galilee, who had seen the Lord in the flesh: nor in that of Lightfoot, who sends it to the church at Corinth, supposing the Gaius to whom the third Epistle is addressed, identical with him of Acts xix. 29; 1 Cor. i. 14, and the *ἔγραψα* of 3 John 9 to refer to this first Epistle.

5. Setting aside these, and falling back on the general opinion, we believe the Epistle to have been written not to any one church, but to a cycle of churches, mainly consisting of Gentile converts. This last seems shewn by the warning of ch. v. 21, combined with the circumstance that so little reference is made to O. T. sayings or history.

6. It evidently also appears, that the Apostle is the spiritual teacher of those to whom he is writing. He knows their circumstances and various advances in the faith: the whole tone is that of their father in the faith. Such a relation, following as we surely must the traces furnished by ancient tradition, can only be found in the case of St. John, by believing the readers to have been members of the churches at and round Ephesus, where he lived and taught.

7. The character of the Epistle is too general to admit a comparison between it and the Ephesian Epistle in the Apocalypse, which some have endeavoured to institute. Our Epistle contains absolutely no materials on which such a comparison can proceed.

⁷ See the (Ps.?) Ignatius, ad Philad. c. 4: Tertullian de monogam. c. 17: Clem. Alex. Orat. de Maria virgine, p. 380.

SECTION III.

ITS RELATION TO THE GOSPEL OF ST. JOHN.

1. As introductory to this enquiry, it will be well to give an account of opinions respecting the *epistolary form* of this canonical book.

2. This was always taken for granted, seeing that definite readers and their circumstances are continually present, and that the second person plural is constantly used⁸;—until Michaelis⁹ maintained that it is rather a treatise, or a book, than a letter; and only so far a letter, as any treatise may be addressed to certain readers, e. g. the Acts to Theophilus. Accordingly, he holds this to be a second part of the Gospel.

3. As Lücke remarks, it is of great importance whether we consider the writing as an Epistle or not. Our decision on this point affects both our estimate of it, and our exposition. Surely, however, the question is not difficult to decide. We may fairly reply to the hypothesis which supposes the Epistle to be a second part of the Gospel, that the Gospel is complete in itself and requires no such supplement; see John xx. 30, 31, where the practical object also of the Gospel is too plainly asserted, for us to suppose this to be its practical sequel.

4. To view it again as a preface and introduction to the Gospel, as Hug, seems not to be borne out by the spirit of either writing. The Gospel requires no such introduction: the Epistle furnishes none such. They do not in a word stand in any external relation to one another, such as is imagined by every one of these hypotheses.

5. Hug fancied he found a trace of the Epistle having once been attached to the Gospel, in the Latin version attached to the Codex Bezae. There, on the back of the leaf on which the Acts of the Apostles begin, the copyist has written the last column of 3 John, with this subscription: “Epistolæ Johannis iii. explicit incipit Actus Apostolorum.” But first, this proves too much, seeing that all three Epistles of St. John are included, and surely Hug does not suppose the second and third Epistles to have been also sequels to the Gospel: and secondly, this very circumstance, the inclusion of all three Epistles, shews the reason of the arrangement, viz. to place together the writings of the same Apostle.

6. The writing then is to be regarded as an Epistle, as it usually has been: and no closer external relation to the Gospel must be sought for.

But, this being premised, a very interesting question follows. The two writings are internally related, in a remarkable manner. Do the phenomena of this relation point out the Gospel, or the Epistle, as having been first written?

⁸ Cf. ch. ii. 1, 7, 13, 14, 18, 28; iii. 18, 21; iv. 1, 7, 11, &c.

⁹ Introd. to N. T., Marsh's transl., vol. iv. p. 400.

7. And to this question there can I think be but one answer. The Epistle again and again assumes, on the part of its readers, an acquaintance with the facts of the Gospel narrative. Lücke well remarks, that "as a rule, the shorter, more concentrated expression of one and the same writer, especially when ideas peculiar to him are concerned, is the *later*, while the more explicit one, which first unfolds and puts in shape the idea, is the *earlier* one." And he finds examples of this in the abbreviated formulæ of ch. i. 1, 2, as compared with John i. 1 ff.; iv. 2, compared with John i. 14.

8. Other considerations connected with this part of our subject will be found treated in the next section.

SECTION IV.

TIME AND PLACE OF WRITING.

1. On both of these, opinions have been much divided: no sure indications being furnished by the Epistle itself. If however we have been right in assigning to it a date subsequent to that of the Gospel, we shall bring that date, by what has been said in the Prolegomena to Vol. I. ch. v. § iv. (where fifteen years, A.D. 70—85, are shewn to have marked the probable limits of the time of the writing of the Gospel), within a time not earlier than perhaps about the middle of the eighth decade of the first century: and extending as late as the traditional age of the Apostle himself.

2. Some have imagined that the Epistle betrays marks of the extreme old age of the writer. But such inferences are very fallacious. Certainly the repeated use of *τεκνία*, more frequently than any other term of endearing address, seems to point to an aged writer: but even this is insecure.

3. Again it has been fancied that the *ἐσχάτη ὥρα ἐστίν* of ch. ii. 18, furnishes a note of time; and must be understood of the approaching destruction of Jerusalem. But as Lücke replies, this expression is used simply in reference to the appearance of antichristian teachers, and the apprehension thence arising that the coming of the Lord was at hand. So that we have no more right to infer a note of time from it, than from similar expressions in St. Paul, e. g. 1 Tim. iv. 1; 2 Tim. iii. 1.

4. As to the place of writing, we are just as much in uncertainty. The Gospel (Vol. I. Prolegg. ch. v. § iv.) is said by Irenæus to have been written at Ephesus. And ancient tradition, if at least represented by the subscriptions to the Epistle, seems to have placed the writing of the Epistle there also. Further, it is impossible to say.

SECTION V.

CONTENTS AND ARRANGEMENT.

1. This Epistle, from its aphoristic and apparently tautological character, is exceedingly difficult to arrange as a continuous contextual whole. Some indeed from this have been induced to believe that there is no such contextual connexion in the Epistle. So Calvin¹, Episcopius², and others. And this seems, up to the beginning of the last century, to have been the prevailing view. About that time, Sebastian Schmid, in his commentary on the Epistle, maintained, but only tentatively and timidly, that there is a logical and contextual arrangement. The same side was taken up with more decision by Oporinus of Göttingen, in a treatise entitled “De constanter tenenda communione cum Patre et Filio ejus Jesu Christo, i. e. Joannis Ep. i. nodis interpretum liberata et luci vere innectæ suæ restituta, Goett. 1741.”

2. But the principal advocate of this view in the last century was Bengel. In his note in the *Gnomon*³ on the famous passage, ch. v. 7, he gives his contextual system of the Epistle, as cited below⁴. It will

¹ “Doctrinam exhortationibus mistam continet. Disserit enim de æterna Christi deitate, simul de incomparabili quam mundo patefactus secum attulit gratia, tum de omnibus in genere beneficiis ac præsertim inestimabilem divinæ adoptionis gratiam commendat atque extollit. Inde sumit exhortandi materiem, et nunc quidem in genere pie et sancte vivendum admonet, nunc de caritate nominatim præcipit. Verum nihil horum continua serie facit. Nam sparsim docendo et exhortando varius est, præsertim vero multus est in urgenda caritate. Alia quoque breviter attingit, ut de cavendis impostoribus, et similia.” Argum. Epist. 1 Joh. vol. vii. p. 107.

² “Modus tractandi arbitrarius est, neque ad artis regulas adstrictus . . . sine rhetorico artificio aut logica accurata methodo institutus.” Lectiones sacre in Ep. Joh. Amst. 1665, ii. p. 173.

³ Vol. ii. p. 568, ed. Steudel. Tübingen and London 1850.

⁴ “Partes sunt tres:

EXORDIUM, c. i. 1—4.

TRACTATIO, c. i. 5—v. 12.

CONCLUSIO, c. v. 13—21.

“In EXORDIO apostolus ab apparitione verbi vitæ constituit auctoritatem prædicationi et scriptioni suæ, et scopum (*iva, ut*, ver. 3) exserte indicat: *exordio* respondet CONCLUSIO, eundem scopum amplius explanans, instituta gnorismatum illorum recapitulans per triplex *novimus*, c. v. 18, 19, 20.

“TRACTATIO habet duas partes, agens

“I. speciatim

a) de communione cum DEO in luce, c. i. 5—10.

β) de communione cum FILIO in luce, c. ii. 1 f. 7 f., subjuncta applicatione propria ad patres, juvenes, puerulos, vv. 13—27. Innectitur hic adhortatio ad *manendum* in eo, c. ii. 28—iii. 24, ut fructus ex *manifestatione* ejus in carne se porrigat ad *manifestationem* gloriosam.

be observed that this arrangement is made in the interest of the disputed verse, and tends to give it an important place in the context of the Epistle. It is moreover highly artificial, and the Trinitarian character, which is made to predominate, is certainly far from the obvious key to the real arrangement, as given us by the Epistle itself⁵.

3. Nearer to our own time, differing arrangements of the Epistle have been proposed, by Lücke, De Wette, and Düsterdieck. I shall take these three in order.

4. Lücke professes to have gained much, in drawing up his arrangement, from the previous labours of Knapp⁶ and Rickli⁷. He holds the proper theme of the Epistle, the object, ground, and binding together of all its doctrinal and practical sayings, to be this proposition: "As the ground and root of all Christian fellowship is, the fellowship which each individual has with the Father and the Son in faith and in love, so this latter necessarily unfolds and exhibits itself in that former, viz. in the fellowship with the brethren." Having laid this down, he divides the Epistle into many sections, all unfolding in various ways this central truth. Thus, e. g., ch. i. 5—ii. 2, speaks of fellowship with God through Jesus Christ. God is light: fellowship with Him is walking in light: all pretence to it without such walking, is falsehood. And striving after such purity is the condition under which only Christian fellowship subsists, and under which the blood of Christ cleanses from sin. For even the Christian state is a striving, and not free from sin, but proceeding ever in more detection and confession of it: which leads not to a compromise with sin, but to its entire annihilation.

5. This may serve for a specimen of Lücke's setting forth of the connexion of the Epistle: in which, as Düsterdieck observes, he does not attempt to grasp the master thoughts which account for the development, but merely follows it step by step. For this, however, Lücke does not deserve the blame which Düsterdieck imputes to him. His is obviously the right way to proceed, though it may not have been carried far enough in his hands: far better than the *a priori* assumption of a Trinitarian arrangement by Bengel. He has well given the

γ) de corroboracione et fructu mansionis illius per SPIRITUM, capite iv. toto, ad quod aditum parat c. iii. v. 24 conferendus ad c. iv. 12.

"II. Per Symperasma sive Congeriem, de Testimonio Patris et Filii et Spiritus, cui fides in Jesum Christum, generatio ex Deo, amor erga Deum et filios ejus, observatio præceptorum, et victoria mundi innititur, c. v. 1—12."

⁵ Bengel's arrangement has been adopted in the main by Sander, in his Commentary on the Epistle.

⁶ Script. var. argum. p. 177 f.

⁷ Johannis erster Brief erklärt und angewendet in Predigten, Luzern 1828.

sequence of thought, *as it stands*: but he has not *accounted for it*. The complete statement of the disposition of the matter of the Epistle must tell us not only *how* the train of thought proceeds, but *why* it thus proceeds.

6. A nearer approximation to this has been made by De Wette⁸. His plan may be thus described. The great design of the Epistle is to confirm the readers in the Christian life as consisting in purity (love) and faith, and to this end to waken and sharpen the moral conscience by reminding them of the great moral axioms of the Gospel, by reminding them also of the inseparableness of morality and faith, to keep them from the influence of those false teachers who denied the reality of the manifestation of Jesus Christ in the flesh, and to convince them of the reality of that manifestation. The Epistle he arranges under 1. An introduction, ch. i. 1—4: 2. Three exhortations; *a*) i. 5—ii. 28, begins with reminding them of the nature of Christian fellowship, as consisting in walking in light, in purity from sin and keeping of God's commandments (i. 5—ii. 11): then proceeds by an earnest address to the readers (ii. 12—14), a warning against the love of the world (ii. 15—17), against false teachers, and an exhortation to keep fast hold of Christ (ii. 18—27), and concludes with a promise of confidence in the day of judgment.

β) He again reminds them of the fundamental moral axioms of the Gospel. The state of a child of God rests on the conditions of righteousness and purity from sin: he who commits sin belongs to the devil. Especially is the distinction made between those who belong to God and those who belong to the devil, by Love and Hate: and therefore must we ever love in deed and in truth (ii. 29—iii. 18). The Apostle adds a promise of confidence towards God and answer to prayer, and exhorts them to add to love, faith in the Son of God (iii. 19—24): which leads him to a second express warning against the false teachers (iv. 1—6).

γ) In this third Exhortation, the Apostle sets out with the simple principle of Love, which, constituting the essence of God Himself, and being revealed in the mission of Christ, is the condition of all adoption into God's family and all confidence towards God (iv. 7—21). But a co-ordinate condition is faith in the Son of God, as including in itself Love, and the keeping of God's commandments, and the strength requisite thereto. And the voucher for this faith is found in the historical facts and testimonies of baptism, of the death of Christ, and of the Holy Spirit, and in eternal life which He gives (v. 1—13). At

⁸ Handbuch, vol. i. ed. Bruckner, Leipz. 1846. The Gospel and Epistles of St. John are treated together.

the conclusion of the exhortation, we have the repeated promise of confidence towards God and the hearing of prayer, in this case intercessory prayer for a sinning brother, yet with a limitation, and a reminding that strictly speaking, Christians may not sin: ending with a warning against idolatry (v. 14—21).

7. To this division Düsterdieck objects, that the terms *exhortation*, *reminding*, &c., are of too superficial a kind to suffice for designating the various portions of the Epistle, and that De Wette is in error in supposing a new train of thought to be begun in ch. iv. 7—21: rather does the leading axiom of ch. ii. 29 proceed through that portion, and in fact even further than that.

8. His own division, which has been in the main followed in my Commentary, is as follows. Regarding, as the others, ch. i. 1—4 as the Introduction, in which the writer lays down the great object of apostolic preaching, asserts of himself full apostolicity, and announces the purpose of his writing,—he makes *two* great divisions of the Epistle: the first, i. 5—ii. 28, the second, ii. 29—v. 5: on which follows the conclusion, v. 6—21.

9. Each of these great divisions, is ruled and pervaded by one master thought, announced clearly in its outset; which we may call its *theme*. These themes are impressed on the readers both by positive and negative unfolding, and by polemical defence against erroneous teachers: and, this being done, each principal portion is concluded with a corresponding promise. And both principal portions tend throughout to throw light on the great subject of the whole, viz. FELLOWSHIP WITH GOD THE FATHER AND THE LORD JESUS CHRIST.

10. The theme of the *first* portion is given ch. i. 5, “*God is Light*, and in Him is no darkness.” Consequently, fellowship with Him, on which depends our joy in Christ (i. 3, 4), belongs only to him who walks in light (i. 6). To walk thus in light as God is light (i. 6 ff., ii. 8 ff.), and to flee from darkness, in which there can be no fellowship with God (ii. 11 ff.), forms the first subject of the Apostle’s Exhortation. To this end, after shewing the relation which this proposition, “*God is light*,” has to us in regard of our fellowship with God and with one another through Jesus Christ (i. 6, 7), he unfolds first *positively* (i. 8—ii. 11) *wherein* our walking in light *consists*: viz. in free recognition and humble confession of our own sinfulness: the knowledge and confession of our own darkness being in fact the first breaking in on us of the light, in which we must walk: viz. fellowship with God through Christ, whose blood is to cleanse us from all our sin.

11. This our walking in light, whose first steps are the recognition, confession, and cleansing of sin, further consists in keeping the commandments of God, which are all summed up in one great command-

ment of *Love* (ii. 3—11). Hence only we know that we know God (ii. 3), that we love Him (ii. 5), that we are and abide in Him (ii. 6), in a word that we have fellowship with Him (cf. i. 3, 5 ff.), when we keep His commandments, when we walk (ii. 6, cf. i. 6) as “He,” i. e. Christ, walked.

12. This summing up of all God’s commands in love by the example of Christ as perfect love (John xiii. 34) brings in the *negative* side of the illustration of the proposition “God is light.” Hate is darkness: is separation from God: is fellowship with the world. So begins then a polemical designation of and warning against the love of and fellowship with the world (ii. 15—17), and against those false teachers (ii. 18—26), who would bring them into this condition: and an exhortation to abide in Christ (ii. 12—28). All this is grounded on the present state and progress of the various classes among them in fellowship with God in Christ (ii. 12—14, 27). See each of these subdivisions more fully specified in the Commentary.

13. The *second* great portion of the Epistle (ii. 29—v. 5) opens, as the other, with the announcement of its theme: “*God is righteous*” (ii. 29), and “he who doeth righteousness, is born of Him.” And as before, “God is Light” made the condition of fellowship with God to be, walking in light as “He” walked in light, so now, “God is righteous” makes the condition of “sonship” on our part to be that we be righteous, as “He,” Christ, was holy. And as before also, so now: it must be shewn wherein this righteousness of God’s children consists, in contrast to the unrighteousness of the children of the world and of the devil. And so we have in this second part also a twofold exhortation, a *positive* and a *negative*: the middle point of which is the fundamental axiom “God is righteous, and therefore we His children must be righteous:” and thus it also serves the purpose of the Epistle announced in i. 3 f. to confirm the readers in fellowship with the Father and the Son, and so to complete their joy: for this fellowship is the state of God’s children.

14. This however, as on the one side it brings in all blessed hope and our glorious inheritance (iii. 2, 3), so on the other it induces the moral necessity of that righteousness on which our fellowship with the Father and the Son, our abiding in Him, rests, grounded on His Love (iii. 8, 9, 10 ff.: iv. 7 ff. &c.). Both sides of the birth from God, that which looks forward and that which looks backward, are treated together by the Apostle. Because we are born of God, not of the world, because we are God’s children, not the devil’s (because we know Him,—because we are of the truth,—because His Spirit is in us,—which are merely parallel enunciations of the same moral fact), therefore we sin not, therefore we practise righteousness, as God our Father is just and holy:

and thus sanctifying ourselves, thus doing righteousness, thus abiding in Him and in His love, as His children, even thus we may comfort ourselves in the blessed hope of God's children to which we are called, even thus we overcome the world.

15. It will be well to examine more in detail the order in which the exhortation proceeds in this second portion of the Epistle.

16. First after the enunciation of the theme in ii. 29, the Apostle takes up the *forward* side of the state of God's children, that hope which is full of promise (iii. 1, 2); then proceeds to the condition of this hope, purifying ourselves even as "He" is pure (iii. 3). This purifying consists in fleeing from sin, which is against God's command (iii. 4), and presupposes abiding in Him who has taken away our sins (iii. 5, 6): the Apostle thus grounding sanctification in its condition, justification.

17. Having laid down (iii. 7) the positive axiom, "*He that doeth righteousness is righteous even as 'He' is righteous*," he turns to the other and negative side (iii. 8 ff.), contrasting the children of God and the children of the devil. And this leads us to an explanation how the abiding in the love of God necessarily puts itself forth in the love of the brethren (iii. 11—18). Hate is the sure sign of not being from God (iii. 10): love to the brethren a token of being from Him (iii. 18, 19), and being of the truth (ib.): and is a ground of confidence towards God (iii. 20, 21), and of the certainty of an answer to our prayers (iii. 22).

18. This confidence towards Him is summed up in one central and decisive pledge—the Spirit which He has given us (iii. 24): and thus the Apostle is led on to warn us against false spirits which are not of God (iv. 1 ff.), and to give us a certain test whereby we may know the true from the false. He sets the two in direct opposition (iv. 1—6), and designates the false spirit as that of antichrist: making its main characteristic the denial of Christ having come in the flesh. This he concludes with a formula parallel to that in the first part, iii. 10: "*Hereby know we the spirit of truth, and the spirit of error*."

19. After this (iv. 7 ff.) follows a fuller positive description of that which is born of God. Its very essence is love: for God is Love: Love to God grounded on His previous love to us (iv. 7—21) in sending His Son: love to one another, resting on the same motive, and moreover (v. 1—5) because our brethren, like ourselves, are born of Him. And seeing that our love to God and to one another is grounded on God having given us His Son, we come to this, that faith in the Son of God is the deepest ground and spring of our love in both its aspects: and is the true test of being born of God as distinguished from being of the world (iv. 1—6), the true condition of life (iv. 9: cf. v. 13, i. 3, 4), of

blessed confidence (iv. 14 ff.), of victory over the world (iv. 4, v. 4 f.). And thus the Apostle's exhortation converges gradually to the one point against which the lie of antichrist is directed, viz. true faith in the Lord Jesus Christ manifested in the flesh (v. 5). On this faith rests the righteousness of those who are born of God, as on the other hand the antichristian character of the children of the world consists in the denial of Christ having come in the flesh. For this faith works by righteousness and sanctification, as God the Father, and as the Lord Jesus Christ, is righteous and holy : seeing that we, who are born of and abide in the love with which God in Christ hath first loved us, keep His commandments, viz. to practise love towards God and towards the brethren.

20. So that we see on the one side the simple parallelism of both parts, suggested by the nature of the subject: and on the other, how both parts serve the general purpose of the whole work. The righteousness of those that are born of God, who is righteous, is simply the walking in light as God is light: the keeping God's commandments which all converge into one, the commandment of *love*. And this love has its ground and its source in a right faith in the Son of God manifested in the flesh. On our fellowship therefore with this our Lord, depends our fellowship with the Father and with one another (i. 3, 7, ii. 23, iii. 23, iv. 7 ff.), and consequently our joy (i. 4), our confidence (ii. 28), our hope (iii. 3), our life (iii. 15, v. 13; cf. i. 2), our victory over the world (ii. 15 ff., iii. 7 ff., v. 5).

21. The CONCLUSION of the Epistle begins with v. 6. It is in two portions, v. 6—12 and v. 13—21. Both of these serve to bring the subject of the whole to its full completion, and, so to speak, to set it at rest. "Jesus is the Son of God." This is the sum and substance of the apostolic testimony and exhortation. In the opening of the Epistle it was rested on the testimony of eye and ear witnesses: now, it is rested on witness no less secure, viz. on the religious life and experience of the readers themselves. Between these two testimonies comes in the Epistle itself with all its teaching, exhortation, and warning. This last testimony that Jesus is the Son of God is threefold: the water of baptism, the blood of reconciliation, the Spirit of sanctification (v. 6—8). These, in threefold unity, form God's own witness for His Son (v. 9). Only in faith on the Son of God (v. 10) do we receive and possess this witness of God, the true substance of which is eternal life, bestowed on us in Christ through water, blood, and the Spirit. So that he that hath the Son hath life.

22. And thus we have reached the true goal of all the Apostle's exhortation: the *ταῦτα ἔγραψα* (v. 13) answering to the *ταῦτα γράφομεν* of i. 4. And it is this—that our fellowship with the Father, and with one another, rests on our fellowship with the Lord Jesus Christ the Son of

God; on which also depends our confidence, our hope, our joy, seeing that we have eternal life in faith in the Son of God. As in ch. iii. 22, so here again, he illustrates this confidence by its exercise with regard to the answer of our prayers. And of this he takes occasion to adduce one particular example, viz. intercession for a sinning brother; and to place it in its true moral light, viz. as then availing when the sin in question has not excluded him totally from the family of life and from holy fellowship with God. Then follow a few solemn sentences, gathering up the whole instruction of the Epistle: the living contrast between the sinner and the child of God: between the family of God and the world: the consciousness on the part of God's children of their standing and dignity in Christ, the true God and life eternal. And he ends by summing up in one word all his warnings against falsehood in doctrine and practice, "*Little children, keep yourselves from idols.*"

23. Such is a free rendering of the account given by Düsterdieck of his division of the Epistle: which, for the reason stated above, I have inserted here almost at length. The points wherein I have differed from it will be easily recognized in the Commentary.

24. It has this decided advantage over the others, that it not only arranges, but accounts for the arrangement given: and without any straining of the material of the Epistle to suit a preconceived view, brings to light its inner structure and parallelisms in a way which leaves on the mind a view of it as an intelligently constructed and interdependent whole.

SECTION VI.

LANGUAGE AND STYLE.

1. The questions of language and style, which in other sections of the Prolegomena have required independent treatment, have in this case been already discussed by implication under other heads. Still it will be well to devote a few paragraphs to the separate consideration of these.

2. The style of the Epistle has been often truly described as aphoristic and repetitive. And in this is shewn the characteristic peculiarity of St. John's mode of thought. The connexion of sentence with sentence is slightly, if at all, pointed out. It depends, so to speak, on roots struck in at the bottom of the stream, hidden from the casual observer, to whom the aphorisms appear unconnected, and idly floating on the surface. Lücke well describes this style as indicating a contemplative spirit, which is ever given to pass from the particular to the general, from differences to the unity which underlies them, from the

outer to the inner side of Christian life. Thus the Writer is ever working upon certain fundamental themes and axioms, to which he willingly returns again and again, sometimes unfolding and applying them, sometimes repeating and concentrating them: so that we have side by side the simplest and clearest, and the most condensed and difficult sayings: the reader who seeks merely for edification is attracted by the one, and the "scribe learned in the Scriptures" is satisfied, and his understanding surpassed and deepened by the other.

3. The logical connexion is not as in the Epistles of St. Paul, indicated by the whole superficial aspect of the writing, nor does it bear onward the thoughts till the conclusion is reached. The logic of St. John moves, as Düsterdieck has expressed it, rather in circles than straight onward. The same thought is repeated as seen from different sides: is transformed into cognate thoughts and thus put into new lights, is unfolded into assertion and negation, and the negation again closed up by the repeated assertion (ch. i. 6 f., 8 f., ii. 9 f., &c.). Thus there arise numerous smaller groups of ideas, all, so to speak, revolving round some central point, all regarding some principal theme; all serving it, and circumscribed by the same bounding line. Thus the Writer is ever close to his main subject, and is able to be ever reiterating it without any unnatural forcing of his context: the train of thought is ever reverting back to its central point.

4. Now if we regard the actual process of the Epistle with reference to these characteristics, we find that there is one great main idea or theme, which binds together the whole and gives character to its contents and aim; viz. that fellowship with God the Father and our Lord Jesus Christ, in which our joy is complete; in other words, that right faith in the Son of God manifest in the flesh, in which we overcome the world, in which we have confidence in God, and eternal life.

5. This idea, which pervades the whole Epistle, is set forth in two great circles of thought, which have been already described as the two portions of the Epistle. These two, both revolving round the one great theme, are also, in their inner construction, closely related to each other. God is light:—then our fellowship with Him depends on our walking in the light: God is righteous:—then we are only manifested as children of God, abiding in His love and in Himself, if we do righteousness. But for both—our walking in light, and our doing righteousness, there is one common term,—Love: even as God is Love, as Christ walked in Love, out of Love became manifest in the flesh, out of Love gave Himself for us. On the other side,—as the darkness of the world, which can have no fellowship with God, who is Light, denies the Son of God and repudiates Love,—so the unrighteousness of the children of the world manifests itself in that hatred which slays brethren, because love

to brethren cannot be where the love of God in Christ is unknown and eternal Life untasted.

6. Such a style and character of the Epistle, not bound by strict dialectic rules, not hurrying onward to a logical conclusion, but loving to tarry, and to repeat, and to limit itself in smaller circles of thought, shews us the simple heart of a child, or rather the deep spirit of a man who, in the richest significance of the expression, has entered the kingdom of heaven as a little child, and, being blessed in it himself, yearns to introduce his brethren further and further into it, that they may rejoice with him. In his Epistle Christian truth, which is not dialectic only but essentially moral and living, is made to live and move and feel and act. When he speaks of knowledge and faith, it is of a moral existence and possession: it is of love, peace, joy, confidence, eternal life. Fellowship with God and Christ, and fellowship of Christians with one another in faith and love, each of these is personal, real; so to speak, incarnate and embodied.

7. And this is the reason why our Epistle appears on the one hand easily intelligible to the simplest reader, if only his heart has any experience of the truth of Christ's salvation,—and on the other hand unfathomable even to the deepest Christian thinker: but at the same time equally precious and edifying to both classes of readers. It is the most notable example of the foolishness of God putting to shame all the wisdom of the world.

8. But as the matter of our Epistle is rich and sublime, so is it fitted, by its mildness, and consolatory character, to attract our hearts. Such is the power of that holy love, so humble and so gentle, which John had learned from Him in whom the Father's love was manifested. He addresses all his readers, young and old, as his little children: he calls them to him, and with him to the Lord: he exhorts them ever as his brothers, as his beloved, to that love which is from God. The Epistle itself is in fact nothing else than an act of this holy love. Hence the loving, attracting tone of the language; hence the friendly character and winning sound of the whole. For the Love which wrote the Epistle is but the echo, out of the heart of a man, and that man an Apostle, of that Love of God which is manifested to us in Christ, that it may lead us to the everlasting Fount of Love, of joy and of life.

9. I may conclude this description, so admirably worked out by Düsterdieck, with the very beautiful words of Ewald, which he also cites: speaking of the "unruffled and heavenly repose" which is the spirit of the Epistle, he says, "it appears to be the tone, not so much of a father talking with his beloved children, as of a glorified saint, speaking to mankind from a higher world. Never in any writing has the doctrine of heavenly Love, of a love working in stillness, a love ever unwearied,

never exhausted, so thoroughly proved and approved itself, as in this Epistle."

SECTION VII.

OCCASION AND OBJECT.

1. The Apostle himself has given us an account of the object of his Epistle: *ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη*, ch. i. 4: and again at the close, v. 13: *ταῦτα ἔγραψα ὑμῖν ἵνα εἰδητε ὅτι ζῶν ἔχετε αἰώνιον οἱ πιστεύοντες εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ*. In almost the same words does he sum up the main purpose of his Gospel, John xx. 31. He assumes readers who believe on the Son of God: he writes to them to certify them of the truth and reality of the things in which they believe, and to advance them in the carrying out of their practical consequences, in order that they may gain from them confidence, peace, joy, life eternal.

2. This, and no polemical aim, is to be assigned as the main object of the Epistle. As subservient to this main object, comes in the warning against those persons who, by denying that Jesus Christ was come in the flesh, imperilled all these blessed consequences, by seducing men from the faith on which they rested.

3. The fact of these false teachers having come forward in the church was most probably the occasion which suggested the writing of the Epistle. Such seems to be the reference, hinted at in the background by the repeated *ὅτι* in ch. ii. 12—14. The previous instruction, settlement, and achievements in the faith of the various classes of his readers, furnished him with a reason for writing to each of them: it being understood, that some circumstances had arisen, which made such writing desirable. And what those circumstances were, is not obscurely pointed at in the verses following, ii. 18—25: cf. especially ver. 21.

CHAPTER VI.

2 & 3 JOHN.

SECTION I.

AUTHORSHIP.

1. THE question of the authorship of both Epistles is one which will require some discussion. On one point however there never has been the slightest doubt: viz., that both were written by one and the same person. They are, as it has been said, like twin sisters: their style and spirit is the same: their conclusions agree almost word for word. I shall therefore treat of them together in all matters which they have in common.

2. *Were the two Epistles written by the author of the former and larger Epistle?* This has been answered in the affirmative by some critics who do not believe St. John to have written the first Epistle: e. g. by Bretschneider and Paulus. Their arguments for the identity of the Writer of the three will serve, for us who believe the apostolicity of the former, a different purpose from that which they intended. But the usual opinion of those who have any doubts on the Authorship has taken a different form. Ascribing the first Epistle to St. John, they have given the two smaller ones to another writer; either to the Presbyter John⁹, or to some other Christian teacher of this name, otherwise unknown to us. Another exception is found to this in the modern critics of the Tübingen school, Baur and Schwegler, whose method of proceeding I have briefly noticed in the Prolegomena to the former Epistle (§ i. par. 29), and need not further characterize.

3. It will now be my object to enumerate the ancient authorities, and to ascertain on which side they preponderate; whether for, or against, the authorship by the Apostle John.

Irenæus, adv. Hær. i. 16. 3, says: 'Ἰωάννης δὲ ὁ τοῦ κυρίου μαθητὴς ἐπέ-
τεινε τὴν καταδίκην αὐτῶν, μὴδὲ χαίρειν αὐτοῖς ὑφ' ἡμῶν λέγεσθαι βουλευ-
θεὶς' ὁ γὰρ λέγων αὐτοῖς, φησί, χαίρειν, κοινωνεῖ κ.τ.λ. (2 John 10, 11.)

And in iii. 16. 8: "Et discipulus ejus Joannes in prædicta epistola fugere eos præcepit dicens Multi seductores," &c.

It is true that in the case of this latter citation Irenæus has fallen into the mistake of supposing it to be taken from the first Epistle: but this very circumstance shews him to have had no suspicion that the two were written by different persons.

⁹ So Erasmus, Grotius, Dodwell, Harenberg, Beck.

4. Clement of Alexandria, in a passage already cited above (ch. v. § i. par. 5), cites the first Epistle thus, Ἰωάννης ἐν τῇ μείζονι ἐπιστολῇ . . . thereby shewing that he knew of more Epistles by that Apostle.

And again in the fragments of the Adumbrations, ed. Potter, p. 1011, he says, "Secunda Joannis Epistola, quæ ad virgines scripta est, simplicissima est: scripta vero est ad quendam Babyloniam Electam nomine."

5. Dionysius of Alexandria, in a passage (Eus. H. E. vii. 25) quoted at length below in the Prolegg. to the Apocalypse (§ i. par. 48), noting that John never names himself in his writings, says, ἀλλ' οὐδὲ ἐν τῇ δευτέρᾳ φερομένη Ἰωάννου καὶ τρίτῃ, καίτοι βραχείαις οὔσαις ἐπιστολαῖς, ὁ Ἰωάννης ὀνομαστὶ πρόκειται, ἀλλὰ ἀνωνύμως ὁ πρεσβύτερος γέγραπται. Whence it appears that Dionysius found no offence in the appellation ὁ πρεσβύτερος, but rather a trace of St. John's manner not to name himself. No argument can be raised on the expression φερομένη Ἰωάννου, that Dionysius doubted the genuineness of the two Epistles. Eusebius calls the first Epistle τὴν φερομένην Ἰωάννου προτέραν. All we can say of the expression is, that it gives the general sense of tradition.

Alexander of Alexandria cites 2 John 10, 11 with ὡς παρήγγειλεν ὁ μακάριος Ἰωάννης. (Socrates, H. E. i. 6.) And the subsequent Alexandrian writers shew no doubt on the subject.

Cyprian, de hæ. baptiz., in relating the opinions of the various bishops in the council at Carthage, has: "Aurelius a Chullabi dixit; Joannes Apostolus in epistola sua posuit dicens, Si quis ad vos venit," &c. 2 John 10.

He does not in his own writings cite either Epistle, nor does Tertulian. But the above testimony shews that they were received as apostolic and canonical in the North African church.

6. The Muratorian fragment on the canon speaks enigmatically, owing partly to some words in the sentence being corrupt: "Epistola sane jude et superscriptio johannis duas in catholica habentur et sapientia ab amicis salomonis in honorem ipsius scripta."

Lücke, Huther, al., find here a testimony for the Epistles: Düsterdieck on the contrary understands the sentence (reading superscripti and ut sapientia) as meaning that they were not written by John, just as the Wisdom was not written by Solomon.

Most probably the Peschito did not contain either Epistle. Cosmas Indicopleustes (Cent. vi.) says that in his time the Syrian church acknowledged but three catholic Epistles, 1 Peter, 1 John, and James. Still, Ephrem Syrus quotes the second Epistle, as also 2 Peter (see Prolegg. to 2 Pet. § iv. 13) and Jude: possessing them probably, as he did not understand Greek, in another Syriac version.

7. Eusebius, H. E. iii. 25, reckons both Epistles among the anti-
182]

legomena: saying, τῶν δ' ἀντιλεγομένων . . . ἡ ὀνομαζομένη δευτέρα καὶ τρίτη Ἰωάννου, εἴτε τοῦ εὐαγγελιστοῦ τυγχάνουσι, εἴτε καὶ ἑτέρου ὁμωνύμου ἐκείνῳ.

Still, Eusebius's own opinion may be gathered from his *Demonstratio Evangelica*, iii. 5, where he says of St. John, ἐν μὲν ταῖς ἐπιστολαῖς αὐτοῦ οὐδὲ μνήμην τῆς οἰκείας προσηγορίας ποιείται, ἢ πρεσβύτερον ἑαυτὸν ὀνομάζει, οὐδαμοῦ δὲ ἀπόστολον οὐδὲ εὐαγγελιστήν. Whence it would appear that he received the two smaller Epistles as genuine.

8. Origen mentions them with a similar expression of doubt (Eus. H. E. vi. 25): καταλέλοιπε (Ἰωάννης) δὲ καὶ ἐπιστολὴν πάντῳ ὀλίγων στίχων· ἔστω δὲ καὶ δευτέραν καὶ τρίτην· ἐπεὶ οὐ πάντες φασὶ γνησίους εἶναι ταύτας· πλὴν οὐκ εἰσὶ στίχων ἀμφότεραι ἑκατόν.

9. Theodore of Mopsuestia, if we are thus to interpret Leontius of Byzantium (see above, ch. iii. § iv. 11), rejected these in common with the other catholic Epistles.

10. Theodoret makes no mention of them.

11. In a Homily on Matt. xxi. 23 ascribed to Chrysostom, but written probably by some Antiochene contemporary of his, we read τὴν δευτέραν καὶ τρίτην οἱ πατέρες ἀποκαονίζονται.

12. Jerome (vir. illustr. c. 9) says, "Scripsit Joannes et unam epistolam, quæ ab universis ecclesiasticis et eruditis viris probatur: reliquæ autem duæ, quarum principium 'Senior,' Joannis presbyteri asseruntur, cujus et hodie alterum sepulcrum apud Ephesios ostenditur."

13. In the middle ages there seems to have been no doubt on the authenticity of the Epistles, till Erasmus revived the idea of their being the work of John the Presbyter. This view, grounded on the fact that the Writer names himself πρεσβύτερος, has been often maintained since: e. g. by Grotius, Beck, Fritzsche, al.

14. If we take into strict account the import of this appellation, it will appear, as Lücke, Huther, and Düsterdieck have maintained, to make rather for than against the authorship by St. John. For in the first place, assuming, which is very doubtful, the existence of such a person as John the Presbyter, this name could only have been given him by those who wished to distinguish him from the Apostle, and would never have been assumed by himself as a personal one, seeing that he bore it in common with many others his co-presbyters.

15. Again, such an appellation is not without example as used of Apostles, and might bear two possible senses, either of which would here be preferable to the one just impugned. In the very fragment of Papias (Eus. H. E. iii. 39) from which the existence of the presbyter John is inferred, he several times uses the term πρεσβύτερος of Apostles and apostolic men as a class. He tells ὅσα παρὰ τῶν πρεσβυτέρων ἔμαθον: he says that if he met with any one who had conversed with

τοῖς πρεσβυτέροις, he enquired about τοὺς τῶν πρεσβυτέρων λόγους. Here it is certain that πρεσβύτερος must not be taken officially, but of priority in time and dignity: it bears that meaning from which its official sense was derived, not that official sense itself¹.

16. And this leads us to the other meaning, that of the old age of the Writer². St. Paul in Philem. 9, calls himself Παῦλος ὁ πρεσβύτερος in this sense: and πρεσβύτερος is but another form of the same word, though a form carrying a different possible meaning.

17. It is impossible to decide for which of these reasons the Apostle might choose thus to designate himself, or whether any other existed of which we are not aware. But we may safely say that inasmuch as St. Peter (1 Pet. v. 1), writing to the πρεσβύτεροι, calls himself their συμπρεσβύτερος, there was no reason why St. John might not thus have designated himself. And we may hence lay down that the occurrence of such a word, as pointing out the Writer of these Epistles, is no reason against their having been written by that Apostle.

18. On the whole then we infer, from the testimony of the ancient Fathers, and from the absence of sufficient reason for understanding the title πρεσβύτερος of any other person than the Apostle himself, that these two smaller Epistles were written by St. John the Apostle and Evangelist.

SECTION II.

FOR WHAT READERS WRITTEN.

1. The third Epistle leaves no doubt on this question. It is addressed to one Γάιος (Caius). Whether this Caius is identical with Gaius of Macedonia (Acts xix. 29), with Gaius of Corinth (1 Cor. i. 14; Rom. xvi. 23), or with Gaius of Derbe (Acts xx. 4), it is impossible to say. The name was one of the commonest: and it is possible, as Lücke remarks, that the persons of St. John's period of apostolic work in Asia may have been altogether different from those of St. Paul's period. A Caius is mentioned in the Apostolic Constitutions, vii. 40, as bishop of Pergamus: and Mill and Whiston believe this person to be addressed in our Epistle.

2. It is not so plain to whom the *second* Epistle was written. The

¹ Cognate to this sense is that taken by Lyra: "qui tunc regebant ecclesias senes vel seniores dicebantur ratione discretionis vel maturitatis in moribus: inter rectores vero ecclesiarum qui tunc erant in Asia, Joannes erat principalior:" by Bartholomæus Petrus, understanding that John designates himself as Bishop, and Primate of Asia: by Corn.-a-lapide, taking the word as equivalent to Senior, Seigneur, Signore: by Beza, Whitby, Mill, Bertholdt, Baumgarten-Crusius, Lücke, Huther, &c.

² This is taken by Piscator, Erasm.-Schmid, Hermann, G. C. Lange, Wolf, Rosenmüller, Benson, Carpzov, Augusti, al. Some of the above, and Aretius and Guericke, unite the two.

address is ἐκλεκτῇ κυρία καὶ τοῖς τέκνοις αὐτῆς: τὰ τέκνα σου are mentioned in ver. 4: κυρία in the vocative occurs ver. 5: τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς are mentioned as sending greeting, ver. 13.

3. On these data the following doubts arise. Is it an individual lady who is addressed? And if so, which of the two words is a proper name, ἐκλεκτή or κυρία? Or is it a church, thus called figuratively? And if so, is it some particular body of Christians, or the Church universal?

4. These questions were variously answered even in ancient times. The Scholiast (ii.) says, ἡ πρὸς ἐκκλησίαν ἢ πρὸς τινα γυναῖκα διὰ τῶν εὐαγγελικῶν ἐντολῶν τὴν ἑαυτῆς οἰκίαν οἰκονομοῦσαν πνευματικῶς. We have also in Œcumenius and Theophylact, as a comment on the last verse of the Epistle, βούλονται τινες διὰ τοῦτο βεβαιοῦν ὡς οὐ πρὸς γυναῖκα ἢ ἐπιστολῇ αὐτῇ, ἀλλὰ πρὸς ἐκκλησίαν· περὶ οὗ οὐδὲν τῷ βουλομένῳ διενεχθείη. The *individual* hypothesis was held in its various forms by Lyra, Cappellus, Wetstein, Grotius, Middleton (taking Ἐκλεκτή for the proper name), Benson, Heumann, Bengel, G. C. Lange, C. F. Fritzsche, Carpzov, Jachmann, Paulus, De Wette, Lücke, al. (taking Κυρία as the proper name³), by Luther, Piscator, Beza, Aretius, Heidegger, Bart.-Petrus, Corn.-a-lap., Joachim Lange, Wolf, Baumg.-Crusius, Sander, al. (taking neither word as a proper name,—“to the elect woman, a lady”): Corn.-a-lap. giving a tradition that she was named Drusia or Drusiana: Carpzov, a conjecture that she was Martha the sister of Lazarus and Mary. Another conjecture has been, that she was Mary, the mother of our Lord⁴.

5. On the other hand, the *ecclesiastical* hypothesis has been held by Jerome, Ep. 123 ad Ageruchiam, taking the words as meaning the whole Christian church:—so also apparently Clem.-Alex., as cited above, ch. v. § i. par. 5. The Scholiast i. in Matthiæ says, ἐκλεκτὴν κυρίαν λέγει τὴν ἐν τινι τόπῳ ἐκκλησίαν, ὡς τὴν τοῦ κυρίου διδασκαλίαν ἀκριβῆ φυλάττουσαν. And so Cassiodorus, Calov., Hammond, Michaelis, Hofmann⁵, Mayer, Huther, al. Some have carried conjecture so far as to designate the particular church: e. g., Serrarius, supposing the Caius of the third Epistle to have belonged to this church, and that it consequently was at Corinth: Whiston, arguing for Philadelphia: Whitby, for Jerusalem, as being κυρία, the mother of all churches: Augusti, for the same, as being κυρία, founded by our Lord Himself.

6. In now proceeding to examine these various opinions, we will first dispose of a grammatical point. It has been insisted by Huther and others, that were Κυρία a proper name, St. John would have written

³ So too Athanasius apparently, γράφει κυρία καὶ τοῖς τέκνοις αὐτῆς.

⁴ Kraner, in the Stud. u. Krit. for 1833, part 2, pp. 452 ff.

⁵ Schriftbeweis, i. 301.

not ἐκλεκτῇ κυρία, but Κυρία τῇ ἐκλεκτῇ, as Γαίῳ τῷ ἀγαπητῷ, 3 John 1. But this argument seems to me not to hold: and that principally on account of the peculiar nature of the name. Κυρία, like Κύριος, often in the LXX and N. T., is really an anarthrous appellation, abbreviated from ἡ κυρία, as that from ὁ κύριος. This being so, it follows, even when used as a proper name, the rules of anarthrous nouns in general. Thus we have 1 Cor. x. 21, ποτήριον κυρίου, τραπέζης κυρίου, whereas in 1 Cor. xi. 27, we have τὸ ποτήριον τοῦ κυρίου, τοῦ αἵματος τοῦ κυρίου: cf. also ib. xvi. 19; 2 Cor. iii. 18 bis, and the expression κύριος παντοκράτωρ, 2 Cor. vi. 18, whereas when ὁ θεός follows it is κύριος ὁ θεός ὁ παντοκράτωρ, Rev. iv. 8, xv. 3 al. So that no argument can be fairly founded on this. If κυρία was a proper name, it still retained in the mind of the Writer its power as an anarthrous substantive, and caused the adjective following to drop its distinctive article.

7. In weighing the probability of either hypothesis, the following considerations are of importance. It would seem, as I have remarked in my note in loc., as if the salutation in ver. 13 rather favoured the idea of a church being addressed, because we have no mention there of the elect sister herself, but only of her children. But then we must set against this the fact, that in the process of the Epistle itself, the κυρία herself does distinctly appear and is personally addressed. It would be, to say the least, strange, to address the whole church in the one case, and not to send greeting from the whole church in the other.

8. Again, would it have been likely that the salutation should have run ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς σου, if the κυρία had been a mere abstraction? Does not this personal address, as well as that in ver. 5, καὶ νῦν ἐρωτῶ σε, κυρία, imply personal reality of existence?

9. Let us, again, compare the address of this Epistle with that of the third, confessedly by the same Writer. The one runs ὁ πρεσβύτερος [Γαίῳ τῷ ἀγαπητῷ] ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. The other, ὁ πρεσβύτερος [ἐκλεκτῇ κυρία καὶ τοῖς τέκνοις αὐτῆς] οὗς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ. Can any one persuade us that the well-known simplicity of St. John's character and style would allow him thus to write these two addresses, word for word the same, and not to have in the words enclosed in brackets a like reference to existing persons in both cases?

10. Besides, as Lücke has well observed, we are not justified in thus attributing to St. John a mystic and unaccountable mode of expression, not found in any other writer of the apostolic age, nor indeed even in the apocryphal writings which followed it.

11. St. Peter's expression, ἡ ἐν Βαβυλῶνι συνεκλεκτή, 1 Pet. v. 13, even if understood of a church, which I have questioned in my note in loc., would not justify a like interpretation of κυρία here: though in the use of ἐκλεκτή the passages are closely connected. If

a person be addressed here, it is highly probable that we must understand a person there also: if a church be conceded to be addressed there, we have still the strange and unaccountable *κυρία* to deal with here⁶.

12. On all these grounds I believe that an individual and not a church is addressed. And if so, first, is *either* of the words *ἐκλεκτή* or *κυρία* a proper name? We may safely answer this in the affirmative, on account of the anarthrousness of *κυρία* and *ἐκλεκτῇ* in ver. 1, which I submit could only be occasioned by one or other of the words being a proper name.

13. Then if so, *which* of the two words is the proper name? Here again there can be little doubt, if we compare *ἐκλεκτῇ κυρία* with *τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς*. Both sisters were *ἐκλεκταί*: but both had not the same name. Hence it would appear, unless we are to understand *τῆς ἐκλεκτῆς* in ver. 13 to be a mere play on the name of the person addressed, that *ἐκλεκτή* is not the name, but an epithet. And if so, then *Κυρία* is the name. The name is elsewhere found: so in Gruter, inscriptt. p. 1127, No. xi., *φείπιπος καὶ ἡ γυνὴ αὐτοῦ κυρία*: and in other examples given by Lücke, p. 351, note 2.

14. This *Kyria* then appears to have been a Christian matron generally known and beloved among the brethren, having children, some of whom the Apostle had found (at a previous visit to her?) walking in the truth. She had a sister, also a Christian matron, whose children seem to have been with the Apostle when he wrote this Epistle.

15. In the third Epistle, mention is made of Demetrius with praise, and of Diotrephes with blame, as a turbulent person, and a withstander of the Apostle's authority. But it is quite in vain to enquire further into the facts connected with these names. We know nothing of them, and conjectures are idle.

16. Of the occasion and object of these Epistles, it is hardly needful to remark. Both are too plainly declared in the letters themselves, to require further elucidation.

SECTION III.

TIME AND PLACE OF WRITING.

1. It is impossible to lay down either of these with any degree of certainty. From the similarity in style of both Epistles, it is probable

⁶ It appears certain that Clem.-Alex. must have confused the two passages in his memory, when he stated (see above, § i. par. 4) that this Epistle was written "ad quamdam Babyloniam Electam nomine."

that the times of writing were not far apart. The journeys mentioned in 2 John 12 and 3 John 10, 14, may be one and the same. Eusebius, H. E. iii. 25, relates that the Apostle, ἀπὸ τῆς κατὰ τὴν νῆσον μετὰ τὴν Δομετιανοῦ τελευτητὴν ἐπαγελθὼν φυγῆς . . ἀπῆει παρακαλούμενος καὶ ἐπὶ τὰ πλησιόχωρα τῶν ἐθνῶν, ὅπου μὲν ἐπισκόπους καταστήσων, ὅπου δὲ ὅλας ἐκκλησίας ἁρμόσων, ὅπου δὲ κλήρω ἓνα γέ τινα κληρώσων τῶν ὑπὸ τοῦ πνεύματος σημαινομένων. It may have been in prospect of this journey that he threatens Diotrephes in 2 John 10. If so, both Epistles belong to a very late period of the Apostle's life: and are probably subsequent to the writing of the Apocalypse. See below in the Prolegomena to that book, § ii. par. 7.

2. With regard to the *place* of writing, probability points to Ephesus: especially if we adopt the view suggested by the passage of Eusebius just cited.

CHAPTER VII.

JUDE.

SECTION I.

ITS AUTHORSHIP.

1. THE author of this Epistle calls himself, in ver. 1, Ἰησοῦ χριστοῦ δοῦλος, and ἀδελφὸς Ἰακώβου. The former of these appellations is never thus barely used, in an address of an epistle, to designate an Apostle. It is true that in Phil. i. 1 we have Παῦλος καὶ Τιμόθεος δούλοι Ἰησοῦ χριστοῦ: but a designation common to two persons necessarily sinks to the rank of the inferior one. In every other case where an Apostle names himself δοῦλος, it is in conjunction with ἀπόστολος; see Rom. i. 1; Tit. i. 1; 2 Pet. i. 17. That I see no exception to this in James i. 1, is plain to the readers of my Prolegomena to that Epistle.

2. That an Apostle *may* have thus designated himself, we of course cannot deny; but we deal with analogy and probability in discussing evidence of this kind.

3. The second designation, ἀδελφὸς Ἰακώβου, still further confirms the view that the Writer is not an Apostle. Whoever this Ἰάκωβος may be, it is extremely improbable, that an Apostle of the Lord should have put forward in the opening of an Epistle of solemn warning and exhortation,

⁷ St. Paul in Philem. 1 calls himself merely δέσμιος Ἰησοῦ χριστοῦ; but obviously both the name and the circumstances are widely different.

not his exalted commission from Christ himself, but his mere earthly relationship to one who was better known than himself.

4. But this is met by some with the allegation, that we have elsewhere the Apostle Judas called the brother of James, *῾Ιούδας ῾Ιακώβου*, Luke vi. 16; Acts i. 13. Even were this so (and it is uncertain whether we are making the right supplement; see note on Matt. x. 2), that designation must stand on its own independent ground, and being mere matter of conjecture, cannot claim to enter as evidence here. If the considerations arising from this Epistle itself tend to shew that the Jude who wrote it was not an Apostle, then either we must 1) otherwise fill up the ellipsis in that *῾Ιούδας ῾Ιακώβου*, or 2) leave that difficult appellation in entire uncertainty. From the nature of the case, this must rule that other, not that other, this.

5. The question for us is, How would the probability arise, that any one should call himself "brother of James?" and the reply to this will depend somewhat on the personal dignity of the James here mentioned. If this person be assumed to be the well-known bishop of the church at Jerusalem, then there will be no difficulty in the Writer of this Epistle thus designating himself.

6. And this has been the general supposition. Those who see in that James, the Apostle James, son of Alphæus, regard our Writer as the Apostle Jude, also the son of Alphæus: the "Judas not Iscariot" of John xiv. 22. Those, on the other hand, who see in that James, not one of the Twelve, but the actual brother of our Lord, the son of Joseph and Mary, regard our Writer as the Judas of Matt. xiii. 55, another brother of our Lord, and a younger son of Joseph and Mary.

7. The reader will at once gather from what has been said in the Prolegomena to the Epistle of James, that this latter is the view here taken. The other seems to me to be beset with insuperable difficulties: involving us as it does in the wholly unjustifiable hypothesis, that those who are called in Scripture the brethren of our Lord were not his brethren, but his cousins, sons of Alphæus (Clopas).

8. It may be asked, if this Writer were indeed the brother of James, and thus the brother of the Lord Himself, should we not rather expect that he would give himself this high character, stating his relationship to Jesus, rather than that to James? But surely such a question would shew great ignorance of the true spirit of the apostolic writers. It would be the last thing I should expect, to find one of the brethren of the Lord asserting this relationship as a ground of reception for an Epistle. Almost all agree that the Writer of the Epistle of James was the person known as the brother of the Lord. Yet there we have no such designation. It would have been in fact altogether inconsistent with the true spirit of Christ (see Luke xi. 27, 28), and in harmony

with those later and superstitious feelings with which the next and following ages regarded His earthly relatives. Had such a designation as ἀδελφός τοῦ κυρίου been found in the address of an Epistle, it would have formed a strong à priori objection to its authenticity.

9. I have before remarked in the Prolegomena to 2 Peter that such expressions as that in our ver. 22, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, cannot be fairly alleged as evidence of the apostolicity or non-apostolicity of a writer⁸.

10. Of this Judas, one of the Lord's brethren, we know nothing from early ecclesiastical tradition. The only trace of him is found in an interesting story which Eusebius gives from Hegesippus (H. E. iii. 20) of Domitian, in jealousy of the survivors of the family of David, sending for and examining two grandsons of this Judas (ἀπὸ γένους τοῦ κυρίου νίωνοι Ἰούδα, τοῦ κατὰ σάρκα λεγομένου αὐτοῦ ἀδελφοῦ), and dismissing them, on finding that they were poor working men, and hearing that the kingdom of Christ which they expected was not to be in this present world.

11. In this defect of our knowledge of the personal history of the Writer, we can only say that he, like his greater brother St. James, did not believe on our Lord during his ministry, but became a convert after the resurrection, and as in Acts i. 13, consorted usually with the Apostles and followers of Jesus. All else respecting him is left to be gathered from the spirit and style of this Epistle: and will be found treated in the section devoted to that part of our subject.

SECTION II.

AUTHENTICITY.

1. Eusebius reckons our Epistle, as indeed all the Catholic Epistles except 1 John and 1 Peter, among the ἀντιλεγόμενα. Τῶν δ' ἀντιλεγόμενων, γνωρίμων δ' ὅν ὅμως τοῖς πολλοῖς, ἡ λεγομένη Ἰακώβου φέρεται καὶ ἡ Ἰούδα . . . H. E. iii. 25.

And again, H. E. ii. 23, οὐ πολλοὶ γοῦν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὥς οὐδὲ τῆς λεγομένης Ἰούδα, μιᾶς καὶ αὐτῆς οὔσης τῶν ἐπτὰ λεγομένων καθολικῶν· ὅμως δὲ ἴσμεν καὶ ταύτας μετὰ τῶν λοιπῶν ἐν πλείσταις δεδημοσιουμένας ἐκκλησίαις.

2. Tertullian however cites it as authentic, and attributes it to the apostle Jude: "Enoch apud Judam apostolum testimonium possidet" . . . De habitu mulierum, c. 3.

3. Clement of Alexandria gives citations from it as from Scripture:

⁸ See above, Prolegg. to 2 Pet. § iv. 22: also the notes, in loc., and on 2 Pet. iii. 2.

ἐπὶ τούτων οἶμαι καὶ τῶν ὁμοίων αἱρέσεων προφητικῶς Ἰούδαν ἐν τῇ ἐπιστολῇ εἰρηκεῖναι . . . (citing our vv. 8, 17) Strom. iii. 2. 11, p. 515 Potter.

And again; εἰδέναι γὰρ ὑμᾶς, φησὶν ὁ Ἰούδας, βούλομαι, ὅτι ὁ θεὸς ἅπαξ ἐκ γῆς Αἰγύπτου τὸν λαὸν σώσας, κ.τ.λ. (ver. 5, 6) Pæd. iii. 8. 44, p. 280 Potter.

And Eusebius says of Clement, ἐν δὲ ταῖς ὑποτυπώσεσι, ξυνελόντα εἰπεῖν, πάσης τῆς ἐνδιαθήκου γραφῆς ἐπιτετμημένας πεποιήται διηγήσεις, μὴδὲ τὰς ἀντιλεγόμενας παρελθόν, τὴν Ἰούδα λέγων καὶ τὰς λοιπὰς καθολικὰς ἐπιστολάς, τὴν τε Βαρνάβα καὶ τὴν Πέτρου λεγομένην ἀποκάλυψιν.

4. The Muratorian fragment speaks of the Epistle as genuine and canonical: "Epistola sane Judæ, et superscripti Johannis duas in catholica habentur." Routh, Rel. Sacr. i. p. 306.

5. Origen, Comm. on Matt. xiii. 55, ed. Lomm., vol. iii. p. 46, says: Ἰούδας ἔγραψεν ἐπιστολὴν ὀλιγόστιχον μὲν, πεπληρωμένην δὲ τῶν τῆς οὐρανοῦ χάριτος ἐβρώμενων λόγων, ὅστις ἐν-τῷ προσιμῷ εἰρηκεν, Ἰούδας Ἰησοῦ χριστοῦ δούλος, ἀδελφὸς δὲ Ἰακώβου.

And again, on Matt. xxii. 23, vol. iv. p. 149: εἰ δὲ καὶ τὴν Ἰούδα πρόσκοιτό τις ἐπιστολὴν, ὁράτω τί ἔπεται τῷ λόγῳ διὰ τὸ ἀγγέλους τε τοὺς μὴ τηρήσαντας κ.τ.λ.

And again, on Matt. xviii. 10, vol. iii. p. 260: καὶ ἐν τῇ Ἰούδα ἐπιστολῇ, τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις κ.τ.λ.

See also vol. iii. pp. 385, 6, where he argues on Jude, ver. 6: and several other places in the Latin remains of his works, cited in Davidson, Introd. vol. iii. p. 498. In two of these latter he calls the Writer of the Epistle "Judas apostolus."

6. Jerome, Catalog. script. eccles. 4, says: "Judas frater Jacobi parvam quidem quæ de septem catholicis est epistolam reliquit. Et quia de libro Enoch, qui apocryphus est, in ea assumit testimonium, a plerisque rejicitur: tamen auctoritatem vetustate jam et usu meruit, ut inter sacras Scripturas computetur."

7. In the older copies of the Peschito the Epistle is wanting: but Ephrem Syrus recognized its authenticity.

8. In later times, the Epistle has been generally received as authentic. The circumstance that the Writer does not call himself an Apostle, has ensured for it a more favourable reception than some other books of the N. T., with those who are fond of questioning the genuineness of the Epistles. Even De Wette thinks there is no reason why we should suspect it to be spurious. He is willing to pass over the phenomena in it which have appeared stumbling-blocks to others: its citation of the book of Enoch, its probable acquaintance with the Epistle to the Romans, its difficult but apparently Greek style.

9. Schwegler, on the other hand, though acknowledging its very simple and undeveloped character in point of doctrine, yet draws from

vv. 17, 18 a proof that it belongs to the post-apostolic times. He thinks that the forger prefixed the name of Jude, brother of James, in order to give to his writing the weight of connexion, in point of doctrine and spirit, with this latter great name.

10. But as Huther well remarks, had this been so;—in other words, for so the hypothesis seems to imply, had the Epistle been written in the interests of Judaizing Christianity against Pauline, we should surely have found more indications of this in it: and as to the superscription we may reply, that a forger would hardly have attributed his composition to a man otherwise so entirely unknown as Jude was.

11. The fact that doubts were entertained respecting the authenticity of the Epistle in early times, and that we do not find many traces of its use in the primitive Fathers, may easily be accounted for from its shortness, from its special character, from its presumed reference to apocryphal sources, from its apparently not being written by an Apostle.

SECTION III.

FOR WHAT READERS AND WITH WHAT OBJECT WRITTEN.

1. The readers are addressed merely as Christians: perhaps, as De Wette suggests, because the matters mentioned in the Epistle are little to their credit. The evil persons stigmatized in it do not seem to have been heretical teachers, as commonly supposed⁹, but rather *libertines*, practical unbelievers (vv. 4, 8), scoffers (ver. 18), whose pride and wantonness (vv. 8, 10, 12 f.), whose murmuring, and refractory and party spirit (vv. 11, 16, 19), threatened to bring about the destruction of the church. In 2 Peter, as I have already observed above, ch. iv. § iii. 4, these persons are developed into false teachers: one of the circumstances from which I have inferred the posteriority of that Epistle.

2. It is mainly to warn his readers against these, that St. Jude writes the Epistle: “to exhort them that they should contend earnestly for the faith once,” and once for all, “delivered to the saints.”

3. When we come to ask whether the readers formed a circumscribed circle of Christians, and if so, where, we find ourselves left to mere speculation for an answer. There does certainly appear to be a speciality about the circumstances of those addressed, but it is difficult exactly to define it. They seem to have been Jews, from the fact of the altogether Judaic spirit of the Epistle: from its appeal to Jewish traditions, and perhaps to Jewish books. They evidently dwelt among an

⁹ Even by Dorner, *Lehre v. der Person Christi* i. 104: and Huther, *Einleit.* § 2. 192] :

abundant and a wicked population, probably of a commercial character. Hence some have thought of Corinth as their abode: some of Egypt, to which land it is said the physical phenomena are suitable (vv. 12 ff.): some of a commercial city in Syria, seeing that Palestine, where St. Jude dwelt, must at the time of writing the Epistle have been in a state of commotion, to which there is no allusion in it.

SECTION IV.

TIME AND PLACE OF WRITING.

1. On the former of these it is impossible to speak with any degree of certainty. Our principal indications are, the state of the church which may be inferred from the Epistle, the apparent use made in it of the apocryphal book of Enoch, and the reference made to the previous teaching of the Apostles.

2. The state of the church indicated is one not far advanced in historical development. Those errors which afterwards expanded into heresies were as yet in their first stage. The evil men were as yet mixed with the church, rocks of danger in their feasts of love. They had not yet been marked off and stigmatized: for this very purpose the Epistle is written, that they might no longer be latent in the bosom of the church. All this points to an early date.

3. The datum furnished by the apparent allusion to the apocryphal book of Enoch, guides us to no certain result. It is even yet matter of uncertainty, when that book was written¹. So that this consideration brings us no nearer to our desired result.

4. The fact that St. Jude (ver. 17) refers his readers to previous teaching by the Apostles, is hardly of more value for our purpose. On the one hand the imperfect tense ἐλεγον (ver. 18) seems to speak of the Apostles as if their work was done and they were passed away,—“they used to tell you:” on the other, it might fairly be used of men who were dispersed and carrying on their work in other parts. Then again, the language seems necessarily to imply that the readers had for themselves heard the Apostles. No safe inference can be drawn from the words that they were written *after* the apostolic age: nay, the natural inference is rather the other way. They appear to point to a time when the agency of the Apostles themselves had passed away from the readers, but the impress of their warning words had not faded from their memories.

5. Another note of time has been imagined to lie in the circumstance,

¹ See below, § v. par. 8.

that the destruction of Jerusalem is not mentioned in the Epistle. It has been replied, that there was no reason why any allusion should have been made to that event, as the immediate subject before the Writer did not lead him to it. Still I cannot help feeling that the reply is not wholly satisfactory. Considering that St. Jude was writing to Jews, and citing signal instances of divine vengeance, though he may not have been led to mention the judgment of the Flood,—I can hardly conceive that he would have omitted that which uprooted the Jewish people and polity.

6. So that on the whole, as De Wette, himself often sceptical on the question of the genuineness and antiquity of the N. T. writings, confesses, there is no reason why we should place our Epistle later than the limit of the apostolic age. That it was anterior to the second Epistle of Peter, I have already endeavoured to prove (see above, ch. iv. § iii. 3 ff.).

7. Of the place where this Epistle was written, absolutely nothing is known. From its tone and references, we should conjecture that the Writer lived in Palestine: but even thus much must be uncertain.

SECTION V.

ON THE APOCRYPHAL WRITINGS APPARENTLY REFERRED TO IN THIS EPISTLE.

1. In ver. 14 we have a reference to a prophecy of Enoch, the seventh from Adam. This has by many been supposed to indicate an acquaintance on the part of the Writer with the existing apocryphal “book of Enoch.” It becomes desirable therefore that we should briefly put the student in possession of the history and nature of that document. In so doing I shall take my matter partly from Mr. Westcott’s article in Dr. Smith’s Biblical Dictionary, partly from a notice by Prof. Volkmar (see below): to which sources the reader is referred for further details.

2. The book appears to have been known to the early fathers, Justin, Irenæus, Clem. Alex., and Origen, and we have numerous references to it in the “Testaments of the Twelve Patriarchs.” Tertullian (*de Cult. Fæm.* i. 3; a passage well worth the reader’s perusal) quotes it as a book not admitted into the Jewish canon, but profitable, and indeed to be received by Christians on the ground that “*nihil omnino rejiciendum est quod pertineat ad nos*” and that “*legimus, omnem scripturam ædificationi habilem divinitus inspirari.*” Augustine was acquainted with it, as also was an anonymous writer whose work is printed among those of Jerome: but during the middle ages it was known to the Western Church only through the (presumed) quotations in our Epistle.

The Eastern Church possessed considerable fragments of it, incorporated into the *Chronographia* of Georgius Syncellus (cir. 792).

3. About the close of the last century, the traveller Bruce brought from Abyssinia the Æthiopic translation of the entire book. An English version of this translation was published by Archbishop Lawrence in 1821; and the Æthiopic itself in 1838. Since then a more complete edition has been published in Germany (*Das Buch Henoch*, von Dr. A. Dillmann, Leipzig, 1853), which is now the standard one, and has given rise to the Essays, among others, of Ewald and Hilgenfeld².

4. The Æthiopic version appears to have been made from the Greek; as, though wanting a considerable passage quoted by Syncellus, it yet agrees in the main with the citations found in the early Fathers. But it is probable that the Greek itself is but a version of a Hebrew original. The names of the angels and of the winds betray an Aramaic origin; and a Hebrew book of Enoch was known and used by the Jews as late as the thirteenth century.

5. The book consists of revelations purporting to have been given to Enoch and to Noah: and its object is, to vindicate the ways of Divine Providence: to set forth the terrible retribution reserved for sinners, whether angelic or human: and to "repeat in every form the great principle that the world, natural, moral and spiritual, is under the immediate government of God."

6. "In doctrine," says Mr. Westcott in the article above mentioned, "the book of Enoch exhibits a great advance of thought within the limits of revelation in each of the great divisions of knowledge. The teaching on nature is a curious attempt to reduce the scattered images of the O. T. to a physical system. The view of society and man, of the temporary triumph and final discomfiture of the oppressors of God's people, carries out into elaborate detail the pregnant images of Daniel. The figure of the Messiah is invested with majestic dignity as 'the Son of God,' 'whose name was named before the sun was made,' and who existed 'aforetime in the presence of God.' And at the same time his human attributes as the 'son of man,' 'the son of woman,' 'the elect one,' 'the righteous one,' 'the anointed,' are brought into conspicuous notice. The mysteries of the spiritual world, the connexion of angels and men, the classes and ministries of the hosts of heaven, the power of Satan, and the legions of darkness, the doctrines of resurrection, retribution, and eternal punishment, are dwelt upon with growing earnestness as the horizon of speculation was extended by intercourse with Greece. But the message of the book is emphatically one of faith and truth: and while the Writer combines and repeats the thoughts of

² See however its merits discussed in an article referred to below, par. 8.

Scripture, he adds no new element to the teaching of the prophets. His errors spring from an undisciplined attempt to explain their words, and from a proud exultation in present success. For the great characteristic by which the book is distinguished from the later apocalypse of Esdras is the tone of triumphant expectation by which it is pervaded."

7. The date of the book has been matter of great uncertainty. Abp. Lawrence, and Hofmann, suppose it to have been compiled in the reign of Herod the Great: and with this view Gfröær, Wieseler, and Gieseler agree. Lücke (*Einl. in d. Offenb. Joh.* pp. 89 ff.) goes very fully into the question, and determines that it consists of an earlier and a later portion: the former written early in the Maccabæan period, the latter in the time of Herod the Great. It is from the former of these that the quotation in our Epistle is taken.

8. But the whole question of the date has been recently discussed by Prof. Volkmar, of Zurich, in the "*Zeitschrift der Deutschen morgenländischen Gesellschaft*" for 1860. He undertakes to prove the book a production of the time of the sedition of Barchochebas (A.D. cir. 132), and to have been written by one of the followers of Rabbi Akiba, the great upholder of that impostor. And certainly, as far as I can see, his proof seems not easy to overthrow. In that case, as he remarks (p. 991), the book of Enoch was not only of Jewish, but of distinctly antichristian origin. But this one point in the progress of his proof seems to me debateable. He assumes that the words cited in our Epistle as a prophecy of Enoch are of necessity taken from the apocryphal book, and regards it as an inevitable sequence, that if the book of Enoch is proved to be of the first half of the second century, the Epistle of Jude must be even later. In order however for this to be accepted, we need one link supplied, which, it seems to me, Prof. Volkmar has not given us. We want it shewn, that the passage cited is so interwoven into the apocryphal book as necessarily to form a part of it, and that it may not itself have been taken from primitive tradition, or even from the report of that tradition contained in our Epistle.

9. The account of the matter hence deduced would be, that the book, in its original groundwork, is of purely Jewish origin, but that it has received numerous Christian interpolations and additions. "It may be regarded," remarks Mr. Westcott, "as describing an important phase of Jewish opinion shortly before the coming of Christ." If we accept the later date, this must of course be modified accordingly.

There never has been in the church the slightest doubt of the apocryphal character of the book of Enoch. The sole maintainer of its authority seems to have been Tertullian³: it is plainly described as apocryphal

³ l. c. above; cf. also *de Idololatr.* c. 4, where after quoting the second commandment, he adds, "*Antecesserat enim Enoch prædicens . . .*:" and *id.* c. 15, "*Hæc igitur*

by Origen⁴, Augustine⁵, and Jerome⁶, and is enumerated among the apocryphal books in the Apostolical Constitutions (vi. 16)⁷.

10. The other passage in our Epistle which has been supposed to come from an apocryphal source, viz. the reference to the dispute between the archangel Michael and the devil concerning the body of Moses, has been discussed in the notes ad loc., and held more likely to have been a fragment of primitive tradition.

11. But it yet remains, that something should be said concerning the fall of the angels spoken of vv. 6, 7. In the notes on those verses, I have mentioned the probability, in my view, that the narrative in Gen. vi. 2 is alluded to. This impression has been since then much strengthened by a very able polemical tract by Dr. Kurtz, the author of the "*Geschichte des alten Bundes*," in which he has maintained against Hengstenberg the view taken by himself in that work. It seems to me that Dr. Kurtz has gone far to decide the interpretation as against any reference of Gen. vi. 2 to the Sethites, or of our vv. 6, 7 to the fall of the devil and his angels. The exegesis of Hengstenberg and those who think with him depends on the spiritual acceptance, in this case, of the word *ἐκπορνέυσασι*, which Kurtz completely disproves. The facts of the history of the catastrophe of the cities of the plain render it quite out of the question: and LXX usage, which Hengstenberg cites as decisive on his side, is really against him⁸. And this point being disposed of,

ab initio prævidens spiritus sanctus . . . præcinit per antiquissimum prophetam Enoch." In Apolog. c. 22, he speaks even more definitely, apparently numbering the book among the *litteræ sanctæ*.

⁴ Cont. Cels. v. 54; vol. xix. p. 269, ed. Lomm.: ἀπὸ τῶν ἐν τῷ Ἐνὼχ γεγραμμένων, ἅτινα οὐδ' αὐτὰ φαίνεται ἀναγνωρίσας, οὐδὲ γνωρίσας ὅτι ἐν ταῖς ἐκκλησίαις οὐ πᾶν φέρεται ὡς θεῖα τὰ ἐπιγεγραμμένα τοῦ Ἐνὼχ βιβλία. Cf. also Hom. xxviii. in Numeros: and see Spencer's note on l. c.

⁵ De Civ. Dei, xv. 23. 4: "Omittamus igitur earum scripturarum fabulas, quæ apocryphæ nuncupantur, eo quod earum occulta origo non claruit patribus, a quibus usque ad nos auctoritas veterum Scripturarum certissima et notissima successione pervenit. . . . Scripsisse quidem nonnulla divina Enoch illum septimum ab Adam negare non possumus, cum hoc in epistola canonica Judas apostolus dicat. Sed non frustra non sunt in eo canone Scripturarum qui servabatur in templo Hebræi populi succedentium diligentia sacerdotum, nisi quia ob antiquitatem suspectæ fidei iudicata sunt, nec utrum hæc essent quæ ille scripsisset, poterat inveniri, non talibus proferentibus, qui ea per seriem successionis reperirentur rite servasse."

⁶ In the catalogue of ecclesiastical writers: see the passage cited above, § ii. par. 6.

⁷ For more, and very interesting information on the book of Enoch, see the article of Volkmar's above alluded to.

⁸ He alleges that Gen. xxxviii. 24 is the only place where *ἐκπορνέειν* is used of carnal fornication: whereas there are at least six other places, viz. Lev. xxi. 9; xix. 29 (bis); Num. xxv. 1; Deut. xxii. 21; Ezek. xvi. 33. See these discussed, and the meaning established, in Kurtz, *Die Söhne Gottes*, u. s. w. p. 47.

the whole fabric falls with it: Hengstenberg himself confessing that *τούτοις*, in ver. 7, must refer to *ἄγγελοι* above.

12. That the particulars related in 2 Pet. and our Epistle of the fallen angels are found also in the book of Enoch⁹, is again no proof that the Writers of these Epistles took them from that book. Three other solutions are possible: 1, that the apocryphal Writer took them from our Epistles: 2, that their source in each case, was ancient tradition: 3, that the book of Enoch itself consists of separate portions written at different times.

CHAPTER VIII.

REVELATION.

SECTION I.

AUTHORSHIP, AND CANONICITY.

1. THE Author of this book calls himself in more places than one by the name John, ch. i. 1, 4, 9, xxii. 8. The general view has been, that this name represents St. John the son of Zebedee, the Writer of the Gospel and the three Epistles, the disciple whom Jesus loved.

2. This view rests on external, and on internal evidence. I shall first specify both these, and then pass on to other views respecting the authorship. And in so doing, I shall at present cite merely those testimonies which bear more or less directly on the *authorship*. The most ancient are the following:

3. Justin Martyr, Dial. p. 308 (written between A.D. 139 and 161): καὶ . . . παρ' ἡμῖν ἀνὴρ τις, ᾧ ὄνομα Ἰωάννης, εἷς τῶν ἀποστόλων τοῦ χριστοῦ, ἐν ἀποκαλύψει γενομένη αὐτῷ χίλια ἔτη ποιήσιν ἐν Ἱερουσαλὴμ τοὺς τῷ ἡμετέρῳ χριστῷ πιστεύσαντας προεφήτευσεν, καὶ μετὰ ταῦτα τὴν καθολικὴν καὶ συνελόντι φάναι αἰωνίαν ὁμοθυμαδὸν ἅμα πάντων ἀνάστασιν γενήσεσθαι καὶ κρίσιν.

We may mention by the way, that this testimony of Justin is doubly important, as referred to by Eusebius, himself no believer in the apostolic authorship: H. E. iv. 18: μέμνηται δὲ καὶ τῆς Ἰωάννου ἀποκαλύψεως σαφῶς τοῦ ἀποστόλου αὐτὴν εἶναι λέγων.

The authenticity and value of the passage of Justin has been discussed at considerable length and with much candour by Lücke, Einl.

⁹ Cf. Kurtz, *ibid.* pp. 51, 52.

pp. 548—56. He, himself a disbeliever in St. John's authorship, confesses that it is a genuine and decided testimony in its favour.

4. Melito, bishop of Sardis (+ cir. 171), is said by Euseb. H. E. iv. 26, to have written treatises (or a treatise, but the plural is more likely: and so Jer. Catal. 24: "de diabolo librum unum, de Apocalypsi Joannis librum unum") on the devil, and on the Apocalypse of John: καὶ τὰ περὶ τοῦ διαβόλου, καὶ τῆς ἀποκαλύψεως Ἰωάννου. It is fairly reasoned that Eusebius would hardly have failed to notice, supposing him to have seen Melito's work, any view of his which doubted the apostolic origin: and that this may therefore be legitimately taken as an indirect testimony in its favour. See Lücke, p. 564; Stuart, p. 258; Davidson, Introd. iii. 540.

5. Of a similar indirect nature are the two next testimonies. Theophilus, bishop of Antioch (+ cir. 180), whose Libri ad Autolyicum are still extant, is said by Euseb. iv. 24 to have written a book πρὸς τὴν αἵρεσιν Ἑρμογένοῦς τὴν ἐπιγραφὴν ἔχον, ἐν ᾗ ἐκ τῆς ἀποκαλύψεως Ἰωάννου κέχρηται μαρτυρίαις.

6. And similarly Eusebius says of Apollonius (of Ephesus? so in the treatise Prædestinatus, cent. v.: see Lücke, p. 567), who flourished in Asia Minor at the end of cent. ii., and wrote *against* the Montanists, thereby making his testimony more important: κέχρηται δὲ καὶ μαρτυρίαις ἀπὸ τῆς Ἰωάννου ἀποκαλύψεως καὶ νεκρὸν δὲ δυνάμει θεῖα πρὸς αὐτοῦ Ἰωάννου ἐν τῇ Ἐφέσῳ ἐγγεῖρθαι ἱστορεῖ. From this latter sentence there can be no doubt that Apollonius regarded the Apocalypse as the work of John the Apostle.

7. We now come to the principal second century witness, Irenæus (+ cir. 180). Respecting the value of his testimony, it may suffice to remind the student that he had been a hearer of Polycarp, the disciple of St. John. And this testimony occurs up and down his writings in great abundance, and in the most decisive terms. "Joannes domini discipulus" is stated to have written the Apocalypse in Hær. iv. 20. 11; iv. 30. 4; v. 26. 1; v. 35. 2: and "Joannes" in iv. 21. 3; v. 36. 3. And this John can be no other than the Apostle: for he says, iii. 1. 1, Ἰωάννης ὁ μαθητὴς τοῦ κυρίου (in the Latin, as above) ὁ καὶ ἐπὶ τὸ σῆθος αὐτοῦ ἀναπεσών, καὶ αὐτὸς ἐξέδωκε τὸ εὐαγγέλιον, ἐν Ἐφέσῳ τῆς Ἀσίας διατρέφων. But the most remarkable testimony, and one which will come before us again and again during the course of these Prolegomena, is in v. 30. 1. There, having given certain reasons for the number of Antichrist's name being 666, he proceeds, τούτων δὲ οὕτως ἐχόντων, καὶ ἐν πᾶσι τοῖς σπουδαίοις καὶ ἀρχαίοις ἀντιγράφοις τοῦ ἀριθμοῦ τούτου κειμένου, καὶ μαρτυρούντων αὐτῶν ἐκείνων τῶν κατ' ὕψιν τὸν Ἰωάννην ἑωρακόντων. . . . Then after some remarks, and stating two names current as suiting the number, he concludes, ἡμεῖς μὲν οὖν οὐκ ἀποκινδυνεύομεν περὶ

τοῦ ὀνόματος τοῦ ἀντιχριστοῦ, ἀποφαινόμενοι βεβαιωτικῶς. εἰ γὰρ ἔδει ἀναφανδὸν τῷ νῦν καιρῷ κηρύττεσθαι τοῦνομα αὐτοῦ, δι' ἐκείνου ἂν ἐρρέθη τοῦ καὶ τὴν ἀποκάλυψιν ἑωρακότος. οὐδὲ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς.

This is beyond question the most important evidence which has yet come before us. And we may observe that it is in no way affected by any opinion which we may have formed respecting Irenæus's exegetical merits, nor by any of his peculiar opinions. He here merely asserts what, if he were a man of ordinary power of collecting and retaining facts, he must very well have known for certain.

8. Keeping at present to the direct witnesses for the authorship by St. John, we next come to Tertullian (+ cir. 220). His testimonies are many and decisive.

Adv. Marcion. iii. 14: "Nam et apostolus Johannes in apocalypsi ensem describit ex ore Domini prodeuntem. . . ."

Ib. 24: "Hanc (cœlestem civitatem) et Ezekiel novit, et apostolus Joannes vidit."

De Pudicitia 19: "Sed quoniam usque de Paulo, quando etiam Joannes nescio quid diversæ parti supplaudere videatur, quasi in apocalypsi manifeste fornicationi posuerit pœnitentiæ auxilium, ubi ad angelum Thyatirenorum," &c.

See also de Resurr. 27; de Anima, 8, 9; adv. Judæos, 9; de Cor. Militis, 13; contra Gnosticos, 12.

9. The fragment on the Canon called by the name of Muratori, and written cir. 200, says, "et Joannes enim in Apocalypsi licet septem ecclesiis scribat, tamen omnibus dicit . . .," where the context shews that the Apostle John must be intended.

10. Hippolytus, bishop of Ostia (Portus Romanus), cir. 210, in his writings very frequently quotes the Apocalypse, and almost always with Ἰωάννης λέγει. Whom he meant by Ἰωάννης is evident from one passage, De antichristo, p. 67, l. 15 ff. ed. Lagarde: λέγε μοι μακάριε Ἰωάννη, ἀπόστολε καὶ μαθητὰ τοῦ κυρίου, τί εἶδες καὶ ἤκουσας περὶ Βαβυλῶνος. And then he proceeds to quote ch. xvii. 1—18. Multitudes of other citations will be found by consulting the index to Lagarde's edition¹. And one of his principal works, as specified in the catalogue found inscribed on his statue, was ἀπολογία (or τά, for the word has become obliterated, only Α being now legible) ὑπὲρ τοῦ κατὰ Ἰωάννην εὐαγγελίου καὶ ἀποκαλύψεως: mentioned also by Jerome, Catal. 61.

11. Clement of Alexandria (cir. 200), in his Strom. vi. 13, p. 792 D,

¹ See also his lately-discovered Refutatio omnium hæresium, lib. vii. § 36, p. 408, ed. Duncker.

says of the faithful presbyter, οὗτος πρεσβύτερος . . . ἐν τοῖς εἴκοσι καὶ τέσσαρσι καθεδεῖται θρόνοις, ὡς φησιν ἐν τῇ ἀποκαλύψει Ἰωάννης. And elsewhere he fixes this name as meaning the Apostle, by saying in his *Quis dives salv.* § 42, ἀκουσον μῦθον, οὐ μῦθον ἀλλ' ὄντα λόγον, περὶ Ἰωάννου τοῦ ἀποστόλου παραδεδομένον . . . ἐπειδὴ γὰρ τοῦ τυράννου τελευτήσαντος ἀπὸ τῆς Πάτμου τῆς νήσου μετῆλθεν ἐπὶ τὴν Ἐφεσον . . . : and then he proceeds to tell the well-known story of St. John and the young robber.

12. Origen, the scholar of Clement (+ cir. 233), who so diligently enquired into and reported any doubts or disputes about the canonicity and genuineness of the books of the N. T., appears not to have known of any which regarded the Apocalypse. In a passage of his *Commentary on St. Matt.* preserved by Euseb. H. E. vi. 25, he says, τί δεῖ περὶ τοῦ ἀναπεσόντος λέγειν ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, Ἰωάννον, ὅς εὐαγγέλιον ἐν καταλέλοιπεν, ὁμολογῶν δύνασθαι τοσαῦτα ποιήσειν ἃ οὐδὲ ὁ κόσμος χωρῆσαι ἐδύνατο; ἔγραψε δὲ καὶ τὴν ἀποκάλυψιν, κελυσθεὶς σιωπῆσαι καὶ μὴ γράφαι τὰς τῶν ἑπτὰ βροντῶν φωνάς.

We have also this remarkable testimony in his *Commentary on Matt.* tom. xvi. 6, vol. iv. p. 18, ed. Lommatzsch: καὶ τὸ βάπτισμα ἐβαπτίσθησαν οἱ τοῦ Ζεβεδαίου υἱοί, ἐπεὶ περ Ἡρώδης μὲν ἀπέκτεινεν Ἰάκωβον τὸν Ἰωάννου μαχαίρα, ὁ δὲ Ῥωμαίων βασιλεύς, ὡς ἡ παράδοσις διδάσκει, κατεδίκασε τὸν Ἰωάννην μαρτυροῦντα διὰ τὸν τῆς ἀληθείας λόγον εἰς Πάτμον τὴν νήσον. διδάσκει δὲ τὰ περὶ τοῦ μαρτυρίου αὐτοῦ Ἰωάννης, μὴ λέγων τίς αὐτὸν κατεδίκασε, φάσκων ἐν τῇ ἀποκαλύψει ταῦτα, Ἐγὼ Ἰωάννης . . . τοῦ θεοῦ (Rev. i. 9), καὶ τὰ ἐξῆς. καὶ ἔοικε τὴν ἀποκάλυψιν ἐν τῇ νήσῳ θεωρηκέναι.

And Origen again repeatedly cites the Apocalypse without the least indication of doubt as to its author: as may be seen by consulting any of the indices to the editions. His procedure in this case forms a striking contrast to that in the case of the Epistle to the Hebrews: see *Prolegg.* to this vol. ch. i. § i. 16—23.

13. Still keeping to those Fathers who give definite testimony as to the *authorship*, we come to Victorinus, bishop of Pettau in Pannonia, who suffered martyrdom under Diocletian in 303. His is the earliest extant commentary on the Apocalypse. On ch. x. 4, he says (see *Bibl. M. Patr.* iii. p. 141), “Sed quia dicit se scripturum fuisse Joannes quanta locuta fuissent tonitrua, id est, quæcunque in veteri testamento erant obscura et prædicata, vetatur scribere sed relinquere ea signata, qui erat Apostolus. . . .”

And afterwards, on “oportet autem te iterum prophetare,” “Hoc est, quoniam quando hoc vidit Joannes, erat in insula Pathmos, in metallum damnatus a Domitiano Cæsare. Ibi ergo vidit Apocalypsin: et cum senior jam putaret se per passionem accepturum receptionem, interfecto

Domitiano omnia ejus judicia soluta sunt, et Joannes de metallo dimissus, sic postea tradidit hanc eandem quam acceperat a Domino Apocalypsin."

14. Ephrem Syrus (+ cir. 378), the greatest Father in the Syrian church, repeatedly in his numerous writings cites the Apocalypse as canonical, and ascribes it to John: see the reff. in Stuart's Introduction, p. 271. In the Greek translation of his works, we read in the second Homily on the Second Advent of the Lord, καθὼς ἀκούομεν τοῦ ἀποστόλου λέγοντος, and then he quotes Rev. xxi. 4, 5: vol. ii. p. 248, ed. Assem. See Lücke, Einl. p. 598, note.

Now these citations are the more remarkable, because the old Syriac or Peschito version does not contain the Apocalypse: as neither indeed apparently did the later or Philoxenian version originally, nor its republication by Thomas of Charkel (see Lücke, p. 598). It may fairly be asked then, How came Ephrem by his Syriac version of the Apocalypse (for he seems not to have been acquainted with Greek)? And, How came the Peschito to want the Apocalypse, if it was held to be written by the Apostle?

15. It would exceed the limits of these Prolegomena to enter into the answers to these questions, which have been variously given: by Hug and Thiersch, that the Peschito originally contained the book, and that it only became excluded in the fourth century through the influence of the schools of Antioch and Nisibis: by Walton and Wichelhaus, that the Peschito was made in the first century, when as yet the Apocalypse had not won its way among the canonical books: by Hengstenberg, that the Peschito was not made till the end of the third century, after the objections against the apostolicity of the book had been raised by Dionysius of Alexandria².

16. These answers are all discussed by Lücke, Einl. pp. 597—605, and severally rejected. His own solution is by no means satisfactory as to the former of the two questions,—how Ephrem came by his Syriac version. The latter he answers by postponing the date of the reception of the Apocalypse into the canon till after the publication of the Peschito, i. e. as now generally acknowledged, the end of the second century.

17. Epiphanius, bishop of Salamis in Cyprus at the end of the fourth century, cites the Apocalypse as written by the Apostle. In combating the Alogi, who rejected the gospel of John and the Apocalypse, he speaks much and warmly of that book, and says among other things (Hær. li. p. 457), οἱ τε ἅγιοι προφηταὶ καὶ οἱ ἅγιοι ἀπόστολοι, ἐν οἷς καὶ ὁ ἅγιος Ἰωάννης διὰ τοῦ εὐαγγελίου καὶ τῶν ἐπιστολῶν καὶ τῆς ἀποκαλύψεως

² See below, par. 47.

ἐκ τοῦ αὐτοῦ χαρίσματος τοῦ ἁγίου μεταδέδωκε: and ib. p. 455, having cited 1 Cor. xv. 52, he proceeds, συνάδοντας τοίνυν τοῦ ἀποστόλου τῷ ἁγίῳ ἀποστόλῳ Ἰωάννῃ ἐν τῇ ἀποκαλύψει, ποία τις ὑπολείπεται ἀντιλογία;

18. Basil the Great (+ 378), adv. Eunomium ii., Opp. vol. i. p. 249 B, E, says, τὰ παρὰ τοῦ ἁγίου πνεύματος διὰ τοῦ μακαρίου Ἰωάννου λαληθέντα ἡμῖν, ὅτι ἐν ἀρχῇ ἦν ὁ λόγος κ.τ.λ., and afterwards, ἀλλ' αὐτὸς ἡμῖν ὁ εὐαγγελιστὴς ἐν ἐτέρῳ λόγῳ, τοῦ τοιούτου ἦν τὸ σημαινόμενον ἔδειξεν, εἰπών, ὁ ὦν καὶ ὁ ἦν καὶ ὁ παντοκράτωρ, Rev. i. 8.

19. Hilary of Poitiers (+ 368), in his prologue to the Psalms, says (p. 611 E, ed. Paris 1631), "ita beati Johannis Apocalypsi docemur: et angelo Philadelphie Ecclesie scribe." So also in his Enarratio in Ps. i. p. 628 D, "sanctus Joannes in Apocalypsi testatur, dicens, Rev. xxii. 2." Stuart cites from p. 891 of the Paris edn. of 1693,—“et ex familiaritate Domini revelatione cœlestium mysteriorum dignus Johannes³.”

20. Athanasius (+ 373) in his Orat. i. contra Arianos, § i. vol. i. p. 327, cites John i. 1, and then says, καὶ ἐν ἀποκαλύψει τάδε λέγει, ὁ ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.

21. Gregory of Nyssa, brother of Basil the Great (+ 395), Opp. vol. ii. p. 44, ed. Paris, says, ἤκουσα τοῦ εὐαγγελιστοῦ Ἰωάννου ἐν ἀποκρύφοις πρὸς τοὺς τοιούτους δι' αἰνίγματος λέγοντος ὡς δεὸν ἀκριβῶς ζέειν μὲν πάντως τῷ πνεύματι, κατεψύχθαι δὲ τῇ ἁμαρτίᾳ: ὄφελον γὰρ ἡσθᾶ φησι ψυχρὸς ἢ ζεστός, κ.τ.λ. Rev. iii. 15. Of course this cannot mean that the Revelation is what we now commonly know as an apocryphal book, or, as Lücke remarks, the sentence would contradict itself: but ἀπόκρυφα here is equivalent to μυστικά or προφητικά: in the same way as Dion. Areop. vol. i. p. 246 calls the book τὴν κρυφίαν καὶ μυστικὴν ἐποψίαν τοῦ τῶν μαθητῶν ἀγαπητοῦ καὶ θεσπεσίου.

22. Didymus (+ 394) in his Enarr. in Epist. Joann. i. says, "Et in apocalypsi frequenter Joannes (the writer of the Epistle) propheta vocatur."

23. Ambrose (+ 397) constantly cites the Apocalypse as the work of the Apostle John: e. g. De virginitate 14: "Quomodo igitur ascendamus ad cœlum, docet Evangelista qui dicit Et duxit me Spiritus in montem magnum, &c." Rev. xxi. 10: and De Spiritu Sancto iii. 20, "Sic enim habes, dicente Johanne evangelista Et ostendit mihi flumen aquæ vivæ, &c." Rev. xxii. 1 ff.

24. Augustine (+ 430) uses every where the Apocalypse as a genuine production of the Apostle and Evangelist John. Thus we have, Ep. cxviii., "Joannes apostolus in apocalypsi:?" De civ. Dei xx. 7, "Joannes Evangelista in eo libro qui dicitur apocalypsis:?" Tract. in

³ I have sought in vain for this citation in my edition and in its index, and have not access to the edn. of 1693.

Joan. xiii. 36,—“in Apocalypsi ipsius Joannis cujus est hoc evangelium:” see also De peccat. mer. ii. 7: de Trinit. ii. 6, &c.⁴

25. Jerome (+ 420), adv. Jovin. ii. 14, speaks of the Apostle John as also being a prophet, “vidit enim in Patmo insula, in quam fuerat a Domitiano principe ob Domini martyrium relegatus apocalypsin, infinita futurorum mysteria continentem.” And then follows, as also in his Catal. 9, see below, § ii. par. 12, Irenæus’s account of the place and time of writing the book.

We shall have to adduce Jerome again in treating of the canonicity. And now that we have arrived at the beginning of the fifth century, the latter question becomes historically the more important of the two, and indeed the two are henceforth hardly capable of being treated apart.

26. Before we pass to the testimonies *against* the authorship by the Apostle and Evangelist St. John, let us briefly review the course of evidence which we have adduced in its favour. It will be very instructive to compare its character with that of the evidence for the Pauline authorship of the Epistle to the Hebrews, as collected in the Prolegomena to that Epistle.

27. There we found that, while there prevailed in the great majority of the more ancient Fathers a habit, when they are speaking loosely, or ad populum, of citing the Epistle as the work of St. Paul,—on the one hand, all attempts fail to discover any general ecclesiastical tradition to this effect: and on the other, the greatest and ablest of these writers themselves, when speaking guardedly, throw doubt on the Pauline authorship, while some of them set it aside altogether. In course of time, we there also found, the habit of citing the Epistle as St. Paul’s became more general: then sprung up assertion, more and more strong, that it veritably was his: till at last it was made an article of faith to believe it to be so. So that the history of opinion in that case may be described as the gradual growing up of a belief which was entirely void of general reception in the ancient church.

28. We are not yet prepared to enter on the whole of the corresponding history of opinion in this case: but as far as we have gone, it may be described as the very converse of the other. The apostolic authorship rests on the firmest traditional ground. We have it assured to us by one who had companied with men that had known St. John himself: we have it held in continuous succession by Fathers in all parts of the church. No where, in primitive times, does there appear

⁴ It hardly appears fair in Lücke to lay a stress on such expressions as this “ipsius Joannis cujus est,” as implying that Augustine thought it necessary to protest by implication against the opposite view. There is nothing in the expression which he might not very well have said in speaking of the Acts as related to the Gospel of St. Luke: in which case there was no doubt.

any counter tradition on the subject. We have nothing corresponding to the plain testimonies, of Tertullian in favour of Barnabas, or of Origen that there was an *ιστορία* come down that Clement of Rome or St. Luke had written the Epistle. In subsequent paragraphs we shall see how variation of opinion was first introduced, and why.

29. But before doing so, it will be well to complete this portion of our enquiry, by mentioning those early writings and Fathers which, though they do not expressly state who was the author of the book, yet cite it as canonical, or at all events shew that they were acquainted with and approved it.

30. Among these the very earliest have been matter of considerable question. The supposed allusions in Polycarp, for instance, though strongly maintained by Hengstenberg, are really so faint and distant, that none but an advocate would ever have perceived them. Such are, e. g. the expression in Polyc. ad Phil. c. 1, *ἐλεος ὑμῖν κ. εἰρήνη παρὰ θεοῦ παντοκράτορος*, seeing that *ὁ παντοκράτωρ* is as a N. T. word confined to the Apocalypse, being in 2 Cor. vi. 18 cited from the O. T.:—in c. 8, *μιμηταὶ οὖν γενώμεθα τῆς ὑπομονῆς αὐτοῦ*, because in Rev. we find *ἡ ὑπομονή* [*Ἰησοῦ*], i. 9, iii. 10. But so do we in 2 Thess. iii. 5; indeed it need not be an allusion at all, being a very obvious expression. And Hengstenberg's next instance, which he calls as good as an express citation of the Apocalypse as an inspired writing, c. 6, *οὕτως οὖν δούλευσamen αὐτῷ μετὰ φόβου καὶ πάσης ἐνλαβείας, καθὼς αὐτὸς ἐνετείλατο, καὶ οἱ εὐαγγελισάμενοι ὑμᾶς ἀπόστολοι, καὶ οἱ προφῆται οἱ προκηρύξαντες τὴν ἔλευσιν τοῦ κυρίου ἡμῶν*, is in reality no instance at all, the citation being from Heb. xii. 28, and the following words being just as applicable to St. James and St. Jude, as to St. John. Nay, Hengstenberg's argument has two edges: for if the allusion here be to the Apocalypse, then we have a most important early witness to its not having been written by an Apostle.

31. The passages which Hengstenberg brings from the Epistle of the Church of Smyrna on the martyrdom of Polycarp, are even more uncertain and far-fetched⁵. Such advocacy is much to be lamented: it tends to weaken instead of strengthening the real evidence.

⁵ They are these: in c. 2 we read, *προσέχοντες τῇ τοῦ χριστοῦ χάριτι τῶν κοσμικῶν κατεφρόνουν βασάνων, διὰ μιᾶς ὥρας τὴν αἰώνιον κόλασιν ἐξαγοραζόμενοι καὶ τὸ πῦρ ἦν αὐτοῖς ψυχρόν, τὸ τῶν ἀπηνῶν βασανιστῶν, πρὸ ὀφθαλμῶν γὰρ εἶχον φυγεῖν τὸ αἰώνιον καὶ μηδέποτε σβεννύμενον*, supposed to be an allusion to Rev. xiv. 9—11. But why not to Mark ix. 44 ff. and parallels? In c. 17, *ὁ δὲ ἀντίζηλος καὶ βάσκανος καὶ πονηρός, ὁ ἀντικείμενος τῷ γένει τῶν δικαίων, ἰδὼν τὸ μέγεθος αὐτοῦ τῆς μαρτυρίας, καὶ τὴν ἀπ' ἀρχῆς ἀνεπίληπτον πολιτείαν, ἐστιφανωμένον τε τῷ τῆς ἀφθαρσίας στεφάνῳ* . . ., supposed to refer to Rev. ii. 10, but why not to 1 Cor. ix. 25? There *might* be a reference, which H. has not noticed, in *ὁ ἀντικείμενος τῷ γένει τῶν δικαίων*,

32. The next testimony produced is however of a very different kind. It is that of Papias, of whom Iren., *Hær.* v. 33, 4, in adducing the traditional words of our Lord respecting the millennial abundance of the earth, says, ταῦτα δὲ καὶ Παπίας Ἰωάννου μὲν ἀκουστής, Πολυκάρπου δὲ ἐταῖρος γεγονώς, ἀρχαῖος ἀνὴρ, ἐγγράφως ἐπιμαρτυρεῖ ἐν τῇ τετάρτῃ τῶν αὐτοῦ βίβλων· ἔστι γὰρ αὐτῷ πέντε βιβλία συντεταγμένα. It is well known that Eusebius, in his famous chapter, *H. E.* v. 39, attempts to set aside this Ἰωάννου ἀκουστής by citing from Papias himself his assertion that he set down in his work what he had heard as the sayings of the Apostles, naming St. John among them. But there is nothing to prevent his having united both characters,—that of a hearer, and that of a collector of sayings: and Irenæus, the scholar of Polycarp, is hardly likely to have been mistaken on such a point. Now regarding Papias, as a witness for the Apocalypse, we have a scholium of Andreas, of Cappadocia, at the end of the fifth century (see Lücke, p. 525 note), printed in substance in Cramer's *Catena*, p. 176, at the beginning of the commentaries on the Apocalypse: περὶ μὲν τοῦ θεοπνεύστου τῆς βίβλου περιττὸν μὴ κύνειν τὸν λόγον ἡγοῦμεθα, τῶν μακαρίων Γρηγορίου φημὶ τοῦ Θεολόγου καὶ Κυρίλλου, προσέτι τε καὶ τῶν ἀρχαιοτέρων Παππίου, Εἰρηναίου, Μεθοδίου καὶ Ἰππολύτου ταύτῃ προσμαρτυροῦντων τὸ ἀξιόπιστον· παρ' ὧν καὶ ἡμεῖς πολλὰς λαβόντες ἀφορμὰς εἰς τοῦτο ἐληλύθαμεν, καθὼς ἐν τισὶ τόποις χρήσεις τούτων παρεθέμεθα. And accordingly, on *Rev.* xii. 7—9, he expressly cites Papias's work: Παππίας δὲ οὕτως ἐπὶ τῆς λέξεως ⁶, κ.τ.λ.

33. There seems to be ample proof here that Papias did maintain, as from what we otherwise know we should expect, the inspiration, i. e. the canonicity of the book. All that has been argued on the other side seems to me to fail to obviate the fact, or to weaken the great importance of this early testimony. See the whole discussed at length in Stuart, pp. 250—254: Lücke, pp. 524—546: Hengstenberg, pp. 101—116. I may be permitted to say, that both the last-mentioned Commentators have suffered themselves to be blinded as to the real worth of the evidence by their zeal to serve each his own hypothesis.

34. The Epistle of the churches of Lyons and Vienne to the churches of Asia and Phrygia concerning the persecution which befell them under Marcus Aurelius, A.D. 177, is preserved by Eusebius, *H. E.* v. 1—3. The citations in it from the Apocalypse are unmistakeable. In speak-

to *Rev.* xii. 17: but it is at best uncertain. In c. 20, Ἰησοῦ χριστοῦ, ᾧ ἡ δόξα, τιμὴ, κράτος, μεγαλωσύνη, εἰς αἰῶνας, ἀμήν, which, H. says, is from *Rev.* v. 13. This really is not worth an answer.

⁶ Surely this expression, ἐπὶ τῆς λέξεως, meets Lücke's very improbable notion (p. 530 f.) that the extract which follows had no reference to the passage in the text of the Apocalypse.

ing of the martyr, Vettius Epagathus, they say, ἦν γὰρ καὶ ἔστι γνήσιος χριστοῦ μαθητῆς ἀκολουθῶν τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ (Rev. xiv. 4). They account for the rage of the Pagans against the Christians by its being the fulfilment of Rev. xxii. 11, ἵνα ἡ γραφὴ πληρωθῇ, ὁ ἄνομος ἀνομησάτω ἔτι καὶ ὁ δίκαιος δικαιοθῇτω ἔτι⁷. They call Christ ὁ πιστὸς κ. ἀληθινὸς μάρτυς, and ὁ πρωτότοκος τῶν νεκρῶν, expressions manifestly taken from Rev. i. 5, iii. 14. See Lücke, pp. 567, 568.

35. The testimony of Polycrates of Ephesus, in Euseb. H. E. v. 24, concerning the burial of St. John in Ephesus, has been pressed by Hengstenberg into the service of the canonicity of the Apocalypse, but is far too uncertain in meaning to be fairly introduced⁸. See Hengstb., pp. 125—129: and Lücke, pp. 568—571.

36. Cyprian (cir. 250) repeatedly refers to the Apocalypse, and unhesitatingly treats it as part of Holy Scripture. In Ep. xiii. he says, “maxime cum scriptum sit memento unde cecideris, et age pœnitentiam,” Rev. ii. 5; see also Ep. xxvii. li. In Ep. xxv. he cites the Apocalypse as on a level with the Gospels: “tuba Evangelii sui nos excitat Dominus dicens, Qui plus diligit patrem &c. . . . et iterum, Beati qui persecutionem passi fuerint, &c. . . . et, Vincenti dabo sedere super thronum meum, &c.” Rev. iii. 21.

In Ep. li., “pœnitentiam non agenti Dominus comminatur; Habeo, inquit, adversus te multa, &c.” Rev. ii. 20.

De lapsis c. 4, “ipse quoque Dominus præmoneat et præstruat dicens Et scient omnes ecclesiæ, &c. . . .” Rev. ii. 23.

De opere et eleem. c. 4, “Audi in Apocalypsi Domini tui vocem Dicis, inquit, dives sum, &c. . . .” Rev. iii. 17. The opening chapters of the treatise, De Exhortatione Martyrii, consist of Scripture testimonies strung together. In them he cites the Apocalypse as Scripture, c. 2, 3, 8 (“et in Apocalypsi eadem loquitur divinæ prædicationis hor-

⁷ Some think this to refer to Dan. xii. 10. But the words there are very different, and not in this grammatical construction: and as the Epistle undeniably quotes the Apocalypse elsewhere, it is far more natural to believe them to come from it. This being so, the words ἵνα ἡ γραφὴ πληρωθῇ are very important. Lücke himself acknowledges this; supposing however that Irenæus and the Asiatic Greeks who came over into Gaul, brought with them the belief of the canonicity into the Gallican churches. Such a concession is not to be despised.

⁸ Hengstb. maintains that in the words, Ἰωάννης ὁ ἐπὶ τὸ στήθος τοῦ κυρίου ἀναπεσών, ὃς ἐγενήθη ἱερεὺς τὸ πένταλον πεφορεκῶς καὶ μάρτυς καὶ διδάσκαλος, the μάρτυς alludes to the μαρτυρία of Rev. i. 9, and the ἱερεὺς κ.τ.λ. to his having penetrated the Apocalyptic mysteries. It is obvious that nothing can be more unsafe, than to reason on such hypotheses. Lücke's view which refers the μάρτυς to the exile at Patmos, and the other to St. John's position as patriarch of the Asiatic churches, is just as likely. Nay, with regard to μάρτυς, is not a third view more likely still? For if he was banished to Patmos, διὰ τὴν μαρτυρίαν Ἰησοῦ, the μαρτυρία preceded and occasioned the exile, and means his preaching and testimony in Ephesus or elsewhere.

tatio dicens”), 10, 11, 12. The same is the case in the Libri Testimoniorum.

Besides these places Stuart quotes from his works, p. 168, “Aquas namque populos significare in Apocalypsi Scriptura divina declarat, dicens, Aquæ, &c.” Rev. xvii. 15.

37. Athanasius⁹ (+ cir. 373) gives in his *ἐπιστολὴ ἐκκλησιαστική*, a list of the books of the sacred canon, dividing them into three classes: the first of these being the *canonical*, which are the sources of salvation: in which only is the true doctrine of religion declared, to which no man can add, and from which none can take away: the second *ecclesiastical*—such as may be read in the church for edification, but are not inspired: the third, *apocryphal*, written by heretics, and supposititious. In the first class he places the Apocalypse: and in his writings accordingly he refers to it frequently¹.

38. In Chrysostom’s own works we have no comments on the Apocalypse, nor any distinct references to it as Scripture. That he was acquainted with it, plainly appears from such passages as that in Hom. i. on Matt. where in speaking of the heavenly city, he says, καταμάθωμεν οὖν αὐτῆς τὰ θεμέλια, τὰς πύλας τὰς ἀπὸ σαπφείρου καὶ μαργαριτῶν συγκειμέναις.

Suidas says under Ἰωάννης, δέχεται δὲ ὁ Χρυσόστομος καὶ τὰς ἐπιστολάς αὐτοῦ τρεῖς, καὶ τὴν ἀποκάλυψιν.

39. I recur again to Jerome’s testimony². In his letter to Paulinus, he gives the whole sacred canon. And in including the Apocalypse in it, he remarks, “Apocalypsis Joannis tot habet sacramenta quot verba. Parum dixi pro merito voluminis. Laus omnis inferior est. In verbis singulis multiplices latent intelligentiæ.” In his Comm. on Ps. cxlix. he says, “legimus in Apocalypsi Joannis, quæ in ecclesiis legitur et recipitur; neque enim inter apocryphas scripturas habetur, sed inter ecclesiasticas.”

In his Ep. to Dardanus (vol. iii. p. 46, ed. Francf.) we have the passage cited at length in the Proleg. to the Epistle to the Hebrews, § i. par. 74, in which he says, “quod si eam (the Ep. to the Heb.) Latinorum consuetudo non recipit inter scripturas canonicas, nec Græcorum quidem ecclesiæ Apocalypsin Joannis eadem libertate suscipiunt: et tamen nos utramque suscipimus, nequaquam hujus temporis consuetudinem, sed veterum scriptorum auctoritatem sequentes, qui plerumque utriusque abutuntur testimoniis, non ut interdum de apocryphis facere solent, quippe qui et gentilium literarum raro utantur exemplis, sed quasi canonicis.”

⁹ See above, par. 20.

¹ See contr. Arianos, i. p. 415; iv. p. 639; Ep. ii. ad Serap., p. 684, &c.

² See above, par. 25,

40. It is hardly worth while to cite later and less important authorities on this side. They will be found enumerated in Stuart, *Introd.* p. 276: Davidson, p. 545: and still more at length in Lücke, pp. 638 ff. Of the general tendency of later tradition I shall speak below, parr. 63 ff.

41. I now come to consider those ancient authorities which impugn the apostolicity and canonicity of the book.

42. First among these in point of time, though not of importance, are the Antimontanists or Alogi of the end of the second and beginning of the third century (see Epiphan. *Hær.* li.; Neander, *Kirchengesch.* i. 2, p. 907) who rejected the writings of St. John. οὐκ αἰδοῦνται δὲ πάλιν, says Epiphanius, οἱ τοιοῦτοι κατὰ τῶν ὑπὸ τοῦ ἁγίου Ἰωάννου εἰρημένων ἐξοπλιζόμενοι, νομίζοντες μή πη ἄρα δύνωνται τὴν ἀλήθειαν ἀνατρέπειν . . . φάσκουσι δὲ κατὰ τῆς ἀποκαλύψεως τάδε χλευάζοντες . . . Then follow their objections against the book, which are entirely of a subjective character: τί με ὠφελεῖ ἡ ἀποκάλυψις Ἰωάννου, λέγουσά μοι περὶ ἑπτὰ ἀγγέλων καὶ ἑπτὰ σαλπίγγων; and again, φάσκουσιν ἀντιλέγοντες, ὅτι εἴπε πάλιν Γράψον τῷ ἀγγέλῳ τῆς ἐκκλησίας τῷ ἐν Θυατείροις· καὶ οὐκ ἔνι ἐκεῖ ἐκκλησία χριστιανῶν ἐν Θυατείρῃ. πῶς οὖν ἔγραφε τῇ μὴ οὔσῃ; &c. To these apparently Dionysius of Alexandria, presently to be cited, alludes, when he says (ut *infr.*), τινὲς μὲν οὖν τῶν πρὸ ἡμῶν ἠθέτησαν καὶ ἀνεσκεύασαν πάντῃ τὸ βιβλίον, καθ' ἕκαστον κεφάλαιον διευθύνοντες, ἄγνωστόν τε καὶ ἀσυλλόγιστον ἀποφαίνοντες. ψεύδεσθαί τε τὴν ἐπιγραφὴν, Ἰωάννου γὰρ οὐκ εἶναι λέγουσιν, ἀλλ' οὐδ' ἀποκάλυψιν εἶναι, τὴν σφύδρῳ καὶ παχεῖ κεκαλυμμένην τῷ τῆς ἀγνοίας παραπετάσματι· καὶ οὐχ ὅπως τῶν ἀποστόλων τινά, ἀλλ' οὐδ' ὅλως τῶν ἁγίων ἢ τῶν ἀπὸ τῆς ἐκκλησίας τούτου γεγονέναι ποιητὴν τοῦ συγγράμματος. Κήριθον δὲ τὸν καὶ ἀπ' ἐκείνου κληθεῖσαν Κηρινθιακὴν συστησάμενον αἵρεσιν, ἀξιώπιστον ἐπιφημίσαι θελήσαντα τῷ ἑαυτοῦ πλάσματι ὄνομα. τοῦτο γὰρ εἶναι τῆς διδασκαλίας αὐτοῦ τὸ δόγμα, ἐπίγειον ἔσεσθαι τὴν τοῦ χριστοῦ βασιλείαν, καὶ ὧν αὐτὸς ὠρέγετο φιλοσώματος ὧν καὶ πᾶν σαρκικός, ἐν τούτοις ὀνειροπολεῖν ἔσεσθαι, γαστρός καὶ τῶν ὑπὸ γαστέρα πλησμοναῖς, τουτέστι σιτοῖς καὶ πότοις καὶ γάμοις, καὶ εἰ' ὧν εὐφημότερον ταῦτα ᾤθη ποριεῖσθαι, ἐορταῖς καὶ θυσίαις καὶ ἱερίων σφαγαῖς.

43. I have considered it important to quote this passage at length, as giving an account of the earliest opponents to the authenticity of the Apocalypse and of the reason of their opposition. The student may further follow out the account of these Alogi in Epiphanius, l. c. They have been very lightly passed over by Lücke (p. 582) and others, who are not willing that their procession of opponents to the apostolic authorship should be led by persons whose character is so little creditable. But the fair enquirer will not feel at liberty thus to exclude them. They were perhaps more outspoken and thorough, perhaps also less learned and cautious than those who follow: but their motives of oppo-

sition were of the same kind; and it is especially to be noted, as a weighty point in the evidence, that, being hostile to the authority of the writings commonly received as those of the Apostle John, they in their time conceived it necessary to destroy the credit of the Apocalypse as well as that of the Gospel.

44. The Roman presbyter Caius, a λογιώτατος ἀνὴρ according to Euseb. vi. 20, who lived in the Episcopate of Zephyrinus (i. e. 196—219), wrote a polemical dialogue against the Montanist Proclus, of which a fragment has been preserved by Eusebius iii. 28, speaking out still more plainly: ἀλλὰ καὶ Κήρινθος ὁ οὐκ ἀποκαλύψεων ὡς ὑπὸ ἀποστόλου μεγάλου γεγραμμένων τερατολογίας ἡμῖν ὡς δι' ἀγγέλων αὐτῷ δεδειγμένας ψευδόμενος ἐπεισάγει, λέγων μετὰ τὴν ἀνάστασιν ἐπίγειον εἶναι τὸ βασίλειον τοῦ χριστοῦ· καὶ πάλιν ἐπιθυμίαις καὶ ἡδοναῖς ἐν Ἱερουσαλὴμ τὴν σάρκα πολιτευομένην δουλεύειν. καὶ ἐχθρὸς ὑπάρχων ταῖς γραφαῖς τοῦ θεοῦ, ἀριθμὸν χιλιονταετίας ἐν γάμῳ ἐορτῆς θέλων πλανᾶν λέγει γίνεσθαι.

45. Some, as Hug, al., have in vain endeavoured to persuade us that some other book is here meant, and not the Apocalypse of John. No such work is to be traced, though we have very full accounts of Cerinthus from Irenæus (Hær. i. 25) and Epiphanius (Hær. xxviii.): and neither the plural ἀποκαλύψεων (which is also used by Dionysius, as cited below, of *our* apocalyptic visions), nor the exaggerated account of the earthly Kingdom as promised (see the same in the objections of the Alogi as cited by Dionysius above) can have the least weight in inducing us to concur in such a supposition.

46. When Lücke sets aside Caius in the same category as the Alogi, as having equally little to do with ecclesiastical tradition, we cannot help seeing again the trick of a crafty partisan wishing to get rid of an awkward ally.

47. Undoubtedly the weightiest objector to the canonicity of the Apocalypse in early times is DIONYSIUS, the successor next but one to Origen in the presidency of the catechetical school of Alexandria, and afterwards bishop of that see (A.D. 247). This worthy scholar of Origen (see Neander, Kirchengesch. i. p. 1229 f.) remained ever attached to him, loving and honouring him: and wrote him a letter of consolation when he was thrown into prison in the Decian persecution. This Dionysius, as he himself tells us, had become a believer in the Gospel by a course of free investigation, and unbiassed examination of all known systems: and after his conversion, he remained true to this principle as a Christian and as a public teacher. He read and examined without bias all the writings of heretics, and did not reject them, until he was thoroughly acquainted with them, and was in a situation to confute them with valid arguments. While he was thus employed, one of the presbyters of his church warned him of the harm which his own

soul might take by so much contact with their impure doctrines. Of this danger, he says, he was himself too conscious: but while pondering on what had been said to him he was determined in his course by a heavenly vision (ὄραμα θεόπεμπτον προσελθὸν ἐπέρρωσέ με): and a voice distinctly said to him, "Read every thing that comes into thy hands: for thou art well able to judge and prove them all (πᾶσιν ἐντύγχατε οἷς ἂν εἰς χεῖρας λάβωις· διευθύνειν γὰρ ἕκαστα καὶ δοκιμάζειν ἱκανὸς εἶ): indeed such was at the first the source of thine own faith." And, he says, "I received the vision as agreeing with the apostolic saying (ἀποστολικῇ φωνῇ) which says to the strong (τοὺς δυνατωτέρους) Γίνεσθε δόκιμοι τραπέζιται."

48. The notices left us of Dionysius in the seventh book of Eusebius, entirely correspond with the above. And the judgment which he passes on the Apocalypse is characterized by sound discretion and moderation. I give it at length.

After the passage already cited in par. 42, he proceeds (Eus. H. E. vii. 25): "Καὶ γὰρ εἰ μὴ συνίημι, ἀλλ' ὑπονοῶ γε νοῦν τινα βαθύτερον ἐγκεῖσθαι τοῖς ῥήμασιν. Οὐκ ἰδὼν ταῦτα μετρῶν καὶ κρίνων λογισμῷ, πίσκει δὲ πλέον ἰέμων, ὑψηλότερα ἢ ὑπ' ἐμοῦ καταληφθῆναι γενόμενα· καὶ οὐκ ἀποδοκιμάζω ταῦτα ἃ μὴ συνειώρακα, θαυμάζω δὲ μᾶλλον ὅτι μὴ καὶ εἶδον." Ἐπὶ τούτοις τὴν ὅλην τῆς ἀποκαλύψεως βασιανίσας γραφήν, ἀδύνατον δὲ αὐτὴν κατὰ τὴν πρόχειρον ἀποδείξας νοεῖσθαι διάνοιαν, ἐπιφέρει λέγων "Συντελέσας δὴ πᾶσαν, ὡς εἰπεῖν, τὴν προφητείαν, μακαρίζει ὁ προφῆτης τοὺς τε φυλάσσοντας αὐτήν, καὶ δὴ καὶ ἑαυτόν. Μακάριος γὰρ φησιν ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· καὶ γὰρ Ἰωάννης ὁ βλέπων καὶ ἀκούων ταῦτα. Καλεῖσθαι μὲν οὖν αὐτὸν Ἰωάννην, καὶ εἶναι τὴν γραφὴν Ἰωάννου ταύτην, οὐκ ἀντερῶ. Ἀγίου μὲν γὰρ εἶναί τινος καὶ θεοπνεύστου συναινῶ. Οὐ μὴν ῥαδίως ἂν συνθιέμην τοῦτον εἶναι τὸν ἀποστολὸν, τὸν υἱὸν Ζεβεδαίου, τὸν ἀδελφὸν Ἰακώβου, οὗ τὸ εὐαγγέλιον τὸ κατὰ Ἰωάννην ἐπιγεγραμμένον, καὶ ἡ ἐπιστολὴ ἡ καθολικὴ. Τεκμαίρομαι γὰρ ἔκ τε τοῦ ἡθους ἑκατέρων, καὶ τοῦ τῶν λόγων εἶδους, καὶ τῆς τοῦ βιβλίου διεξαγωγῆς λεγομένης, μὴ τὸν αὐτὸν εἶναι. Ὁ μὲν γὰρ εὐαγγελιστὴς οὐδαμοῦ τὸ ὄνομα αὐτοῦ παρεγγράφει, οὐδὲ κηρύσσει ἑαυτόν, οὔτε διὰ τοῦ εὐαγγελίου, οὔτε διὰ τῆς ἐπιστολῆς." Εἰθ' ὑποβάζ, πάλιν ταῦτα λέγει "Ἰωάννης δὲ οὐδαμοῦ οὐδὲ ὡς περὶ ἑαυτοῦ οὐδὲ ὡς περὶ ἑτέρου· ὁ δὲ τὴν ἀποκάλυψιν γράψας, εὐθύς τε ἑαυτόν ἐν ἀρχῇ προτάσσει· Ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ δεῖξαι τοῖς δούλοις αὐτοῦ ἐν τάχει. Καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ὃς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν αὐτοῦ ὅσα εἶδεν. Εἰτα καὶ ἐπιστολὴν γράφει· Ἰωάννης ταῖς ἐπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ, χάρις ὑμῖν καὶ εἰρήνη. Ὁ δὲ γε εὐαγγελιστὴς, οὐδὲ τῆς καθολικῆς ἐπιστολῆς προέγραψεν ἑαυτοῦ τὸ ὄνομα, ἀλλὰ ἀπερίττως ἀπ' αὐτοῦ τοῦ μυστηρίου τῆς θείας ἀποκαλύψεως ἤρξατο Ὁ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακαμεν τοῖς ὀφθαλμοῖς ἡμῶν. Ἐπὶ ταύτῃ γὰρ τῇ ἀποκαλύψει καὶ ὁ κύριος τὸν Πέτρον ἐμακάρισεν εἰπὼν Μακάριος εἰ Σίμων

βάρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μοι ὁ οὐράνιος. Ἄλλ' οὐδέ ἐν τῇ δευτέρᾳ φερομένη Ἰωάννου καὶ τρίτῃ, καὶ τοι βραχείαις οὔσαις ἐπιστολαῖς, ὁ Ἰωάννης ὀνομαστί πρόκειται, ἀλλὰ ἀνωλύμως ὁ πρεσβύτερος γέγραπται. Οὗτος δέ γε οὐδὲ αὐταρκες ἐνόμισεν εἰσάπαξ ἑαυτὸν ὀνομάσας, διηγῆσθαι τὰ ἐξῆς, ἀλλὰ πάλιν ἀναλαμβάνει Ἐγὼ Ἰωάννης ὁ ἀδελφὸς ὑμῶν, καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ἐν ὑπομονῇ Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. Καὶ δὴ καὶ πρὸς τῷ τέλει ταῦτα εἶπε Μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου. Καγὼ Ἰωάννης ὁ βλέπων καὶ ἀκούων ταῦτα. Ὅτι μὲν οὖν Ἰωάννης ἐστὶν ὁ ταῦτα γράφων, αὐτῷ λέγοντι πιστευτέον· ποῖος δὲ οὗτος, ἄδελον. Οὐ γὰρ εἶπεν ἑαυτὸν εἶναι, ὡς ἐν τῷ εὐαγγελίῳ πολλαχοῦ, τὸν ἡγαπημένον ὑπὸ τοῦ κυρίου μαθητήν, οὐδὲ τὸν ἀδελφὸν Ἰακώβου, οὐδὲ τὸν αὐτόπτην καὶ ἀντήκοον τοῦ κυρίου γενόμενον. Εἶπε γὰρ ἂν τι τούτων τῶν προδηλωμένων, σαφῶς ἑαυτὸν ἐμφανίσαι βουλόμενος. Ἀλλὰ τούτων μὲν οὐδέν. Ἀδελφὸν δὲ ἡμῶν καὶ συγκοινωνὸν εἶπε καὶ μάρτυρα Ἰησοῦ, καὶ μακάριον ἐπὶ τῇ θεᾷ καὶ ἀκοῇ τῶν ἀποκαλύψεων. Πολλοὺς δὲ ὁμωύμους Ἰωάννῃ τῷ ἀποστόλῳ τομίζω γεγενῆσθαι, οἱ διὰ τὴν πρὸς ἐκεῖνον ἀγάπην, καὶ τὸ θαυμάζειν καὶ ζηλοῦν, ἀγαπηθῆναί τε ὁμοίως αὐτῷ βούλεσθαι ὑπὸ τοῦ κυρίου, καὶ τὴν ἐπωνυμίαν τὴν αὐτὴν ἡσπάσαντο. Ὡς περ καὶ ὁ Παῦλος πολὺς καὶ δὴ καὶ ὁ Πέτρος ἐν τοῖς τῶν πιστῶν παισὶν ὀνομάζεται. Ἔστι μὲν οὖν καὶ ἕτερος Ἰωάννης ἐν ταῖς πράξεσι τῶν ἀποστόλων ὁ ἐπικληθεὶς Μάρκος· ὃν Βαριάβας καὶ Παῦλος ἑαυτοῖς συμπαρέλαβον, περὶ οὗ καὶ πάλιν λέγει Εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Εἰ δὲ οὗτος ὁ γράψας ἐστίν, οὐκ ἂν φαίην· οὐδὲ γὰρ ἀφίχθαι σὺν αὐτοῖς εἰς τὴν Ἀσίαν γέγραπται· ἀλλὰ Ἀναχθέντες μὲν φησὶν ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱεροσόλυμα. Ἄλλον δὲ τινα οἶμαι τῶν ἐν Ἀσίᾳ γενομένων· ἐπεὶ καὶ δύο φασὶν ἐν Ἐφέσῳ γενέσθαι μνῆματα, καὶ ἑκάτερον Ἰωάννου λέγεσθαι. Καὶ ἀπὸ τῶν ροημάτων δὲ καὶ τῶν ῥημάτων καὶ τῆς συντάξεως αὐτῶν, εἰκότως ἕτερος οὗτος παρ' ἐκεῖνον ὑπονοηθήσεται. Συνάδουσι μὲν γὰρ ἀλλήλοις τὸ εὐαγγέλιον καὶ ἡ ἐπιστολή, ὁμοίως τε ἄρχονται. Τὸ μὲν φησὶν Ἐν ἀρχῇ ἦν ὁ λόγος· ἡ δὲ, Ὁ ἦν ἀπαρχῆς. Τὸ μὲν φησὶ Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός· ἡ δὲ τὰ αὐτὰ σμικρῷ παρηλλαγμένα, Ὁ ἀκηκόαμεν, ὁ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς· καὶ ἡ ζωὴ ἐφανερώθη. Ταῦτα γὰρ προανακρούεται διατεινόμενος, ὡς ἐν τοῖς ἐξῆς ἐδήλωσε πρὸς τοὺς οὐκ ἐν σαρκὶ φάσκοντας ἐληλυθῆναι τὸν κύριον· δι' ἃ καὶ συνῆψεν ἐπιμελῶς Καὶ ὁ ἐωράκαμεν μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἣ τις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ὑμῖν· ὁ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν. Ἐχεται αὐτοῦ καὶ τῶν προθέσεων οὐκ ἀφίσταται. Διὰ δὲ τῶν αὐτῶν κεφαλαίων καὶ ὀνομάτων πάντα διεξέρχεται· ὧν τινα μὲν ἡμεῖς συντόμως ὑπομνήσομεν. Ὁ δὲ προσεχῶς ἐντυγχάνων εὐρήσει ἐν

ἐκατέρῳ πολλὴν τὴν ζωὴν, πολὺ τὸ φῶς, ἀποτροπὴν τοῦ σκότους, συνεχῇ τὴν ἀλήθειαν, τὴν χάριν, τὴν χαράν, τὴν σάρκα καὶ τὸ αἷμα τοῦ κυρίου, τὴν κρίσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν, τὴν πρὸς ἡμᾶς ἀγάπην τοῦ θεοῦ, τὴν πρὸς ἀλλήλους ἡμᾶς ἀγάπης ἐντολὴν, ὡς πάσας δεῖ φυλάσσειν τὰς ἐντολάς· ὁ ἔλεγχος τοῦ κόσμου, τοῦ διαβόλου, τοῦ ἀντιχρίστου, ἡ ἐπαγγελία τοῦ ἁγίου πνεύματος, ἡ υἰοθεσία τοῦ θεοῦ, ἡ διόλου πίστις ἡμῶν ἀπαιτουμένη, ὁ πατὴρ καὶ ὁ υἱὸς πανταχοῦ· καὶ ὅλως διὰ πάντων χαρακτηρίζοντας, ἕνα καὶ τὸν αὐτὸν συνορᾶν τοῦ τε εὐαγγελίου καὶ τῆς ἐπιστολῆς χρῶτα πρόκειται. Ἀλλοιοτάτη δὲ καὶ ξένη παρὰ ταῦτα ἡ ἀποκάλυψις, μὴτε ἐφαπτομένη, μὴτε γειννῶσα τούτων μὴδενί σχεδόν, ὡς εἰπεῖν, μὴδὲ συλλαβὴν πρὸς αὐτὰ κοινὴν ἔχουσα· ἀλλ' οὐδὲ μὴμίην τινα οὐδὲ ἔννοιαν, οὔτε ἡ ἐπιστολὴ τῆς ἀποκαλύψεως ἔχει· ἐγὼ γὰρ τὸ εὐαγγέλιον· οὔτε τῆς ἐπιστολῆς ἡ ἀποκάλυψις· Παύλου διὰ τῶν ἐπιστολῶν ὑποφηναιτός τι καὶ περὶ τῶν ἀποκαλύψεων αὐτοῦ, ἃς οὐκ ἐνέγραψε καθ' αὐτάς. Ἐτι δὲ καὶ τῆς φράσεως τὴν διαφορὰν ἐστὶ τεκμήρασθαι τοῦ εὐαγγελίου καὶ τῆς ἐπιστολῆς πρὸς τὴν ἀποκάλυψιν. Τὰ μὲν γὰρ οὐ μόνον ἀπταιστως κατὰ τὴν Ἑλλήνων φωνήν, ἀλλὰ καὶ λογιώτατα ταῖς λέξεσι, τοῖς συλλογισμοῖς, ταῖς συντάξεσι τῆς ἐρμηνείας γέγραπται. Πολλοῦ γε δεῖ βάρβαρόν τινα φθόγγον, ἢ σολοικισμόν, ἢ ὅλως ιδιωτισμὸν ἐν αὐτοῖς εὐρεθῆναι. Ἐκάτερον γὰρ εἶχεν, ὡς ἔοικε, τὸν λόγον, ἀμφότερά αὐτῷ χαρισισμένου τοῦ κυρίου, τὸν τε τῆς γνώσεως, τὸν τε τῆς φράσεως. Τούτῳ δὲ ἀποκάλυψιν μὲν ἑωρακέαι, καὶ γνῶσιν εἰληφέναι καὶ προφητείαν, οὐκ ἀντερῶ, διάλεκτον μέντοι καὶ γλῶσσαν οὐκ ἀκριβῶς ἐλληνίζουσιν αὐτοῦ βλέπω, ἀλλ' ἰδιώμασι μὲν βαρβαρικοῖς χρώμενον, καὶ πον καὶ σολοικίζοντα. Ἀπερ οὐκ ἀναγκαῖον νῦν ἐκλέγειν· οὐδὲ γὰρ ἐπισκώπτων, μή τις νομίση, ταῦτα εἶπον, ἀλλὰ μόνον τὴν ἀνομοιότητα διενθύνων τῶν γραφῶν."

49. It will be seen that while on the one hand he separates himself from those who disparaged the book and ascribed it to Cerinthus, on the other he distinctly repudiates all literal interpretations of it as impossible, and approaches the enquiry with a strong anti-chilistic bias. This more especially appears, from a previous chapter of the same book of Eusebius, in which is detailed the proceeding of Dionysius with regard to the schism of Nepos, an Egyptian bishop of chilistic views: Eus. H. E. vii. 24.

50. With regard to the whole character of Dionysius's criticism, we may make the following remarks:

a) its *negative* portion rests upon grounds common to him and ourselves, and respecting which a writer in the third century, however much we may admire his free and able treatment of his subject, has no advantage at all over one who writes in the nineteenth. It is as open to us as it was to him, to judge of the phenomena and language of the Apocalypse as compared with the Gospel and Epistles of St. John.

b) the *positive* result of his argument, if fairly examined, is worth absolutely nothing. The writer to whom he ascribes the book is, even

to himself, entirely unknown : more unknown than Silvanus as a conjectural author of the Epistle to the Hebrews : more unknown than even Aquila. The very existence, in his mind, of the other John, who wrote the Apocalypse, depends on the very shadowy words ἐπεὶ καὶ δύο φασὶν ἐν Ἐφέσῳ γενέσθαι μνῆματα, καὶ ἑκάτερον Ἰωάννου λέγεσθαι.

51. And this latter consideration is very important. It shews us that at all events, the idea of John the Presbyter having written the Apocalypse was, in the middle of the third century, wholly unknown to ecclesiastical tradition in the church of Alexandria : or else we should never have found this seeking about and conjecturing on the matter.

52. I shall treat, further on, the question raised by this criticism of Dionysius as to the internal probability of the authorship by the Apostle John. At present I advance with notices of those who impugned or doubted it in ancient times.

53. And of those we next come to Eusebius of Cæsarea, the well-known ecclesiastical historian. His opinion on the question is wavering and undecided. In his H. E. iii. 24, having asserted the genuineness of St. John's Gospel and First Epistle, and placed the other two Epistles among the ἀντιλεγόμενα, he proceeds, τῆς δ' ἀποκαλύψεως ἐφ' ἑκάτερον ἔτι νῦν παρὰ τοῖς πολλοῖς περιέλλκεται ἡ δόξα. ὁμως γε μὴν ἐκ τῆς τῶν ἀρχαίων μαρτυρίας ἐν οἰκείῳ καιρῷ τὴν ἐπίκρισιν δεῖξεται καὶ αὕτη. Again in the next chapter, in giving a list of the ὁμολογούμεναι θείαι γραφαί, when he has mentioned the four Gospels and Acts and one Epistle of St. John and one ὁf St. Peter, he says, ἐπὶ τούτοις τακτέον, εἴ γε φανείη, τὴν ἀποκάλυψιν Ἰωάννου, περὶ ἧς τὰ δοξάζαντα κατὰ καιρὸν ἐκθυσόμεθα. And a little below, when he is speaking of the ρόθα, he says, ἔτι τε ὡς ἔφην ἡ Ἰωάννου ἀποκάλυψις εἰ φανείη, ἣν τινες ὡς ἔφην ἀθετοῦσιν, ἕτεροι δὲ ἐγκρίνουσι τοῖς ὁμολογουμένοις.

54. In iii. 39, in adducing the well-known passage of Papias, εἰ δὴ πον καὶ παρηκολουθηκώς τις τοῖς πρεσβυτέροις ἔλθοι, τοὺς τῶν πρεσβυτέρων ἀνέκρινον λόγους· τί Ἀνδρέας ἢ τί Πέτρος εἶπεν ἢ τί Φίλιππος ἢ τί Θωμᾶς ἢ Ἰάκωβος ἢ τί Ἰωάννης ἢ Ματθαῖος ἢ τις ἕτερος τῶν τοῦ κυρίου μαθητῶν, αἱ τε Ἀριστίων καὶ ὁ πρεσβύτερος Ἰωάννης οἱ τοῦ κυρίου μαθηταὶ λέγουσιν, he says, ἔνθα καὶ ἐπιστῆσαι ἄξιον εἰς καταριθμοῦντι αὐτῷ τὸ Ἰωάννου ὄνομα, ὧν τὸν μὲν πρότερον Πέτρω καὶ Ἰακώβῳ καὶ Ματθαίῳ καὶ τοῖς λοιποῖς ἀποστόλοις συγκαταλέγει, σαφῶς δηλῶν τὸν εὐαγγελιστήν, τὸν δ' ἕτερον Ἰωάννην διαστείλας τὸν λόγον ἑτέροις παρὰ τὸν τῶν ἀποστόλων ἀριθμὸν κατατάσσει, προτάξας αὐτοῦ τὸν Ἀριστίωνα· σαφῶς τε αὐτὸν πρεσβύτερον ὀνομαζέει. ὡς καὶ διὰ τούτων ἀποδείκνυσθαι τὴν ἱστορίαν ἀληθῆ τῶν δύο κατὰ τὴν Ἀσίαν ὁμονυμία κεχρησθαι εἰρηκότων, δύο τε ἐν Ἐφέσῳ γενέσθαι μνῆματα, καὶ ἑκάτερον Ἰωάννου ἔτι νῦν λέγεσθαι, οἷς καὶ ἀναγκαῖον προσέχειν τὸν νοῦν. εἰκὸς γάρ τὸν δεύτερον, εἰ μὴ τις ἐθέλοι τὸν πρῶτον τὴν ἐπ' ὀνόματος φερομένην Ἰωάννου ἀποκάλυψιν ἑωρακεῖναι.

55. The student will observe how entirely conjectural, and valueless as evidence, is this opinion of Eusebius. Certainly Lücke is wrong in his very strong denunciations of Hengstenberg for describing Eusebius as studiously leaving the question open. For what else is it, when he numbers the book on one side among the undoubted Scriptures with an *εἰ φανεῖν*, and then on the other among the spurious writings with an *εἰ φανεῖν* also: while at the very moment of endorsing Dionysius's conjecture that the second John saw its visions, he interposes *εἰ μή τις ἐθέλοι τὸν πρῶτον*? That a man with the anti-chilastic leanings of Eusebius concedes thus much, makes the balance of his testimony incline rather to than away from the canonicity of the book. I would not press this, but simply take it as indicating that in Eusebius's time, as well as in that of Dionysius, there was no ecclesiastical tradition warranting the setting it aside as the work of the Evangelist. Adverse opinion there was, which found its fair and worthier employ in internal criticism, and issued in vague conjecture, resting on the mere fact of two persons named John having existed in Ephesus. Who and what the second John was, whether he had any right to speak of himself as the writer of the Apocalypse does, or to address with authority the seven churches of Asia,—on these and on all such questions we are wholly in the dark.

56. Cyril of Jerusalem (+ 386) is a more decided witness for the exclusion of the Apocalypse from the Canon. In his Catecheseis, iv. 35, 36, having prefaced the account of the twenty-two canonical books of the O. T. with *πρὸς τὰ ἀπόκρυφα μηδὲν ἔχε κοινόν*, he enumerates the canonical books of the N. T., the four Gospels, Acts, seven catholic epistles, fourteen of St. Paul, and concludes *τὰ δὲ λοιπὰ πάντα ἐν δευτέρῳ κείσθω. καὶ ὅσα ἐν ἐκκλησίαις μὴ ἀναγινώσκεται, ταῦτα μηδὲ κατὰ σαυτὸν ἀναγίνωσκε, καθὼς ἤκουσας*. And it is to be observed that he appeals for this arrangement to ancient authorities: for he says to his catechumen, in the words alluded to in the last-cited clause, *ταύτας μόνας μελέτα σπουδαίως, ἃς καὶ ἐν ἐκκλησίᾳ μετὰ παρρησίας ἀναγινώσκομεν. πολὺ σου φρονιμώτεροι καὶ εὐλαβέστεροι ἦσαν οἱ ἀπόστολοι καὶ οἱ ἀρχαῖοι ἐπίσκοποι οἱ τῆς ἐκκλησίας προστάται, οἱ ταύτας παραδόντες*.

57. Cyril no where mentions the Apocalypse by name. But he seems to use it, and even where he by inference repudiates it, to adopt its terms unconsciously. An instance of the former is found in Cat. i. 4, where he says to his catechumen, speaking of his baptism, *καταφυτεύῃ εἰς τὸν ῥοητὸν παράδεισον· λαμβάνεις ὄνομα καιόν* Rev. ii. 7, 17. Of the latter, in Cat. xv. 13, where, professing to get his particulars respecting Antichrist from Daniel, and having said *ὀπίσω αὐτῶν ἀναστήσεται βασιλεὺς ἔτερος ὃς ὑπεροίσει κακοῖς πάντας τοὺς ἔμπροσθεν*,

he proceeds, καὶ τρεῖς βασιλεῖς ταπεινώσει, δῆλον δὲ ὅτι ἀπὸ τῶν δέκα τῶν προτέρων, ἀπὸ δὲ τῶν δέκα τούτων τοὺς τρεῖς ταπεινῶν πάντως ὅτι αὐτὸς ὁγδοὺς βασιλεύσει: this last particular being from Rev. xvii. 11. Again,—although, ib. c. 16, he protests respecting the three and a half years of Antichrist's reign, οὐκ ἐξ ἀποκρύφων λέγομεν, ἀλλ' ἐκ τοῦ Δανιήλ,—in c. 27, he alludes to the heresy of Marcellus of Ancyra in these words, τοῦ δράκοντός ἐστιν ἄλλη κεφαλὴ προσφάτως περὶ τὴν Γαλατίαν ἀναφεύσα (Rev. xii. 3). Indeed previously in c. 15, he had written δεινὸν τὸ θηρίον, δράκων μέγας, ἀνθρώποις ἀκαταγώνιστος, ἔτοιμος εἰς τὸ καταπιεῖν, evidently from the same place in the Apocalypse.

58. Thus Cyril presents to us remarkable and exceptional phænomena: familiarity with the language of the book, so as to use it unconsciously as that of prophecy, combined with a repudiation of it as canonical, and a prohibition of its study. It would appear that there had been at some time a deliberate change of opinion, and that we have, in these evident references to the Apocalypse, instances of slips of memory, and retention of phraseology which belonged to his former, not to his subsequent views.

59. In the sixtieth canon of the synod of Laodicea, held between 343 and 381 (see Hefele, Conciliengeschichte, i. 721 ff.), an account of the canonical books of the Old and New Testaments is given in which the Apocalypse is omitted. The genuineness of this canon has been doubted (Lücke, p. 361), but apparently without reason: see Hefele, ut supra, pp. 749 ff. We next come to the testimony of Gregory of Nazianzen (+ 390), who in his poem, περὶ τῶν γνησίων βιβλίων τῆς θεοπνεύστου γραφῆς, gives the same canon as Cyril, and adds, πᾶσας ἔχεις· εἴ τι δὲ τούτων ἐκτός, οὐκ ἐν γνησίοις. But here again, as in Cyril's case, we are met by the phænomenon of reference to the book and citation of it as of theological authority. In vol. i. p. 516, he says, speaking of the angels presiding over churches, πείθομαι μὲν ἄλλους ἄλλης προστατεῖν ἐκκλησίας, ὡς Ἰωάννης διδάσκει με διὰ τῆς ἀποκαλύψεως. And in another place, p. 573, he cites, in speaking of the Godhead of Christ, καὶ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος καὶ ὁ παντοκράτωρ, adding, σαφῶς περὶ τοῦ υἱοῦ λεγόμενα.

Lücke suggests in explanation of this, that possibly the churches of Asia Minor, especially that of Cappadocia, had excluded the Apocalypse from public reading in the church, on account of the countenance which it had been made to give to the errors of Montanism, and placed it among the ἀπόκρυφα. This may have been so: but I cannot think his inference secure, that *therefore* we may infer the general fact, that the book rested on no secure ecclesiastical tradition.

60. In the Iambi ad Seleucum, printed in Gregory's works, ii. p. 194, 216]

ascribed by some to Gregory himself, but more usually to Amphilochius of Iconium, we have the Apocalypse mentioned by name: τὴν δ' ἀποκάλυψιν τὴν Ἰωάννου πάλιν τινὲς μὲν ἐγκρίνουσιν, οἱ πλείους δὲ γε νόθον λέγουσιν. οὗτος ἀψευδέστατος κατ'ὸν ἂν εἴη τῶν θεοπνεύστων γραφῶν.

But it is to be noticed, that in the scholium of Andreas cited above, par. 32, he enumerates Gregory among those who recognized the canonicity of the Apocalypse.

61. After this, it will be sufficient to give a general view of the antagonism to the authority of the book. It was maintained chiefly in the Eastern church; the Western, after the fifth century, universally recognizing the Apocalypse. It is remarkable that Sulpicius Severus (Hist. Sacr. ii. 31, Lücke) says the Apocalypse is "a plerisque aut stulte aut impie" rejected. But as Lücke observes, he must have found these "plerique" in the Greek, not in the Latin church. Pope Gelasius in his decree "de libris recipiendis et non recipiendis" (500) gives the book its place in the Canon of the Catholic Church, between the Epistles of St. Paul and the Catholic Epistles. Primasius and Cassiodorus, in the sixth century, expound it as apostolic and canonical. But Junilius the African, the friend of Primasius, says, De partib. leg. div. i. 4, that only seventeen books, viz. the O. T. prophets and the book of Psalms, contain the Scripture prophecy: "cæterum," he continues, "de Joannis apocalypsi apud Orientales admodum dubitatur." This he had learned from Paulus, a Persian, of the school of Nisibis: and he consequently seems inclined not to place it among the "libri perfectæ auctoritatis."

62. The fourth synod of Toledo (633) in its seventeenth canon, decrees that, seeing the Apocalypse is by many councils and Popes sanctioned as a work of the Apostle John, and as canonical, it should, under pain of excommunication, be preached on in the church between Easter and Pentecost. The Synod speaks of "plurimi qui ejus auctoritatem non recipiunt, atque in ecclesiis Dei prædicare contemnunt." This, Lücke thinks, points to doubters in the West also. But Isidore of Seville (+ 636) in his De officiis eccl. c. 12, having given the generally received canon, speaks of many Latins who doubted of the Pauline origin of the Epistle to the Hebrews, of the genuineness of 2 Peter, of the Epistle of James, and 2 and 3 John; but not a word of any who doubted about the Apocalypse. So that it may be after all that the Synod of Toledo, as Junilius, may allude to Orientals only.

63. Henceforward in the Western church, with the sole exception of the Capitulare of Charlemagne, which, following Greek authorities and especially the Synod of Laodicea, excluded the book from public reading, we find universal recognition of the Apocalypse until the Reformation.

64. In the Greek church during the last noticed period opinions were much in the same state as in the fourth century. On one side we find rejection of the book, at the least from public ecclesiastical use: on the other, unsuspecting reception of it as a genuine work of the Apostle John. Neither side takes any pains to justify its view critically, but simply conforms to local ecclesiastical usage. Cyril of Alexandria, de Adorat. 146, says, τὸ τῆς ἀποκαλύψεως βιβλίον ἡμῖν συντιθεῖς ὁ σοφὸς Ἰωάννης, ὃ καὶ ταῖς τῶν πατέρων τετίμηται ψήφοις. The very expression here, it is true, betrays consciousness of the existence of doubts, which however do not affect his confidence, nor that of his contemporaries Nilus and Isidore of Pelusium³.

65. At Antioch, however, the opinion in cent. v. seems to have been different. Its greatest Father of this period, Theodore of Mopsuestia (+ 429), never cites the Apocalypse in his extant writings and fragments, even where we might have certainly expected it. In the fragments of his expositions of the N. T. we have no allusion to it, even when on 2 Thess. ii. 3 ff. he speaks of Antichrist and of the second Advent; nor again in his Commentary on the twelve prophets. Opponent as he was of the allegorical method of interpretation, he may have been withheld from receiving the Apocalypse by consciousness that no other mode would suit it: or he may have followed the older practice of the Syrian church, and the canon of the Laodicean Synod. Still, he rejected the Epistle of James, which both these recognized: and Lücke thinks he may have rejected the Apocalypse from the decision of his own judgment, helped by his disinclination to the book and the existing doubt about its canonicity: being one of those who, like Luther in later times, "den Kanon im Kanon suchten und fanden."

66. Theodoret (bishop of Cyrus, + 457) alludes two or three times to the book in his Dialogues on the Trinity and on the Holy Ghost (Opp. ed. Nösselt. v. pp. 1007, 1061, Lücke): but on 2 Thess. ii. and on Heb. xii. 22, he leaves it unnoticed, as also in his Commentary on Daniel. On Ps. lxxxvi. 2, he seems to aim at describing the heavenly Jerusalem in contrast to the apocalyptic description. In speaking (hæret. fabb. lib. ii.) of Cerinthus, and (lib. iii.) of the Nicolaitans, the Montanists, and even of the chiliast Nepos and his antagonist Dionysius of Alexandria, he says not a word of the Apocalypse. Only in his Dialogus Immutabilis (Opp. iv. p. 59) he once names it, and adduces ch. i. 9 with the formula Ἰωάννης φησὶν: but then it is in citing from Athanasius.

67. After this, in the sixth century, the Syrian churches were divided on the matter. The Nestorians rejected the Apocalypse,

³ Nilus de Orat. 75, 76. Isidor. Pel. Epp. i. 13, 188; ii. 175.

following Theodore of Mopsuestia and the Peschito: the Monophysites received it, following the Alexandrians, and Hippolytus, and Ephrem Syrus. See Lücke, pp. 644, 5, who thinks from certain indications that even among them it was not in ecclesiastical, but only in theological use.

68. In the Greek church in Asia Minor, we have Andreas, of Cæsarea in Cappadocia, the writer of the first entire and connected Commentary on the Apocalypse. He fully and earnestly recognizes its genuineness and inspiration, and (see above, par. 32) appeals to the testimony of the ancients to bear him out: mentioning by name Papias, Irenæus, Methodius, Cyril of Alexandria, and Gregory Theologus (of Nazianzum). It is perhaps hardly fair in Lücke to infer that, because he names so few, more might not have been adduced: hardly fair again to conclude that, because he promises to use their writings in his Commentary, and has not expressly cited them, he did not so use them, or was himself one of the first who explained the book.

69. Arethas, who followed Andreas⁴ in his see, and in his work of commenting on the Apocalypse, repeats in his prologue the scholium of Andreas on the Inspiration of the book, adding the authority of Basil the Great. But we are now approaching a time when, as Lücke remarks, it is really of small import who used the book and who did not, who regarded it as the work of the Apostle, and who did not. Still, a few facts stand out from the general mass, which may be useful as indications, or at all events have a claim to our attention.

70. Such is the fact of the omission of all reference to the Apocalypse in the writings of Cosmas Indicopleustes in cent. vi. In his *Topogr. Christiana*, book vii., he treats of the duration of the heavens according to Scripture, and Lücke thinks must of necessity have cited the book had it been in his Canon. Still, he uses the Festal Epistle of Athanasius, in which it is expressly included in the Canon.

71. The second canon of the Trullian, or Quinisextan council, sanctions on the one hand the Canon of the Laodicean council and that of the eighty-five apostolical canons, both which omit the Apocalypse, and on the other that of the African Synods of the end of the fourth and beginning of the fifth centuries, which include it. Various conjectures have been made as to the account to be given of this (see Lücke, pp. 648, 9). The desire to leave the question open (Lücke) can hardly have been the cause. We may safely leave such evidence to correct itself.

72. The list may be closed with one or two notices from later cen-

⁴ At what interval, is uncertain. Some place him as early as 510: others, not till the 10th century. See Lücke, p. 647, note.

turies, shewing that the doubts were not altogether forgotten, though generally given up.

Nicephorus (beginning of cent. ix.), in his *Chronographia compendiaria*, reckons only twenty-six books of the N. T., and does not mention the Apocalypse either in the ἀντιλεγόμενα or in the ἀπόκρυφα.

73. A prologue to the book in the cursive codex 224 (cent. x. or beginning of xi.), after defending its canonicity and apostolic origin, apologizes thus for the ancient Fathers not mentioning it among the books to be openly read in church: περὶ γὰρ τῶν ἀναγκαίων ἦν αὐτοῖς ἡ σπουδὴ, καὶ πρὸς τὰ κατεπείγοντα ἴσταντο, ταύτην μὴ ἐγκρίνοντας αὐτοῖς, ἢ διὰ τὸ μερικῶς μὴ ἐκτίθεσθαι αὐτούς, ἢ διὰ τὸ ἀσφές αὐτῆς καὶ δυσέφικτον καὶ ὀλίγοις διαλαμβανόμενον καὶ νοούμενον, ἄλλως τε οἶμαι διὰ τὸ μὴδὲ συμφέρον εἶναι τοῖς πολλοῖς τὰ ἐν αὐτῇ βῆθη ἐρευνᾶν, μὴδὲ λυσιτελέες.

74. In the proœmium given in Cramer's *Catena* to the extracts from the comments of Œcumenius (cent. xi.), p. 173, the canonicity of the book is strongly asserted, and its being μύησις τῆς ἀπὸ τοῦ ἐπὶ τὸ στήθος ἀνακλίσεως τῆς ὑπερθέου σοφίας τοῦ ἡγαπημένου, and not τῶν νόθων, ὡς τινὲς πλάνῳ συγκροτούμενοι πνεύματι ἐληρώδησαν. For this, the writer refers to Athanasius, Basil, Gregory, Methodius, Cyril, and Hippolytus: and then says οὐκ ἂν τοιοῦτοις καὶ τοσοῦτοις ἀνθρώποις τοῦτο λόκουν, εἰ μὴ τὸ μέτριον αὐτῷ ᾗδεσαν σπουδαζόμενον.

75. In the *Church History* of Nicephorus Callistus (cent. xiv.), he treats it (ii. 42) as an acknowledged fact that the Apostle John, when in exile in Patmos under Domitian, wrote his Gospel and his *ἱερὸν καὶ ἔνθεον ἀποκάλυψιν*. Still, when enumerating the books of the canon in ii. 46, partly from Eusebius, he says summarily of the Apocalypse, that τινὲς ἐφαντάσθησαν that it was the work of John the Presbyter.

76. It will be well, before passing to an account of modern opinion, to review the course and character of the evidence from antiquity. As we have before noticed, so again we may observe, that throughout, we have results here in marked contrast to those of our enquiry regarding the Epistle to the Hebrews. In that case there was a total lack of any fixed general tradition in the earliest times. Gradually, the force and convenience of an illustrious name being attached to the Epistle bore down the doubts originally resting on its authorship, and the Pauline origin became every where acquiesced in. Nothing could be more different from the history of the doubts about the authorship of the Apocalypse. Here we have a fixed and thoroughly authenticated primitive tradition. It comes from men only removed by one step from the Apostle John himself. There is absolutely *no objective evidence whatever* in favour of any other author. The doubts first originate in considerations purely subjective.

77. These are divisible into two classes, *anti-chiliastic* and *critical*.

It was convenient to depreciate the book, on controversial grounds. It was found advisable not to read it in the churches, and to forbid it to the young scholar. And, as matter of fact, thus it was that the doubts about the authorship sprung up. If it countenanced error, if it was not in the canon, if it was not fit to be read, then it would not be the work of the Evangelist and Apostle.

78. Again, to the same result contributed the critical grounds so ably urged by Dionysius of Alexandria and observed upon above, par. 50. I have there remarked, not only how absolutely shadowy and nothing-worth is Dionysius's *οἶμαι* that John the Presbyter wrote the book, but how this very word is most valuable, as denoting the entire absence of all objective tradition to that effect in the middle of the third century.

79. Thus the doubts grew up, and in certain parts of the church, prevailed: the whole process being exactly the converse of that which we traced in our Prolegomena to the Hebrews.

80. And, as far as the force of ancient testimony goes, I submit that our inference also must be a contrary one. The authorship of the book by the Apostle John, as matter of primitive tradition, rests on firm and irrefragable ground. Three other authors are suggested: one, Cerinthus, by the avowed enemies of the Apocalypse,—an assertion which has never found any favour: the second, John the Presbyter, whose existence *seems* indeed vouched for by the passage of Papias, but of whom we know nothing whatever, nor have we one particle of evidence to connect him with the authorship of the Apocalypse: and the third John Mark the Evangelist, who is equally unknown to ancient tradition as its author.

81. As far then as purely external evidence goes, I submit that our judgment can only be in one direction: viz. that the Apocalypse *was written by the Apostle John, the Son of Zebedee*.

82. It will now be for us to see how far internal critical considerations substantiate or impugn the tradition of the primitive church.

83. And in so doing, it will be well for us at once to deal with certain confident assertions which Lücke and others are in the habit of making respecting the testimony of the Apocalypse itself.

84. Lücke begins this portion of his Introduction by setting aside at once the evidence of Justin Martyr and Irenæus, on the ground of supposed inconsistency with the "Selbstzeugniß" of the writer himself;—he cannot be the Apostle and Evangelist, "because he plainly distinguishes himself from the Apostles;"—referring back to a previous section for the confirmation of this assertion. On looking there, we find "in ch. xxi. 14, in describing the heavenly Jerusalem, he speaks expressly of the twelve Apostles of Christ and their names on the twelve

foundation stones of the celestial city, but apparently in such a manner as not in any way to include himself among them, but rather to exclude himself from them, and to speak of them as a higher and special class of servants and messengers of God."

85. Now let the reader observe that the "apparently" ("augenscheinlich") of the former section has become "plainly" ("deutlich") in the latter: for it is thus that even the best of the Germans are often apt to creep on, and to build up a whole fabric of argument upon an inference which at first was to themselves merely an uncertainty.

86. In this particular case, the original assertion has in fact no ground to rest upon. The apocalyptic writer is simply describing the heavenly city as it was shewn to him. On the foundations are the names of the twelve Apostles of the Lamb. Now we may fairly ask, What reason can be given, why the beloved Apostle should not have related this? Was he who, with his brother James, sought for the highest place of honour in the future kingdom, likely to have depreciated the apostolic dignity just because he himself was one of the Twelve? and on the other hand, was he whose personal modesty was as notable as his apostolic zeal, likely, in relating such high honour done to the Twelve, to insert a notice providing against the possible mistake being made of not counting himself among them?

87. So that the first tentative introduction, and the very confident after-assertion, of this testimony of the book itself, are alike groundless. A similar instance will be found below, when we come to discuss the time and place of writing, of confident assertion respecting two supposed notices of date contained in the book itself. They turn out to be altogether dependent for their relevancy on a particular method of interpretation, not borne out by fair exegesis.

88. The notices contained in the Apocalypse respecting its writer may be stated as follows:

First, his name is John, ch. i. 1, 4, 9, xxii. 8.

89. Secondly, he was known to, and of account among, the churches of proconsular Asia.

90. Thirdly, he was in exile (for so we submit must the words of ch. i. 9 be understood: see note there) in the island of Patmos on account of his Christian testimony.

We may add to these personal notices, that he takes especial pains to assert the accuracy of his testimony, both in the beginning and at the end of his book: ch. i. 2, xxii. 8.

91. Now thus far we have nothing which goes against the ecclesiastical tradition that he was the Apostle and Evangelist John. In the latter part of his life, this Apostle was thus connected with proconsular Asia, long residing, and ultimately dying at Ephesus: see Prole-

gomena to vol. I., ch. v. § i. 9 ff. It is impossible to reject this concurrent testimony of Christian antiquity: nor have even those done so, whose doubts on the Apocalypse are the strongest.

92. Again, the exile of the Apostle John in Patmos under Domitian is matter of primitive tradition, apparently distinct from the notice contained in the Apocalypse: for his return from it under Nerva, of which no notice is contained in that book, is stated as such by Eusebius: τότε (when the Senate after Domitian's death decreed that the unjustly exiled should return to their homes) δὴ οὖν καὶ τὸν ἀπόστολον Ἰωάννην ἀπὸ τῆς κατὰ τὴν νῆσον φυγῆς τὴν ἐπὶ τῆς Ἐφέσου διατριβῆν ἀπειληθέναι, ὁ τῶν παρ' ἡμῖν ἀρχαίων παραδίδωσι λόγος, H. E. iii. 20. And again, ib. 23, ἐπὶ τούτοις κατὰ τὴν Ἀσίαν ἔτι τῷ βίῳ περιλειπόμενος αὐτὸς ἐκείνος ὃν ἡγάπα ὁ Ἰησοῦς ἀπόστολος ὁμοῦ καὶ εὐαγγελιστῆς Ἰωάννης τὰς αὐτόθι διείπεν ἐκκλησίας, ἀπὸ τῆς κατὰ τὴν νῆσον μετὰ τὴν Δομετιανοῦ τελευτὴν ἐπανελθὼν φυγῆς.

93. Equally definite is the tradition, that St. John lived on among the Asiatic churches till the time of Trajan: see Prolegg. vol. I., ut supra.'

94. It is worth while just to pause by the way, and consider, in what situation we are placed by these traditions. To reject them altogether would be out of all reason: and this is not done by Lücke himself. So that we must either suppose that portion of them which regards the exile to have found its way in, owing to the notice of Rev. i. 9, or to have been, independently of that notice, the result of a confusion in men's minds between two persons of the same name, John. Either of these is undoubtedly *possible*: but it is their *probability*, in the face of other evidence, which we have to estimate.

95. We may safely ask then, was either of these mistakes at all likely to have been made by Irenæus, who could write as follows: ὥστε με δύνασθαι εἰπεῖν καὶ τὸν τόπον ἐν ᾧ καθεζόμενος διελέγετο ὁ μακάριος Πολύκαρπος, καὶ τὰς προόδους αὐτοῦ καὶ τὰς εἰσόδους καὶ τὸν χαρακτῆρα τοῦ βίου καὶ τὴν τοῦ σώματος ἰδέαν καὶ τὰς διαλέξεις αἷς ἐποιεῖτο πρὸς τὸ πλῆθος, καὶ τὴν μετὰ Ἰωάννου συναναστροφὴν ὡς ἀπήγγειλε, καὶ τὴν τῶν λοιπῶν τῶν ἑωρακόντων τὸν κύριον, καὶ ὡς ἀπεμνημόνευε τοὺς λόγους αὐτῶν. I own it seems to me out of all probability that such a writer, in ascribing the Apocalypse to John the Apostle, could have confused him with another person of the same name. If we ever have trustworthy personal tradition, it is surely when it mounts up to those who saw and conversed with him respecting whom we wish to be informed.

96. It may be said indeed, that Irenæus does not mention the exile in Patmos. But this would be mere trifling: he does not, simply because he had no occasion to do so: but his own date of the seeing of the Apocalypse, at the end of the reign of Domitian (see above, par. 7),

would in combination with other notices, be sufficient to imply it: and besides, he admits it by inference from his unhesitatingly adopting the book as written by the Apostle.

97. It seems then to me that the course of primitive tradition, even among those who did not believe the Apocalypse to have been written by the Apostle, asserts of him that he was exiled in Patmos under Domitian: and that we have no reasonable ground for supposing this view to have arisen from any confusion of persons, or to have been adopted merely from the book itself. Persons are appealed to, who knew and saw and heard the Apostle himself: and those who thus appeal were not likely to have made a mistake in a point of such vital importance.

98. We now come to a weighty and difficult part of our present enquiry: how far the matter and style of the Apocalypse bear out this result of primitive tradition. The reader will have seen, by the previous chapters of these Prolegomena, that I am very far from deprecating, or depreciating, such a course of criticism. I do not, as some of those who have upheld against all criticism the commonly received views, characterize such an enquiry as presumptuous, or its results as uncertain and vague. It is one which the soundest and best critics of all ages have followed, from Origen and Dionysius of Alexandria down to Bleek and Lücke: and, as I have elsewhere observed, is one which will be more esteemed in proportion as biblical science is spread and deepened.

99. In applying it to the book before us, certainly the upholder of the primitive tradition of its Authorship is not encouraged by first appearances. He is met at once by the startling phænomena so ably detailed by Dionysius of Alexandria at the end of his judgment (above, par. 48). The Greek construction of the Gospel and Epistle⁵, though peculiar, is smooth and unexceptionable, free from any thing like barbarism or solæcism in grammar: οὐ μόνον ἀπταιστως κατὰ τὴν Ἑλληνων φωνήν, says Dionysius, ἀλλὰ καὶ λογιώτατα ταῖς λέξεσι, τοῖς συλλογισμοῖς, ταῖς συντάξεσι τῆς ἐρμηνείας γέγραπται. When however we come to compare that of the Writer of the Apocalypse, we find, at first sight, all this reversed: διάλεκτον καὶ γλώσσαν οὐκ ἀκριβῶς ἐλληνίζουσιν αὐτοῦ βλέπω, ἀλλ' ἰδιώμασι μὲν βαρβαρικοῖς χρώμενον, καὶ πού καὶ σολοικίζοντα.

100. All this must be freely acknowledged, and is abundantly exemplified in the following Commentary. The question for us however is

⁵ I speak in the course of this argument of the first Epistle only, as undoubted; not that I do not believe the second and third to be genuine and characteristic also. See above, chap. vi. § 1.

one which lies deeper than the surface, and beyond mere first appearances. It presents itself to us in a double form :

1) Is there any account which might be given of this great dissimilarity, consistent with identity of Authorship ?

2) Are there any indications of that identity, lying beneath the surface, notwithstanding this great dissimilarity ?

101. In reply to the first question, several thoughts at once suggest themselves as claiming mention and contributing to its solution. The *subject* of the Apocalypse is so different from those of the Gospel and Epistle, that we may well expect a not inconsiderable difference of style. In those, the Writer is, under divine guidance, calmly arranging his material, in full self-consciousness, and deliberately putting forth the product, in words, of his own reflectiveness : in this, on the other hand, he is the rapt seer, borne along from vision to vision, speaking in a region and character totally different⁶. Is this circumstance any contribution to our reply ? Let us consider further.

102. St. John was not a Greek, but a Galilean. To speak a certain kind of Greek was probably natural to him, as to almost all the inhabitants of Palestine of his time. But to write the Greek of his Gospel and Epistle, can hardly but have been to him matter of effort. Or to put it in another point of view, the diction and form in which they were conveyed were the result of the deliberate exercise of a special gift of the Spirit, matured by practice, and deemed necessary for the purpose of those writings, to be put forth in them.

103. In the Apocalypse, the case may be conceived to have been different. The necessarily rhapsodical and mysterious character of that book may have led to the Apostle being left more to his vernacular and less correct Greek. Circumstances too may have contributed to this. The visions may have been set down in the solitude of exile, far from friends, and perhaps from the appliances of civilized life. The Hebraistic style may have come more naturally in a writing so fashioned on Old Testament models, and bound by so many links to the prophecies of Hebrew prophets. The style too of advanced age may have dropped the careful elaboration of the preceding years, and resumed the rougher character of early youth.

104. I do not say that these considerations are enough to account for the great diversity which is presented : nay, I fairly own, that taken alone, they are not : and that the difficulty has never yet been thoroughly solved. Still I do not conceive that we are at liberty to cut the knot by denying the Apostolic Authorship, which primitive tradition has

⁶ Since writing this I see in Davidson's Introduction, p. 587, "As Guerike has well expressed it (Einleitung, p. 559), the Gospel was conceived and written *ἐν τῇ νοί*, in the understanding : but the Apocalypse *ἐν τῇ πνεύματι*, in the Spirit."

so firmly established. Far better is it to investigate patiently, and not, by blind partisanship on either side, to stop the way against unfettered search for a better account of the phenomena than has hitherto been given.

105. It has been shewn more than once, and in our own country by Dr. Davidson in his Introduction, pp. 561 ff., that the roughnesses and solœcisms in the Apocalypse have been, for the purposes of argument, very much exaggerated: that there are hardly any, which may not be paralleled in classical authors themselves, and that their more frequent occurrence here is no more than is due to the peculiar nature of the subject and occasion. This consideration should be borne in mind, and the matter investigated by the student for himself.

106. Our second question asked above was, whether there are any marks of identity of Authorship linking together the Gospel, Epistle, and Apocalypse, notwithstanding this great and evident dissimilarity?

107. The individual character of the Writer of the Gospel and Epistle stands forth evident and undoubted. We seem to know him in a moment. Even in the report of sayings of our Lord common to him and the other Evangelists, the peculiar tinge of expression, the choice and collocation of words, leave no doubt *whose* report we are reading. And so strongly does the Epistle resemble the Gospel in these particulars, that the criticism as well as the tradition of all ages has concurred in ascribing the two to the same person.

108. If now we look at the Apocalypse, we cannot for a moment feel that it is less individual, less reflecting the heart and character of its Writer. Its style, its manner of conception and arrangement of thought, its diction, are alike full of life and personal reality. So that our conditions for making this enquiry are favourable. Our two objects of comparison stand out well the one over against the other. Both are peculiar, characteristic, individual. But are the indications presented by them such that we are compelled to infer different authorship, or are they such as seem to point to one and the same person?

109. The former of these questions has been affirmed by Lücke and the opponents of the Apostolic authorship: the latter by Hengstenberg, and those who uphold it. Let us see how the matter stands. And in so doing (as was the case in the similar enquiry in the Prolegomena to the Epistle to the Hebrews), I shall not enter fully into the whole list of verbal and constructional peculiarities, but, referring the reader for these to Lücke and Davidson, shall adduce, and dwell upon, some of the more remarkable and suggestive of them.

110. The first of these is one undeniably connecting the Apocalypse with the Gospel and the Epistle, viz. the appellation *ὁ λόγος τοῦ θεοῦ* given to our Lord in ch. xix. 13 (see John i. 1; 1 John i. 1). This

name *ὁ λόγος* for our Lord is found in the N. T., only in the writings of St. John. I am aware of the ingenuity with which Lücke (p. 679) has endeavoured to turn this expression to the contrary account, maintaining that it is a proof of diversity of authorship, inasmuch as the Evangelist never writes *ὁ λόγος τοῦ θεοῦ*: but I may leave it to any fair-judging reader to decide, whether it be not a far greater argument for identity that the remarkable designation *ὁ λόγος* is used, than for diversity that, on the solemn occasion described in the Apocalypse, the hitherto unheard adjunct *τοῦ θεοῦ* is added.

111. Another reply may be given to our deduction from the use of this name: viz. that it indicates not necessarily John the Apostle, but only one familiar with his teaching, as we may suppose that other John to have been. All I can say to this is, that which I cannot help feeling to apply to the whole hypothesis of the authorship by the second John, that if it be so,—if one bearing the same name as the Apostle, having the same place among the Asiatic churches, put forth a book in which he also used the Apostle's peculiar phrases, and yet took no pains to prevent the confusion which must necessarily arise between himself and the Apostle, I do not well see how the advocates of his authorship can help pronouncing the book a forgery, or at all events the work of one who, in relating the visions, was not unwilling to be taken for his greater and Apostolic namesake.

112. Another link, binding the Apocalypse to both Gospel and Epistle, is the use of *ὁ νικῶν*, in the Epistles to the churches, ch. ii. 7, 11, 17, 26, iii. 5, 12, 21 bis: and in ch. xii. 11, xv. 2, xvii. 14, xxi. 7. Compare John xvi. 33; 1 John ii. 13, 14, iv. 4, v. 4 (bis), 5. It is amusing to observe again how dexterously Lücke turns the edge of this. *ὁ νικῶν* is never used *absolutely* in Gospel or in Epistle, as it is in the Apocalypse: therefore it again is a mark of diversity, not of identity. But surely this is the very thing we might expect. The *νικῶν τὸν κόσμον, τὸν πονηρὸν, αὐτοῦς*, &c.,—these are the details, and come under notice while the strife is proceeding, or when the object is of more import than the bare act: but when the *end* is spoken of, and the final and general victory is all that remains in view, nothing can be more natural than that he who alone spoke of *νικῶν τὸν κόσμον, τὸν πονηρὸν, αὐτοῦς*,—should also be the only one to designate the victor by *ὁ νικῶν*. Besides which, we have also the other use, in Rev. xii. 11.

113. A third remarkable word, *ἀληθινός*, is once used by St. Luke (Luke xvi. 11), once by St. Paul (1 Thess. i. 9), and three times in the Epistle to the Hebrews (Heb. viii. 2, ix. 24, x. 22): but nine times in the Gospel of St. John⁷, four times in the Epistle⁸, and ten times in

⁷ John i. 9, iv. 23, 37, vi. 32, vii. 28, viii. 16, xv. 1, xvii. 3, xix. 35.

⁸ 1 John ii. 8, v. 20 ter.

the Apocalypse⁹. Here again, it is true, Lücke adduces this on the other side, alleging that while the Evangelist uses the word only in the sense of *genuine*—ὁ ἀληθινὸς θεὸς—τὸ φῶς τὸ ἀληθινόν, ὁ ἄρτος ὁ ἀληθινός,—the Author of the Apocalypse uses it of Christ as a synonym with πιστός, δίκαιος, ἅγιος, and as a predicate of the λόγοι, κρίσεις, ὁδοί of God. This latter is true enough; but the former assertion is singularly untrue. For in four out of the nine places in the Gospel, the subjective sense of ἀληθινός must be taken: viz. in iv. 27, vii. 28, viii. 16, xix. 35: and in the last of these, ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, the word is used exactly as in Rev. xxii. 6, οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί.

114. The word ἀρνίον, which designates our Lord 29 times in the Apocalypse, only elsewhere occurs in John xxi. 15, not with reference to Him. But it is remarkable that John i. 29, 36 are the only places where he is called by the name of a lamb, the word ἀμνός being used, in reference doubtless to Isa. liii. 7 (Acts viii. 32), as in one other place where He is *compared* to a lamb, 1 Pet. i. 19. The Apocalyptic writer, as Lücke observes, probably chooses the diminutive, and attaches to it the epithet ἐσφαγμένον, for the purpose of contrast to the majesty and power which he has also to predicate of Christ: but is it not to be taken into account, that this personal name, *the Lamb*, whether ἀμνός or ἀρνίον, whether with or without τοῦ θεοῦ, is common only to the two books?

115. To these many minor examples might be added, and will be found treated at length in Lücke, p. 669 ff., Davidson, p. 561 ff.¹ The latter writer has succeeded in many cases in shewing the unfairness of Lücke's strong partisanship, by which he makes every similarity into a dissimilarity: but on the other hand he on his side has gone perhaps too far in attempting to answer every objection of this kind. After all, while there certainly are weighty indications of identity of authorship, there is also a residuum of phenomena of diversity quite enough for the reasonable support of the contrary hypothesis. If the book stood alone

⁹ ch. iii. 7, 14, vi. 10, xv. 3, xvi. 7, xix. 2, 9, 11, xxi. 5, xxii. 6.

¹ I have observed the following which I have not seen elsewhere noticed, occurring *only* in the three books, or *only in the peculiar sense*:—

1. οὐ δύνασθε βαστάζειν ἄρτι, John xvi. 12.

οὐ δύνη βαστάσαι κακούς, Rev. ii. 2.

2. κεκοπιακῶς ἐκ τῆς ὁδοιπορίας, John iv. 6.

οὐ κεκοπίακες, Rev. ii. 3.

3. δύο ἀγγέλους ἐν λευκοῖς . . . John xx. 12.

περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, Rev. iii. 4.

4. The verb κεῖμαι used of *mere position*, John ii. 6, xix. 9; Rev. iv. 2 only.

5. ὄνομα αὐτῷ, John i. 6, iii. 1 (xviii. 10); Rev. vi. 8, ix. 11.

6. Compare Rev. iii. 18 with 1 John ii. 20, 27, as to the χρίσμα and its effects.

in the matter of evidence, I own I should be quite at a loss how to substantiate identity of authorship between it and the Gospel and Epistle. But as it is, our main reliance is on the concurrent testimony of primitive tradition, which hardly can be stronger than it is, and which the perfectly gratuitous hypothesis respecting a second John as the author entirely fails to shake.

116. Our question respecting the internal evidence furnished by the book itself is thus in a position entirely different from that which it occupied in the Prolegomena to the Epistle to the Hebrews. There, we had no primitive tradition so general, or of such authority as to command our assent. The question was perfectly open. The authorship by St. Paul was an opinion at first tentatively and partially held: then as time wore on, acquiring consistency and acceptance. Judging of this by the book itself, is it for us to accept or to reject it? In lack of any worthy external evidence, we were thrown back on this as our main material for a judgment.

117. But with regard to the Apocalypse, external and internal evidence have changed places. The former is now the main material for our judgment. It is of the highest and most satisfactory kind. It was unanimous in very early times. It came from those who knew and had heard St. John himself. It only begins to be impugned by those who had doctrinal objections to the book. The doubt was taken up by more reasonable men on internal and critical grounds. But no real substantive counterclaimant was ever produced: only one whose very existence depended on the report of two tombs bearing the name of John, and on a not very perspicuous passage of Papias.

118. This being so, our enquiry necessarily has taken this shape:—*Is the book itself inconsistent with this apparently irrefragable testimony?* And in replying to it we have confessed that the differences between it and the Gospel and Epistle are very remarkable, and of a character hitherto unexplained, or not fully accounted for: but that there are at the same time striking notes of similarity in expression and cast of thought: and that perhaps we are not in a position to take into account the effect of a totally different subject and totally different circumstances upon one, who though knowing and speaking Greek, was yet a Hebrew by birth.

119. Thus, all things considered, being it is true far from satisfied with any account at present given of the peculiar style and phænomena of the Apocalypse, but being far less satisfied with the procedure of the antagonists of the Apostolic authorship, we are not prepared to withhold our assent from the firm and unshaken testimony of primitive tradition, that the author was the Apostle and Evangelist St. John.

SECTION II.

PLACE AND TIME OF WRITING.

1. The enquiry as to the former of these is narrowed within a very small space. From the notice contained in the book itself (ch. i. 9) the writing must have taken place either in Patmos, or after the return from exile. The past tenses, *ἐμαρτύρησεν* in ch. i. 2, and *ἐγενόμην* in i. 9, do not decide for the latter alternative; they may both be used as from the point of time when the book should be read, as is common in all narratives. On the other hand, it would be more probable *ab extra*, that the writing should take place after the return, especially if we are to credit the account given by Victorinus, that St. John was condemned to the mines in Patmos. We have no means of determining the question, and must leave it in doubt. If the style and peculiarities are to be in any degree attributed to outward circumstances, then it would seem to have been written in solitude, and sent from Patmos to the Asiatic churches.

2. The only traditional notice worth recounting is that given by Victorinus: on Rev. x. 11. Bib. P. M. p. 419: where he relates that John *saw* the Apocalypse in Patmos, and then after his release on the death of Domitian, “*postea tradidit hanc eandem quam acceperat a Domino Apocalypsin.*” Arethas indeed says on Rev. vii., *ὁ εὐαγγελιστὴς ἐχρησ- μωδεῖτο ταῦτα ἐν Ἰωνίᾳ τῇ κατ’ Ἐφέσον*: but this is too late to be of any account in the matter.

3. It has been remarked², that the circumstance of John having prepared to write down the voices of the seven thunders, Rev. x. 4, appears to sanction the view that the writing took place at the same time with the seeing of the visions.

4. As regards Patmos itself, it is one of the group called the Sporades, to the S. of Samos (Pliny, iv. 23. Strabo, x. p. 488. Thucyd. iii. 23). It is about thirty Roman miles in circumference. A cave is still shewn in the island (now *Patmo*) where St. John is said to have seen the Apocalypse. See Winer’s *Realwörterbuch*, and the *Dictionary of Greek and Roman Geography*.

5. With regard however to the *time* of writing, there has been no small controversy. And at this we need not be surprised, seeing that principles of interpretation are involved.

We will first deal with ancient tradition as far as it gives us any indication as to the date.

6. Irenæus, v. 30. 1, in a passage already cited (§ i. par. 7), tells us

² Stuart, p. 215.

that the Apocalypse (for such is the only legitimate understanding of the construction) ἐωράθη σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς.

7. Clement of Alexandria (*Quis dives salvus*, § 42, cited also by Eusebius, H. E. iii. 39), says ἐπειδὴ γὰρ τοῦ τυράννου τελευτήσαντος, ἀπὸ τῆς Πάτμου τῆς νήσου μετῆλθεν εἰς τὴν Ἔφεσον, κ.τ.λ. This passage, it is true, contains no mention who the tyrant was, nor any allusion to the writing of the Apocalypse: but it is interesting for our present enquiry as shewing, in its citation by Eusebius, how *he* understood the date furnished by it. For he introduces it by saying that St. John τὰς κατὰ τὴν Ἀσίαν ἐειπεν ἐκκλησίας, ἀπὸ τῆς κατὰ τὴν νήσον μετὰ τὴν Δομετιανοῦ τελευτῆν ἐπαρελθὼν φυγῆς, and cites Clement as one of the witnesses of the fact.

8. Origen merely calls St. John's persecutor ὁ Ῥωμαίων βασιλεὺς, without specifying which. And he seems to do this wittingly: for he notices that John himself does not mention who condemned him. See the passage quoted above, § i. par. 12.

9. Eusebius, H. E. iii. 18, having cited the passage of Irenæus noticed above, says οἱ γε καὶ τὸν καιρὸν ἐπ' ἀκριβὲς ἐπεσημήναντο ἐν ἔτει πεντεκαίδεκάτῳ Δομετιανοῦ, μετὰ πλειόνων ἐτέρων καὶ Φλαβίαν Δομετίλλαν ἱστορήσαντες, ἐξ ἀδελφῆς γεγονυῖαν Φλαβίου Κλήμεντος, ἐνὸς τῶν τῆνικάδ' ἐπὶ Ῥώμης δυνατῶν, τῆς εἰς χριστὸν μαρτυρίας ἕνεκεν εἰς νήσον Ποντίαν κατὰ τιμωρίαν δεδύσθαι. And this same statement he repeats in his *Chronicon*, i. 80. In H. E. iii. 20 he gives the account of the return of St. John from Patmos in the beginning of Nerva's reign, cited above, par. 92.

10. Tertullian does not appear quite to bear out Eusebius's understanding of him, H. E. iii. 20: for he only says *Apol. c. 5*, after mentioning the persecution of Nero, "*Tentaverat et Domitianus, portio Neronis de crudelitate: sed qua et homo, facile coëptum repressit, restitutis etiam quos relegaverit.*" Here he certainly makes Domitian himself recall the exiles.

11. Victorinus, in the passage above referred to ("quando hoc vidit Johannes, erat in insula Patmos, in metallum damnatus a Domitiano Cæsare"), and afterwards ("Johannes, a metallo dimissus, sic postea tradidit hanc eandem quam acceperat a Domino apocalypsin"), plainly gives the date: as also in another place, p. 420: "*Intelligi oportet tempus quo Scriptura apocalypsis edita est, quoniam tunc erat Cæsar Domitianus . . . unus exstat sub quo scribitur apocalypsis, Domitianus scilicet.*"

12. Jerome (*de vir. illustr. 9*) says, "quarto decimo anno secundam post Neronem persecutionem movente Domitiano in Patmos insulam relegatus scripsit apocalypsin . . . interfecto autem Domitiano et actis ejus ob nimiam crudelitatem a Senatu rescissis sub Nerva principe

redit Ephesum.” So also nearly in his Chron. A.D. 95. See too his testimony above, § i. par. 25.

13. So also Sulpicius Severus and Orosius, and later writers generally. The first who breaks in upon this concurrent tradition is Epiphanius, Hær. li., in two very curious passages: the first where he says, c. 12, ὕστερον ἀναγκάζει τὸ ἅγιον πνεῦμα τὸν Ἰωάννην παραιτούμενον εὐαγγελίσασθαι, δι’ εὐλάβειαν καὶ ταπεινοφροσύνην, ἐπὶ τῇ γηραλέᾳ αὐτοῦ ἡλικίᾳ, μετὰ ἔτη ἐνεήκοντα τῆς ἑαυτοῦ ζωῆς, μετὰ τὴν αὐτοῦ ἀπὸ τῆς Πάτμου ἐπάνοδον, τὴν ἐπὶ Κλαυδίου γενομένην Καίσαρος: the other, c. 33, αὐτοῦ δὲ προφητεύσαντος ἐν χρόνοις Κλαυδίου Καίσαρος ἀνωτάτω, ὅτε εἰς τὴν Πάτμον νῆσον ὑπῆρξεν

14. Now it is plain that there must be some strange blunder here, which Lücke, who makes much of Epiphanius’s testimony as shewing that the tradition, which he calls the Irenæan, was not received by Epiphanius, entirely, and conveniently, omits to notice. The passage evidently sets the return from exile in the extreme old age of St. John. To say that a considerable interval may be supposed to elapse between the ἐπάνοδος and his ninetieth year, would be mere trifling with the context. Now if this is so, seeing that Claudius reigned from 41 to 54 A.D., putting the return from exile at the last of these dates, we should have St. John aged ninety in the year 54: in other words, thirty-three years older than our Lord, and sixty-three at least when called to be an Apostle: a result which is at variance with all ancient tradition whatever. Either Epiphanius has fallen into some great mistake, which is not very probable, or he means by Claudius some other Emperor: if Nero, then he would still be wrong as to St. John’s age at or near to his return.

15. The testimony of Muratori’s fragment on the Canon has been cited (by Stuart, p. 218) as testifying to an early date. But all it says is this: “Ipse beatus Apostolus Paulus sequens prædecessoris sui Johannis ordinem, nomine nominatim septem ecclesiis scribat ordine tali.” And the word *prædecessoris*, as has been pointed out by Credner, merely seems to mean that St. John was an apostle before St. Paul, not that he wrote his seven epistles before St. Paul wrote his.

16. The preface to the Syriac version of the Apocalypse published by De Dieu, supposed to have been made in the 6th century, says that the visions were seen by St. John in the island of Patmos, “in quam a Nerone Cæsare relegatus fuerat.”

17. Theophylact, in his preface to the Gospel of St. John, says that it was written thirty-two years after the Ascension in the island of Patmos: and in so saying, places the exile under Nero. But he clearly is wrong, as Lücke remarks, or his meaning not clearly understood, when he attributes the writing of the Gospel to this time: and more-

over he is inconsistent with himself: for in commenting on Matt. xx. 22, he remarks that as Herod put to death the Apostle James the greater, so Trajan condemned John as a martyr to the word of truth.

18. Jerome, adv. Jovin. i. 26, determines nothing, only citing Tertullian, "Refert autem Tertullianus quod a Nerone missus in ferventis olei dolium purior et vegetior exiverit quam intraverit." But Tertullian only says, if at least De præscript. Hæret. c. 36 be the place referred to, "Felix ecclesia (Romana) ubi Petrus passioni dominicæ adæquat, ubi Paulus Johannis (scil. baptistæ) exitu coronatur, ubi Apostolus Joannes posteaquam in oleum igneum demersus nihil passus est, in insulam relegatur." It surely is stretching a point here to say that he implies all three events to have taken place under Nero.

19. The Author of the "Synopsis de vita et morte prophetarum, apostolorum et discipulorum Domini" (ostensibly Dorotheus, bishop of Tyre: but probably it belongs to the 6th century), makes John to be exiled to Patmos by Trajan. Andreas and Arethas give no decided testimony on the point. Arethas, in commenting on Rev. vi. 12, says, that some applied this prophecy to the destruction of Jerusalem under Vespasian: but this is distinctly repudiated by Andreas: allowing however (on vii. 2) that such things did happen to the Jewish Christians who escaped the evils inflicted on Jerusalem by the Romans, yet they more probably refer to the times of Antichrist. Arethas again, on Rev. i. 9, cites without any protest Eusebius, as asserting St. John's exile in Patmos to have taken place under Domitian.

20. Much more evidence on this subject from other later writers whose testimonies are of less consequence,—and more minute discussion of the earlier testimonies, will be found in Elliott, Horæ Apocalypticæ, i. pp. 31—46, and Appendix, No. i. pp. 503—517. In the last mentioned, he has gone well and carefully through the arguments on external evidence adduced by Lücke and Stuart for the writing under Galba and Nero respectively, and, as it seems to me, disposed of them all.

21. Our result, as far as this part of the question is considered, may be thus stated. We have a constant and unswerving primitive tradition that St. John's exile took place, and the Apocalypse was written, towards the end of Domitian's reign. With this tradition, as has been often observed, the circumstances seem to agree very well. We have no evidence that the first, or Neronian, persecution, extended beyond Rome, or found vent in condemnations to exile. Whereas in regard to the second we know that both these were the case. Indeed the liberation at Domitian's death of those whom he had exiled is substantiated by Dio Cassius, who, in relating the beginning of Nerva's reign, lib. lxxviii. 1, says, *μίσει δὲ τοῦ Δομετιανοῦ αἱ εἰκόνες αὐτοῦ . . . συνεχωρεύθη*

σαν καὶ ὁ Νερούας τοὺς τε κρινομένους ἐπ' ἀσεβείᾳ ἀφήκε, καὶ τοὺς φεύγοντας κατήγαγε τοῖς δὲ δὴ ἅλλοις οὐτ' ἀσεβείας, οὐτ' Ἰουδαικοῦ βίου κατατιᾶσθαι τινὰς συνεχώρησε.

22. Assuming then the fact of St. John's exile at Patmos during a persecution for the Gospel's sake, it is far more likely that it should have been under Domitian than under Nero or under Galba. But one main reliance of the advocates of the earlier date is internal evidence supposed to be furnished by the book itself. And this, first, from the rough and Hebraistic style. I have already discussed this point, and have fully admitted its difficulty, however we view it. I need only add now, that I do not conceive we at all diminish that difficulty by supposing it to be written before the Gospel and Epistle. The Greek of the Gospel and Epistle is not the Greek of the Apocalypse in a maturer state: but if the two belong to one and the same writer, we must seek for the cause of their diversity not in chronological but rather in psychological considerations.

23. Again, it is said that the book furnishes indications of having been written before the destruction of Jerusalem, by the fact of its mentioning the city and the temple, ch. xi. 1 ff., and the twelve tribes as yet existing, ch. vii. 4—8. This argument has been very much insisted on by several of the modern German critics. But we may demur to it at once, as containing an assumption which we are not prepared to grant: viz. that the prophetic passage is to be thus interpreted, or has any thing to do with the literal Jerusalem. Let the canon of interpretation be first substantiated, by which we are to be bound in our understanding of this passage, and then we can recognize its bearing on the chronological question. Certainly Lücke has not done this, pp. 825 ff., but, as usual with him, has fallen to abusing Hengstenberg, for which he undoubtedly has a strong case, while for his own interpretation he seems to me to make out a very weak one.

24. Another such assumption is found in the confident assertion by the same critics, that the passages in ch. xiii. 1 ff., xvii. 10 point out the then reigning Cæsar, and that by the conditions of those passages, such reigning Cæsar must be that one who suits their chronological theory. It is not the place here to discuss principles of interpretation: but we may fairly demur again to the thus assuming a principle irrespective of the requirements of the book, and then judging the book itself by it. This is manifestly done by Lücke, pp. 835 ff. Besides which, the differences among themselves of those who adopt this view are such as to deprive it of all fixity as an historical indication. Are we to reckon our Cæsars forwards (and if so, are we to begin with Julius, or with Augustus?), or backwards, upon some independent assumption of the time of writing, which the other phænomena must be made to fit? If

the reader will consult the notes on the place, I trust he will see that any such view of the passages is untenable.

25. Upon interpretations like these, insulated, and derived from mere first impressions of the wording of single passages, is the whole fabric built, which is to supersede the primitive tradition as to the date of the Apocalypse. On this account, Irenæus must be supposed to have made a mistake in the date which he assigns, who had such good and sufficient means of knowing: on this account, all those additional testimonies, which in any other case would have been adduced as independent and important, are to be assumed to have been mere repetitions of that of Irenæus.

26. But it is most unfortunate for these critics that, when once so sure a ground is established for them as a direct indication in the book itself of the emperor under whom it was written, they cannot agree among themselves who this emperor was. Some among them (e. g. Stuart, al.) taking the natural (and one would think the only possible) view of such an historical indication, begin according to general custom with Julius, and bring the writing under Nero. Ewald and Lücke, on account of the *οὐκ ἔστιν καὶ πάρεσται* of ch. xvii. 8, which they wish to apply to Nero, desert the usual reckoning of Roman emperors, and begin with Augustus, thus bringing the writing under Galba. Again, Eichhorn and Bleek, wishing to bring the writing under Vespasian, omit Galba, Otho, and Vitellius, relying on an expression of Suetonius that their reigns were a mere "rebello trium principum." Thus by changing the usual starting-point, and leaving out of the usual list of the Cæsars any number found convenient, any view we please may be substantiated by this kind of interpretation. Those whose view of the prophecy extends wider, and who attach a larger meaning to the symbols of the beast and his image and his heads, will not be induced by such very uncertain speculations to set aside a primitive and as it appears to them thoroughly trustworthy tradition.

27. It may be observed that Lücke attempts to give an account of the origin of what he calls the Irenæan tradition, freely confessing that his proof of the date (?) is not complete without such an account. The character of the account he gives is well worth observing. When, he says, men found that the apocalyptic prophecies had failed of their accomplishment, they began to give a wider sense to them, and to put them at a later date. And having given this account, he attempts to vindicate it from the charge of overthrowing the authority of Scripture prophecy, and says that though it may not be as convenient as the way which modern orthodoxy has struck out, yet it leads more safely to the desired end, and to the permanent enjoyment of true faith.

28. With every disposition to search and prove all things, and ground faith upon things thus proved, I own I am quite unable to come to Lücke's conclusions, or to those of any of the maintainers of the Neronic or any of the earlier dates. The book itself, it seems to me, refuses the assignment of such times of writing. The evident assumption which it makes of long-standing and general persecution (ch. vi. 9) forbids us to place it in the very first persecution and that only a partial one: the undoubted transference of Jewish temple emblems to a Christian sense (ch. i. 20) of itself makes us suspect those interpreters who maintain the literal sense when the temple and city are mentioned: the analogy of the prophecies of Daniel forbids us to limit to individual kings the interpretation of the symbolic heads of the beast: the whole character and tone of the writing precludes our imagining that its original reference was ever intended to be to mere local matters of secondary import.

29. The state of those to whom it was addressed furnishes another powerful subsidiary argument in favour of the later date. This will be expanded in the next Section.

30. These things then being considered,—the decisive testimony of primitive tradition, and failure of all attempts to set it aside,—the internal evidence furnished by the book itself, and equal failure of all attempts by an unwarrantable interpretation to raise up counter evidence,—I have no hesitation in believing with the ancient fathers and most competent witnesses, that the Apocalypse was written *πρὸς τῷ τέλει τῆς Δομετιανοῦ ἀρχῆς*, i. e. about the year 95 or 96 A.D.

SECTION III.

TO WHOM ADDRESSED.

1. The superscription of the book plainly states for what readers it was primarily intended. At the same time indications abound, that the whole Christian church was in view. In the very epistles to the seven churches themselves, all the promises and sayings of the Lord, though arising out of local circumstances, are of perfectly general application. And in the course of the prophecy, the wide range of objects embraced, the universality of the cautions and encouragements, the vast periods of time comprised, leave us no inference but this, that the book was intended for the comfort and profit of every age of the Christian church. In treating therefore the question at the head of

this section in its narrower and literal sense, I am not excluding the broader and general view. It lies behind the other, as in the rest of the apostolic writings. "These things," as the older Scriptures, "are written for our ensamples, upon whom the ends of the world are come:" or, in the language of the Muratori fragment on the Canon, "et Johannes enim in Apocalypsi licet septem ecclesiis scribat, tamen omnibus dicit."

2. The book then was directly addressed to the seven churches of proconsular Asia. A few remarks must be made on the general subject of the names and state of these churches, before entering on a description of them severally.

3. First, as to the selection of the names. The number seven, so often used by the Seer to express universality, has here prevailed in occasioning that number of names to be selected out of the churches in the district. For these were not all the churches comprised in Asia proper. Whether there were Christian bodies in Colossæ and Hierapolis, we cannot say. Those cities had been, since the writing of St. Paul's Epistle, destroyed by an earthquake, and in what state of restoration they were at this date, is uncertain. But from the Epistles of Ignatius we may fairly assume that there were churches in Magnesia and Tralles. The number seven then is representative, not exhaustive. These seven are taken in the following order: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, Laodicea. That is, beginning with Ephesus the first city in the province (see note, Acts ii. 9), it follows a line from South to North up to Pergamum, then takes the neighbouring city of Thyatira, and follows another line from North to South.

4. As regards the general state of these churches, we may make the following remarks:

We have from St. Paul, setting aside the Epistle to the Ephesians, not from any doubt as to its original destination, but as containing no local notices, and that to Philemon, as being of a private character,—three Epistles containing notices of the Christian churches within this district. The first in point of time is that to the Colossians (A.D. 61—63): then follow the two to Timotheus, dating from 67 to 68. It is important to observe, that all these Epistles, even the latest of them, the second to Timotheus, have regard to a state of the churches evidently preceding by many years that set before us in this book. The germs of heresy and error there apparent (see vol. III. prolegg. ch. vii. § i. par. 12 ff.) had expanded into definite sects (ch. ii. 6, 15): the first ardour with which some of them had received and practised the Gospel, had cooled (ch. ii. 4, 5, iii. 2): others had increased in zeal for God, and were surpassing their former works (ch. ii. 19). Again, the

days of the martyrdom of Antipas, an eminent servant of Christ, are referred back to as some time past (ch. ii. 13).

5. It is also important to notice that Laodicea is described (ch. iii. 17) as boasting in her wealth and self-sufficiency. Now we know from Tacitus (see below, § iv. par. 12), that in the sixth year of Nero, or in the tenth, according to Eusebius (and apparently with more accuracy), Laodicea was destroyed by an earthquake, and recovered herself *propriis opibus*, without any assistance from the Head of the state. How many years it might take before the city could again put on such a spirit of self-sufficing pride as that shewn in ch. iii. 17, it is not possible to fix exactly: but it is obvious that we must allow more time for this than would be consistent with the Neronian date of the Apocalypse. This is confirmed when we observe the spiritual character given of the Laodicean church,—that of lukewarmness,—and reflect, that such a character does not ordinarily accompany, nor follow close upon, great judgments and afflictions, but is the result of a period of calm and prosperity, and gradually encroaching compromise with ungodliness.

6. I may further mention, that the fact of the relation here shewn to exist between John and the churches of proconsular Asia, points to a period wholly distinct from that in which Paul, or his disciple Timothy, exercised authority in those parts. And this alone would lead us to meet with a decided negative the hypothesis of the Apocalypse being written under Nero, Galba, or even Vespasian. At the same time, see note on ch. ii. 20,—the mention of *φαγεῖν εἰδωλόθυτα* there identifies the temptations and difficulties which beset the churches when the Apocalypse was written, with those which we know to have been prevalent in the apostolic age, and thus gives a strong confirmation of the authenticity of the book.

I now proceed to consider these churches one by one.

7. **EPHESUS**, the capital of proconsular Asia, has already been described and a sketch of its history given, in the Prolegg. to the Epistle to the Ephesians, vol. III. prolegg. ch. ii. § ii. parr. 1—6. More detailed accounts are there referred to. The notes to the Epistle will in each case put the student in possession of the general character and particular excellencies or failings of each church, so that I need not repeat them here. In reference to the threat uttered by our Lord in ch. ii. 5, we may remark, that a few miserable huts, and ruins of great extent and massiveness, are all that now remains of the former splendid capital of Asia. The candlestick has indeed been removed from its place, and the church has become extinct. We may notice, that Ephesus naturally leads the seven, both as the metropolis of the province, and as containing that church, with which the Writer himself was individually connected.

8. **SMYRNA**, a famous commercial city of Ionia, at the head of the bay named after it, and at the mouth of the small river Meles: from which Homer, whose birthplace Smyrna, among other cities, claimed to be, is sometimes called Melesigenes. It is 320 stadia (40 miles) north of Ephesus. It was a very ancient city (Herod. i. 150): but lay in ruins, after its destruction by the Lydians (B.C. 627: cf. Herod. i. 16), for 400 years (till Alexander the Great, according to Pliny v. 31; Pausan. vii. 5. 1; till Antigonos, according to Strabo l. xiv. p. 646). It was then rebuilt, 20 stadia from old Smyrna (Strabo, l. c.), and rose to be, in the time of the first Cæsars, one of the fairest and most populous cities in Asia (Strabo, *ibid.*). Modern Smyrna is a large city of more than 120,000 inhabitants, the centre of the trade of the Levant. The church in Smyrna was distinguished for its illustrious first bishop the martyr Polycarp, who is said to have been put to death in the stadium there in A.D. 166 (cf. Iren. Hær. iii. p. 176).

9. **PERGAMUM** (sometimes Pergamus), an ancient city of Mysia, on the river Caïcus, an ἐπιφανὴς πόλις (Strabo l. xiii. p. 623). At first it appears to have been a mere hill-fortress of great natural strength; but it became an important city owing to the circumstance of Lysimachus, one of Alexander's generals, having chosen it for the reception of his treasures, and entrusted them to his eunuch Philæterus, who rebelled against him (B.C. 283), and founded a kingdom, which lasted 150 years, when it was bequeathed by its last sovereign Attalus III. (B.C. 133) to the Roman people. Pergamum possessed a magnificent library, founded by its sovereign Eumenes (B.C. 197—159), which subsequently was given by Antony to Cleopatra (Plut. Anton. c. 58), and perished with that at Alexandria under Caliph Omar. It became the official capital of the Roman province of Asia (Pliny v. 33). There was there a celebrated temple of Æsculapius, on which see note, ch. ii. 13. There is still a considerable city, containing, it is said (Stuart p. 450), about 3000 nominal Christians. It is now called Bergamah.

10. **THYATIRA**, once called Pelopia and Euippia (Plin. v. 31), a town in Lydia, about a day's journey south of Pergamum. It was perhaps originally a Macedonian colony (Strabo xiii. p. 625). Its chief trade was dyeing of purple, cf. Acts xvi. 14 and note. It is said to be at present a considerable town with many ruins, called Ak-Hisar, and to contain some 3000 Christians.

11. **SARDIS**, the ancient capital of the kingdom of Lydia, lay in a plain between the mountains Tmolus and Hermus, on the small river Pactolus: 33 miles from Thyatira and 28 from Philadelphia by the Antonine Itinerary. Its classical history is well known. In the reign of Tiberius it was destroyed by an earthquake, but restored by order of that emperor, Tacit. Ann. ii. 47; Strabo xiii. p. 627. It was the capital

of a conventus in the time of Pliny (v. 30); and continued a wealthy city to the end of the Byzantine empire. More than one Christian council was held here. In the eleventh century Sardis fell into the hands of the Turks, and in the thirteenth it was destroyed by Tamerlane. Only a village (Sart) now remains, built among the ruins of the ancient city.

12. PHILADELPHIA, in Lydia, on the N.W. side of Mount Tmolus, 28 miles S.E. from Sardis. It was built by Attalus Philadelphus, King of Pergamum. Earthquakes were exceedingly prevalent in the district, and it was more than once nearly demolished by them: cf. Tacit. Ann. ii. 47; Strabo xiii. 628. It defended itself against the Turks for some time, but was eventually taken by Bajazet in 1390. It is now a considerable town named Allahshar, containing ruins of its ancient wall, and of about twenty-four churches.

13. LAODICEA, Laodiceia ad Lycum, was a celebrated city in the S.W. of Phrygia, near the river Lycus. It was originally called Diospolis, and afterwards Rhoas (Plin. v. 29): and the name Laodicea was owing to its being rebuilt by Antiochus Theos in honour of his wife Laodice. It was not far from Colossæ, and only six miles W. of Hierapolis. It suffered much in the Mithridatic war (Appian, Bell. Mithr. 20; Strabo xii. 578): but recovered itself, and became a wealthy and important place, at the end of the republic and under the first emperors. It was completely destroyed by the great earthquake in the year 62 A.D.: but was rebuilt by the wealth of its own citizens, without help from the state, Tacit. Ann. xiv. 27. Its state of prosperity and carelessness in spiritual things described in the Epistle is well illustrated by these facts. St. Paul wrote an Epistle to the Laodiceans, now lost. See Col. iv. 16, and Prolegg. to Vol. III. ch. xi. § iii. 2. It produced literary men of eminence, and had a great medical school. It was the capital of a conventus during the Roman empire. It was utterly ravaged by the Turks, and "nothing," says Hamilton, "can exceed the desolation and melancholy appearance of the site of Laodicea." A village exists among the ruins, named Eski-hissar.

14. See for further notices on the Seven Churches, Winer, RWB., and Dr. Smith's Dictionary of Geography: from which two sources the above accounts are mainly compiled. In those works will be found detailed references to the works of various travellers who have visited them.

SECTION IV.

OBJECT AND CONTENTS.

1. The Apocalypse declares its own object (ch. i. 1) to be mainly prophetic; the exhibition to God's servants of things which must shortly come to pass. And to this by far the larger portion of the book is devoted. From ch. iv. 1 to xxii. 5, is a series of visions prophetic of things to come, or introducing in their completeness allegories which involve things to come. Intermixed however with this prophetic development, we have a course of hortatory and encouraging sayings, arising out of the state of the churches to which the book is written, and addressed through them to the church universal.

2. These sayings are mostly related in style and sense to the Epistles with which the book began, so as to preserve in a remarkable manner the unity of the whole, and to shew that it is not, as Grotius and some others have supposed, a congeries of different fragments, but one united work, written at one and the same time. The practical tendency of the Epistles to the Churches is never lost sight of throughout. So that we may fairly say that its object is not only to prophesy of the future, but also by such prophecy to rebuke, exhort, and console the Church.

3. Such being the general object, our enquiry is now narrowed to that of the prophetic portion itself: and we have to enquire, what was the aim of the Writer, or rather of Him who inspired the Writer, in delivering this prophecy.

4. And in the first place, we are met by an enquiry which it may be strange enough that we have to make in this day, but which nevertheless must be made. Is the book, it is asked, strictly speaking, a revelation at all? Is its so-called prophecy any thing more than the ardent and imaginative poesy of a rapt spirit, built up on the then present trials and hopes of himself and his contemporaries? Is not its future bounded by the age and circumstances then existing? And are not all those mistaken, who have attempted to deduce from it indications respecting our own or any subsequent age of the Church?

5. Two systems of understanding and interpreting the book have been raised on the basis of a view represented by the foregoing questions. The former of them, that of Grotius, Ewald, Eichhorn, and others, proceeds consistently enough in denying all prophecy, and explaining figuratively, with regard to then present expectations, right or wrong, all the things contained in the book. The latter, that of Lücke, De Wette, Bleek, Düsterdieck, and others, while it professes to recognize a certain kind of inspiration in the Writer, yet believes his view to have been entirely bounded by his own subjectivity and circum-

stances, denying that the book contains any thing specially revealed to John and by him declared to us; and regarding its whole contents as only instructive, in so far as they represent to us the aspirations of a fervid and inspired man, full of the Spirit of God, and his insight into forms of conflict and evil which are ever recurring in the history of the world and the Church.

6. I own it seems to me that we cannot in consistency or in honesty accept this compromise. For let us ask ourselves, how does it agree with the *phænomena*? It conveniently saves the credit of the Writer, and rescues the book from being an imposture, by conceding that he saw all which he says he saw: but at the same time maintains, that all which he saw was purely subjective, having no external objective existence: and that those things which seem to be prophecies of the distant future, are in fact no such prophecies, but have and exhaust their significance within the horizon of the writer's own experience and hopes.

7. But then, if this be so, I do not see, after all, how the credit of the Writer *is* so entirely saved. He distinctly lays claim to be speaking of long periods of time. To say nothing of the time involved in the other visions, he speaks of *a thousand years*, and of things which must happen at the end of that period. So that we must say, on the theory in question, that all his declarations of this kind are pure mistakes: and, in exegesis, our view must be entirely limited to the enquiry, not what is for us and for all the meaning of this or that prophecy, but what was the Writer's meaning when he set it down. Whether subsequent events justified his guess, or falsified it, is for us a pure matter of archæological and psychological interest, and no more.

8. If this be so, I submit that the book at once becomes that which is known as apocryphal, as distinguished from canonical: it is of no more value to us than the Shepherd of Hermas, or the Ascension of Isaiah: and is mere matter for criticism and independent judgment.

9. It will be no surprise to the readers of this work to be told, that we are not prepared thus to deal with a book which we accept as canonical, and have all reason to believe to have been written by an Apostle. While we are no believers in what has been (we cannot help thinking foolishly) called *verbal* inspiration, we are not prepared to set aside the whole substance of the testimony of the writer of a book which we accept as canonical, nor to deny that visions, which he purports to have received from God to shew to the church things which must shortly come to pass, were so received by him, and for such a purpose.

10. Maintaining this ground, and taking into account the tone of the book itself, and the periods embraced in its prophecies, we cannot consent to believe the vision of the Writer to have been bounded by the

horizon of his own experience and personal hopes. We receive the book as being what it professes to be, a *revelation from God*, designed to *shew to his servants things which must shortly come to pass*³. And so far from this word *ἐν τάχει* offending us, we find in it, as compared with the contents of the book, a measure by which, not our judgment of those contents, but our estimate of worldly events and their duration, should be corrected. The *ἐν τάχει* confessedly contains, among other periods, a period of a thousand years. On what principle are we to affirm that it does not embrace a period vastly greater than this in its whole contents?

11. We hold therefore that the book, judged by its own testimony, and with regard to the place which it holds among the canonical books of Scripture, is written with the object of conveying to the Church revelations from God respecting certain portions of her course even up to the time of the end. Whether such revelations disclose to her a continuous prophetic history, or are to be taken as presenting varying views and relations of her conflict with evil, and God's judgment on her enemies, will be hereafter discussed. But the general object is independent of these differences in interpretation.

12. The contents of the book have been variously arranged. It seems better to follow the plain indication of the book itself, than to distribute it so as to suit any theory of interpretation. We find in so doing, that we have,

- I. A general introduction to the whole book, ch. i. 1—3 :
- II. The portion containing the Epistles to the seven churches, i. 4—iii. 22, itself consisting of
 - a. The address and preface, i. 4—8.
 - β. The introductory vision, i. 9—20.
 - γ. The seven Epistles, ii. 1—iii. 22.
- III. The prophetic portion, iv. 1—xxii. 5 ; and herein
 - a. The heavenly scene of vision, iv. 1—11.
 - β. 1. The sealed book, and the Lamb who should open its seven seals, v. 1—14.
 2. the seven seals opened, vi. 1—viii. 5, wherein are inserted two episodes, between the sixth and seventh seals.

³ Dürstendieck has stigmatized this view (Einl. p. 44) as that of *magical* inspiration, as distinguished from his own, which he designates as that of *ethical* inspiration. It is difficult to assign any meaning to these epithets at all corresponding to the nature of the case. Why that inspiration should be called *magical*, which makes the prophet the organ of communicating the divine counsels in symbolical language to the Church, it is difficult to say : and surely not less difficult to explain, how that inspiration can be called *ethical*, which makes him pretend to have received visions *from God*, which he has only imagined in his own mind.

- a. the sealing of the elect, vii. 1—8.
- b. the multitude of the redeemed, vii. 9—17.
- γ. The seven trumpets of vengeance, introduced indeed before the conclusion of the former portion, viii. 2, but properly extending from viii. 6—xi. 19.
 - But here again we have two episodes, between the sixth and seventh trumpets,
 - a. the little book, x. 1—11.
 - b. the two witnesses, xi. 1—14.
- δ. The woman and her three enemies, xii. 1—xiii. 18. And herein
 - a. the dragon, xii. 1—17.
 - b. the beast, xii. 18—xiii. 10.
 - c. the second beast, or false prophet, xiii. 11—18.
- ε. The introduction to the final triumph and the final vengeance, xiv. 1—20. And herein
 - a. the Lamb and his elect, xiv. 1—5.
 - b. the three angels announcing the heads of the coming prophecy :
 - 1. the warning of judgments, xiv. 6, 7.
 - 2. the fall of Babylon, xiv. 8.
 - 3. the punishment of the unfaithful, xiv. 9—12.
 - 4. A voice proclaiming the blessedness of the holy dead, xiv. 13.
 - c. the harvest (xiv. 14—16) and the vintage (xiv. 17—20) of the earth.
- ζ. The pouring out of the seven last vials of wrath, xv. 1—xvi. 21.
- η. The judgment of Babylon, xvii. 1—xviii. 24.
- θ. The final triumph, xix. 1—xxii. 5. And herein
 - a. the church's song of praise, xix. 1—10.
 - b. the issuing forth of the Lord and His hosts to victory, xix. 11—16.
 - c. the destruction of the beast and false prophet and kings of the earth, xix. 17—21.
 - d. the binding of the dragon, and the millennial reign, xx. 1—6.
 - e. the unbinding, and final overthrow, of Satan, xx. 7—10.
 - f. the general judgment, xx. 11—15.
 - g. the new heavens and earth, and glories of the heavenly Jerusalem, xxi. 1—xxii. 5.
- IV. The conclusion, xxii. 6—21. See on all this the table at p. 260, in which the contents are arranged with a view to prophetic interpretation.

SECTION V.

SYSTEMS OF INTERPRETATION.

1. It would be as much beyond the limits as it is beside the purpose of these prolegomena, to give a detailed history of apocalyptic interpretation. And it would be, after all, spending much labour over that which has been well and sufficiently done already. For English readers, the large portion of Mr. Elliott's fourth volume of his *Horæ Apocalypticæ* which is devoted to the subject contains an ample account of apocalyptic expositors from the first times to the present: and for those who can read German, Lücke's *Einleitung* will furnish more critical though shorter notices of many among them⁴. To these works, and to others like them⁵, I must refer my readers for any thing like a detailed history of interpretations: contenting myself with giving a brief classification of the different great divisions of opinion, and with stating the grounds and character of the interpretation adopted in the following Commentary.

2. The schools of apocalyptic interpretation naturally divide themselves into three principal branches:

- α*. The *Præterists*, or those who hold that the whole or by far the greater part of the prophecy has been fulfilled:
- β*. The *Historical Interpreters*, or those who hold that the prophecy embraces the whole history of the church and its foes from the time of its writing to the end of the world:
- γ*. The *Futurists*, or those who maintain that the prophecy relates entirely to events which are to take place at or near to the coming of the Lord.

I shall make a few remarks on each of these schools.

3. *α*. The *Præterist* view found no favour, and was hardly so much as thought of, in the times of primitive Christianity. Those who lived near the date of the book itself had no idea that its groups of prophetic imagery were intended merely to describe things then passing, and to be in a few years completed⁶. The view is said to have been first promulgated in any thing like completeness by the Jesuit Alcasar, in his *Vestigatio arcani sensus in Apocalypsi*, published in 1614. He regarded

⁴ It is to be regretted that Lücke should have performed this portion of his work so much in the spirit of a partisan, and not have contented himself with giving a resumé ab extra in the spirit of fairness, as Mr. Elliott has done. But his notices and remarks are very able and valuable.

⁵ e. g. Dr. Todd on the Apocalypse, pp. 269 ff.: Mr. Charles Maitland's *Apostolic School of Prophetic Interpretation*, &c. Mr. Elliott has continued his notices down nearly to the present time in the appendix to his *Warburtonian Lectures*, pp. 510—566.

⁶ Cf. Methodius, B. P. M. iii. 693: "Johannes non de præteritis, sed de iis quæ vel tunc fierent, vel quæ olim eventura essent, loquitur."

the prophecy as descriptive of the victory of the church first over the synagogue, in chapters v.—xi., and then over heathen Rome, in chapters xii.—xix.: on which follows the triumph, and rest, and glorious close, chapters xx.—xxii. Very nearly the same plan was adopted by Grotius in his *Annotations*, published in 1644: and by our own Hammond in his *Commentary*, published in 1653: whom Le Clerc, his Latin interpreter, followed. The next name among this school of interpreters is that of Bossuet, the great antagonist of Protestantism. His *Commentary* was published in 1690. In the main, he agrees with the schemes of Alcasar and Grotius⁷.

4. The præterist school of interpretation has however of late been revived in Germany, and is that to which some of the most eminent expositors of that nation belong⁸: limiting the view of the Seer to matters within his own horizon, and believing the whole denunciations of the book to regard nothing further than the destruction of Pagan and persecuting Rome.

5. This view has also found exponents in our own language. It is that of the very ample and laborious *Commentary* of Moses Stuart in America, and of Dr. Davidson and Mr. Desprez in England.

6. *β.* The continuous historical interpretation belongs almost of necessity to these later days. In early times, the historic material since the apostolic period was not copious enough to tempt men to fit it on to the symbols of the prophetic visions. The first approach to it seems to have been made by Berengaud, not far from the beginning of the twelfth century: who however carried the historic range of the Apocalypse back to the creation of the world⁹. The historic view is found in the fragmentary exposition of the Seals by Anselm of Havelburg (1145): in the important exposition by the Abbot Joachim (cir. 1200)¹.

7. From Joachim's time we may date the rise of the continuous historic school of interpretation. From this time men's minds, even within the Romish church, became accustomed to the ideas, that the apocalyptic Babylon was in some sense or other not only Pagan but Papal Rome: and that Antichrist was to sit, whether as an usurper or not, on the throne of the Papacy.

8. I pass over less remarkable names, which will be found composing an interesting series in Mr. Elliott's history², noticing as I pass, that

⁷ See Elliott, vol. iv. p. 480, and a very good description in Lücke, p. 540.

⁸ e. g. Ewald, Lücke, De Wette, Düsterdieck.

⁹ See Elliott, vol. iv. pp. 362 ff.

¹ Elliott, vol. iv. pp. 376—410: where see also a tabular view of Joachim's apocalyptic scheme.

² Vol. iv. pp. 416 ff.

such was the view held by the precursors and upholders of the Reformation: by Wicliffe and his followers in England, by Luther in Germany, Bullinger in Switzerland, Bishop Bale in Ireland; by Fox the martyrologist, by Brightmann, Pareus, and early Protestant expositors generally.

9. As we advance in order of time, the same view holds its ground in the main among the Protestant churches. It is, with more or less individual varieties and divergences, that of Mede (1630), Jurieu (1685), Cressener (1690), Vitringa (1705), Daubuz (1720), Sir Isaac Newton (first published in 1733, after his death; but belonging to an earlier date), Whiston (1706), and the Commentators further on in that century, Bengel and Bishop Newton.

10. Mr. Elliott very naturally makes the great French Revolution a break, and the beginning of a new epoch, in the history of apocalyptic interpretation. From it, the continuous historical view seemed to derive confirmation and consistency, and acquired boldness to enter into new details, and fix its dates with greater precision.

11. Some of the more marked upholders of the view since that great Revolution have been divided among themselves as to the question, whether the expected second advent of our Lord is to be regarded as preceding or succeeding the thousand years' reign, or millennium. The majority both in number, and in learning and research, adopt the pre-millennial advent: following, as it seems to me, the plain and undeniable sense of the sacred text of the book itself.

12. It is not the purpose of the present Prolegomena to open controversial dispute with systems or with individuals. The following Commentary will shew how far our views agree with, how far they differ from, the school of which I am treating. With this caution, I cannot refrain from expressing my admiration of the research and piety which have characterized some of the principal modern Protestant expositors of this school. I must pay this tribute more especially to Mr. Elliott, from whose system and conclusions I am compelled so frequently and so widely to diverge.

13. γ . Our attention now passes to the Futurist school, consisting of those who throw forward the whole book, or by far the greater part of it, into the times of the great second Advent, denying altogether its historical significance.

14. Of these writers, some, who have been called the extreme futurists³, deny even the past existence of the seven Asiatic churches, and hold that we are to look for them yet to arise in the last days: but the majority accept them as historical facts, and begin the events of the

³ e. g. the author of "the Jewish Missionary," and "the Sealed Book."

last days with the prophetic imagery in chap. iv. Some indeed expound the earlier seals of events already past, and then in the later ones pass at once onward to the times of antichrist.

15. The founder of this system in modern times (the Apostolic Fathers can hardly with fairness be cited for it, seeing that for them all was future) appears to have been the Jesuit Ribera, about A.D. 1580⁴. It has of late had some able advocates in this country. To it belong the respected names of Dr. Maitland, Dr. Todd, Mr. Burgh, Isaac Williams, and others.

16. I need hardly say that I cannot regard this scheme of interpretation with approval. To argue against it here, would be only to anticipate the Commentary. It seems to me indisputable that the book does speak of things past, present, and future: that some of its prophecies are already fulfilled, some are now fulfilling, and others await their fulfilment in the yet unknown future: but to class all together and postpone them to the last age of the world, seems to me very like shrinking from the labours which the Holy Spirit meant us, and invites us, to undertake.

17. In the exposition of the Apocalypse attempted in this volume, I have endeavoured simply to follow the guidance of the sacred text, according to its own requirements and the analogies of Scripture. I am not conscious of having any where forced the meaning to suit my own prepossession: but I have in each case examined, whither the text itself and the rest of Scripture seemed to send me for guidance. If a definite meaning seemed to be pointed at in such guidance, I have upheld that meaning, to whatever school of interpretation I might seem thereby for the time to belong. If no such definite meaning seemed to be indicated, I have confessed my inability to assign one, however plausible and attractive the guesses of expositors may have been.

18. The result of such a method of interpretation may be apparent want of system; but I submit that it is the only way which will conduct us safely as far as we go, and which will prevent us from wresting the text to make it suit a preconceived scheme. This latter fault seemed to me so glaring and so frequent in our expositors of the historical school, and inspired me with such disgust, that I determined my own pages should not contain a single instance of it, if I could help it. And I venture to hope that the determination has been carried out.

19. The course which I have taken, that of following the text itself under the guidance of Scripture analogy, naturally led to the recognition of certain landmarks, or fixed points, giving rise to canons of interpretation, which I maintain are not to be departed from. Such are for instance the following;

⁴ Elliott, vol. iv. pp. 465 ff.

20. The close connexion between our Lord's prophetic discourse on the Mount of Olives, and the line of apocalyptic prophecy, cannot fail to have struck every student of Scripture. If it be suggested that such connexion may be merely apparent, and we subject it to the test of more accurate examination, our first impression will I think become continually stronger, that the two, being revelations from the same Lord concerning things to come, and those things being as it seems to me bound by the fourfold ἔρχον, which introduces the seals, to the same reference to Christ's coming, must, corresponding as they do in order and significance, answer to one another in detail; and thus the discourse in Matt. xxiv. becomes, as Mr. Isaac Williams has truly named it, "*the anchor of apocalyptic interpretation:*" and, I may add, the touchstone of apocalyptic systems. If its guidance be not followed in the interpretation of the seals: if any other than our Lord is he that goes forth conquering and to conquer, then, though the subsequent interpretation may have occasional points of contact with truth, and may thus be in parts profitable to us, the *system* is an erroneous one, and, as far as it is concerned, the true key to the book is lost.

21. Another such landmark is found I believe in the interpretation of the *sixth seal*: if it be not indeed already laid down in what has just been said. We all know what that imagery means in the rest of Scripture. Any system which requires it to belong to another period than the close approach of the great day of the Lord, stands thereby self-condemned. I may illustrate this by reference to Mr. Elliott's continuous historical system, which requires that it should mean the downfall of Paganism under Constantine. A more notable instance of inadequate interpretation cannot be imagined.

22. Closely connected with this last is another fixed point in interpretation. As the seven seals, so the seven trumpets and the seven vials run on to the time close upon the end. At the termination of each series, the note is unmistakeably given, that such is the case. Of the seals we have already spoken. As to the trumpets, it may suffice to refer to ch. x. 7, xi. 18: as to the vials, to their very designation τὰς ἐσχάτας, and to the γέγονεν of ch. xvi. 17. Any system which does not recognize this common ending of the three, seems to me to stand thereby convicted of error.

23. Another such absolute requirement of the sacred text is found in the vision of ch. xii. 1 ff. In ver. 5, we read that the woman ἔτεκεν υἱὸν ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ, καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεόν, καὶ πρὸς τὸν θρόνον αὐτοῦ. All Scripture analogy and that of this book itself (cf. ch. xix. 15) requires that these words should be understood of our incarnate Lord, and of no other.

Any system seems to me convicted of error, which is compelled to interpret the words otherwise.

24. Another canon of interpretation has seemed to me to be deducible from the great care and accuracy with which the Seer distinguishes between the divine Persons and the ministering angels. Much confusion is found in the apocalyptic commentaries from this point not being attended to. "Is such or such an angel Christ Himself, or not?" is a question continually meeting us in their pages. Such a question need never to have been asked. ἄγγελος, throughout the book, is an *angel*: never our Lord, never one of the sons of men. This holds equally, I believe, of the angels of the seven churches and of the various angels introduced in the prophetic vision.

25. Various other rules and requirements of the same kind will be found mentioned in the Commentary itself. It may be well to speak of some other matters which seem worthy of notice here.

26. The apocalyptic *numbers* furnish an important enquiry to every Commentator, as to their respective significance. And, in general terms, such a question can be readily answered. The various numbers seem to keep constant to their great lines of symbolic meaning, and may, without any caprice, be assigned to them. Thus *seven* is the number of perfection: seven spirits are before the throne (ch. i. 4; iv. 5): seven churches represent the church universal: the Lamb has seven horns and seven eyes (v. 6): in the several series of God's judgments, each of them complete in itself, each of them exhaustive in its own line of divine action, seven is the number of the seals, of the trumpets, of the thunders, of the vials.

27. *Four*, again, is the number of terrestrial extension. Four living-beings are the celestial symbols of creation (iv. 6 ff.): four angels stand on the four corners of the earth, holding the four winds of heaven (ch. vii. 1): four seals, four trumpets, four vials, in each case complete the judgments as far as physical visitations are concerned: four angels are loosed from the Euphrates to slay the destined portion out of all mankind (ix. 13 ff.), in obedience to a voice from the four corners of the altar: Satan deceives the nations in the four corners of the earth (xx. 8): the new Jerusalem lieth four-square, having all sides equal.

28. *Twelve* is the number especially appropriated to the Church, and to appearances symbolically connected with her. Twice twelve is the number of the heavenly elders: twelve times twelve thousand, the number of the sealed elect: the woman in ch. xii. 1 has a crown of twelve stars: the heavenly city has twelve gates, at the gates twelve angels, and on them the names of the twelve tribes of Israel; also twelve foundations, and on them the names of the twelve Apostles: and its

circumference (probably : see note, ch. xxi. 17) is twelve thousand stadii. Finally, in the midst of her the tree of life brings forth twelve manner of fruits.

29. The occurrence of aliquot portions of these numbers is also worthy of our attention. The half of seven, three and a half, is a ruling number in the apocalyptic periods of time. Three years and a half had been the duration of the drought prayed for by Elijah (see James v. 17, note : also Luke iv. 25) : “a time, and times, and the dividing of time” was the prescribed prophetic duration of the oppression of the saints in Dan. vii. 25. Accordingly, we find in the Apocalypse (ch. xi. 2) that the two witnesses, one of whose powers is, to shut up heaven that there shall be no rain (xi. 6), shall prophesy 1260 days = $3 \times 360 + 180$ = three years and a half. And if this particular reminds us of Elijah, the other, the turning the water into blood and smiting the earth with plagues, directs our attention to Moses, whose testimony endured throughout the forty and two stations of the children of Israel’s pilgrimage, as that of these witnesses is to endure forty and two months = $3 \times 12 + 6$ months = three years and a half. (Again, for three *days* and a half shall the bodies of these witnesses lie unburied in the street of the great city, after which they shall rise again.) The same period in days (1260) is the term during which the woman shall be fed in the wilderness (xii. 6). The same in months (42) is allotted (xiii. 5) to the power of the first wild beast which ascended from the sea.

30. I have not pretended to offer any solution of these periods of time, so remarkably pervaded by the half of the mystic seven. I am quite unable to say, who the two witnesses are : quite unable, in common with all apocalyptic interpreters, to point out definitely any period in the history of the church corresponding to the 1260 days of ch. xii. 6, or any in the history of this world’s civil power which shall satisfy the forty-two months of ch. xiii. 5. As far as I have seen, every such attempt hitherto made has been characterized by signal failure. One after another, the years fixed on for the consummation by different authors have passed away, beginning with the 1836 of Bengel : one after another, the expositors who have lived to be thus refuted have shifted their ground into the safer future.

31. It is not my intention to enter the lists on either side of the vexed “year-day” question. I have never seen it proved, or even made probable, that we are to take a day for a year in apocalyptic prophecy : on the other hand I have never seen it proved, or made probable, that such mystic periods are to be taken literally, a day for a day. It is a weighty argument against the year-day system, that a period of “a thousand years” (xx. 6, 7) does occur in the prophecy : it is hardly a less strong one against literal acceptance of days, that the principles of

interpretation given us by the Seer himself (xvii. 17) seem to require for the reign of the beast a far longer period than this calculation would allow. So that in the apparent failure of both systems, I am driven to believe that these periods are to be assigned by some *cleu*, of which the Spirit has not yet put the Church in possession.

32. Still less can I offer any satisfactory solution of the prophetic number of the Beast (xiii. 18). Even while I print my note in favour of the *Λατρινός* of Irenæus, I feel almost disposed to withdraw it. It is beyond question the best solution that has been given: but that it is not *the* solution, I have a persuasion amounting to certainty. It must be considered merely as worthy to emerge from the thousand and one failures strewed up and down in our books, and to be kept in sight till the challenge *ᾧδε ἡ σοφία ἐστίν* is satisfactorily redeemed.

33. On one point I have ventured to speak strongly, because my conviction on it is strong, founded on the rules of fair and consistent interpretation. I mean, the necessity of accepting literally the first resurrection, and the millennial reign. It seems to me that if in a sentence where two resurrections are spoken of with no mark of distinction between them (it is otherwise in John v. 28, which is commonly alleged for the view which I am combating),—in a sentence where, one resurrection having been related, “the rest of the dead” are afterwards mentioned,—we are at liberty to understand the former one figuratively and spiritually, and the latter literally and materially, then there is an end of all definite meaning in plain words, and the Apocalypse, or any other book, may mean any thing we please. It is a curious fact that those who maintain this, studious as they generally are to uphold the primitive interpretation, are obliged, not only to wrest the plain sense of words, but to desert the unanimous consensus of the primitive Fathers, some of whom lived early enough to have retained apostolic tradition on this point. Not till chiliastic views had run into unspiritual excesses, was this interpretation departed from ⁵.

34. It now remains that I say somewhat respecting my own view of the character and arrangement of the prophecy, which may furnish the reader with a general idea of the nature of the interpretation given in the notes.

35. And first for the principles on which that interpretation is based.
a) The book is a revelation given by the Father to Christ, and imparted by Him through His angel to St. John, to declare to His servants things which must shortly come to pass: in other words, the future conflicts and triumphs of His church; these being the things which concerned “His servants.”

⁵ The student will find a good account of the history of opinions on this subject in Herzog's Encyclopædie, art. Chiliasmus.

36. β) Of all these, the greatest event is His own coming in glory. In consequence, it is put forward in the introduction of the book with all solemnity, and its certainty sealed by an asseveration from the Almighty and Everlasting God.

37. γ) Accordingly, we find every part of the prophecy full of this subject. The Epistles to the Churches continually recur to it: the visions of seals, trumpets, vials, all end in introducing it: and it forms the solemn conclusion, as it did the opening of the book.

38. δ) But it was not the first time that this great subject had been spoken of in prophecy. The Old Testament prophets had all announced it: and the language of this book is full of the prophetic imagery which we also find in them. The first great key to the understanding of the Apocalypse, is, the analogy of Old Testament prophecy.

39. ε) The next is our Lord's own prophetic discourse, before insisted on in this reference. He himself had previously delivered a great prophecy, giving in clear outline the main points of the history of the church. In this prophecy, the progress of the Gospel, its hindrances and corruptions, the judgments on the unbelieving, the trials of the faithful, the safety of God's elect amidst all, and the final redemption in glory of His faithful people, were all indicated. There, they were enwrapped in language which was in great part primarily applicable to the great typical judgment on the chosen people—the destruction of Jerusalem. When this book was written, that event had taken place: completing the first and partial fulfilment of our Lord's predictions. Now, it remained for prophecy to declare to the church God's course of dealing with the nations of the earth, by which the same predictions are to be again fulfilled, on a larger scale, and with greater fulness of meaning.

40. It is somewhat astonishing, that many of those who recognize to the full the eschatological character of the prophetic discourse of our Lord, should have failed to observe in the Apocalypse the very same features of arrangement, and an analogy challenging continual observation.

41. ζ) In accordance with the analogy just pointed out, I conceive that the opening section of the book (after the vision in the introduction), containing the Epistles to the Churches, is an expansion of our Lord's brief notes of comfort, reproof, and admonition addressed to His own in the prophecy on the Mount of Olives and elsewhere in His prophetic discourses.

42. “⁶ It reveals to us our Lord as present with His people evermore in the fulness of His divine Majesty as the Incarnate and glorified Son

⁶ I borrow the words of a MS. Lecture on the Apocalypse by an old and valued friend.

of God : present with them by His Spirit to sympathize, to sustain, to comfort, to reprove, to admonish, as their need requires : his eye evermore on every heart, his love ever ready to supply all their need. The Epistles are no other than the expression of that special message of rebuke or encouragement which day by day in all ages the Lord sees to be needed, in one or other of its parts, by every Church, and every Christian, on earth. Every body of Christians, we are reminded, like every individual, has at each moment, its own definite religious character and condition : like Ephesus, sound, but with declining love and faith : like Smyrna, faithful in tribulation and rich in good works : like Pergamum, steadfast under open trial, but too tolerant of compromises with the world's ways : like Thyatira, diligent in well-doing, and with many signs of spiritual progress, yet allowing false teaching and corrupt practice to go unchecked : like Sardis, retaining the form of sound doctrine, but in practice sunk into a deep slumber threatening spiritual death : like Philadelphia, faithful to the Lord's word and name, loving Him though in weakness, and therefore kept in safety : or finally like Laodicea, 'lukewarm, and neither cold nor hot : ' self-satisfied, because sunk too deep in spiritual sloth and indifference to be conscious of her poverty, and ready therefore to lose all without struggle or regret⁷."

43. This first section has set before us the Lord present with His church on earth : the next introduces us at once to His presence in heaven, and to the celestial scenery of the whole coming prophecy. It is to be noted that this revelation of God is as the God of His Church. The Father, seated on the Throne : the Lamb in the midst of the throne, bearing the marks of His atoning sacrifice : the sevenfold Spirit with His lamps of fire : this is Jehovah the covenant God of His redeemed. And next we have Creation, symbolized by the four living-beings—the Church, patriarchal and apostolic, represented by the twenty-four elders : and the innumerable company of angels, ministering in their glory and might, now by one of them, now by another, throughout the course of the prophecy.

44. In the next section, the Lamb, alone found worthy, opens one after another, the seals of the closed book or roll, so that, when they are all opened, it may be unrolled and read. One point I have urged in the following notes : viz., that the roll is never during the prophecy

⁷ It has been supposed by some (the first of whom apparently was the Abbot Joachim) that these Epistles are in themselves prophetic of various states of the church from the time of the Apocalypse to the final close of the dispensation. One of the principal among these is Vitringa, in whose Commentary, pp. 27 ff., will be found a full account, and elaborate defence of the view. I need not say that I myself cannot subscribe to it.

actually opened, nor is any part of it read. The openings of its successive seals are but the successive preparations for its contents to be disclosed: and as each is opened, a new class of preparations is seen in prophetic vision. When the seventh is loosed, and all is ready for the unfolding and reading, there is a symbolic silence, and a new series of visions begins.

45. As regards the seals themselves, the first four are marked off from the other three in a manner which none can fail to observe. They represent, I believe, Christ's victory over the world in His appointed way. We have Himself going forth to conquer, and in His train, the sword which He came to send on earth, the wars, famines, and pestilences, which He foretold should be forerunners of His coming. At each of these appearances, one of the living-beings who symbolize Creation echoes with his *ἔρχου* the sighs of the world for the manifestation of the Sons of God. I conceive it to be a mistake, necessarily involved in the consecutive historical interpretation, but sometimes found where that is not, to interpret these four seals as succeeding one another in time. All are co-ordinate, all are correlative.

46. Next to the sighs of Creation for the Lord's coming, we have those of His martyred saints, crying from under His altar. Then, at the opening of the sixth seal, we have reproduced the well-known imagery of our Lord's discourse and of the O. T. prophets, describing the very eve and threshold, so to speak, of the day of the Lord: the portents which should usher in His coming: but not that coming itself. For the revelation of this, the time is not yet. First, His elect must be gathered out of the four winds—the complete number sealed, before the judgments invoked by the martyred souls descend on the earth, the sea, the trees. First, the Seer must be vouchsafed a vision of the great multitude whom none can number, in everlasting glory. The day of the Lord's coming is gone by, and the vision reaches forward beyond it into the blissful eternity. Why? Because then, and not till then, shall the seventh seal, which looses the roll of God's eternal purposes, be opened, and the book read to the adoring Church in glory. Then we have the last seal opened, and the half-hour's silence—the “initium,” as Victorinus sublimely says, “*quietis æternæ*.”

47. Thus far the vision of the seals necessarily reached onward for its completion. But there is much more to be revealed. God's judgments on the earth and its inhabitants are the subject of the next series of visions. The prayers of the martyred saints had invoked them: with the symbolizing therefore of the answer to these prayers the next section opens. Then follow the trumpet-blowing angels, hurting the earth, the trees, the sea, the rivers, the lights of heaven. And here again, as before, the first four trumpets complete these æcumenical judgments, and with the fifth the three woes on mankind begin. The

previous plagues have affected only the accessories of life: the following affect life itself.

48. In these latter we have the strictest correspondence with the foregoing vision of the seals. Two of them are veritably plagues, the one of the locusts, the other of the horsemen. After this sixth trumpet are inserted two episodical passages, the one a vision, the other a prophecy (see below): then, when the seventh is about to sound, the consummation of God's judgments passes unrecorded, as it did under the seals; and at the seventh trumpet, we have the song of thanksgiving and triumph in heaven. Such remarkable and intimate correspondence carries its own explanation: the two visions of the trumpets and seals run on to one and the same glorious termination: the former, in tracing the course of the world as regards the Church, the latter, in tracing God's judgments of vengeance on the ungodly dwellers on earth: for it is for this that the heavenly song at its conclusion gives thanks.

49. If now we turn to the two episodes between the sixth and seventh trumpets, we find them distinctly introductory to that section which is next to follow. A little book is given to the Seer, sweet to his mouth, but bitter in digestion, with an announcement that he is yet again to prophesy to many nations—that a fresh series of prophetic visions, glorious indeed but woeful, was now to be delivered by him.

50. These begin by the measurement of the temple of God—seeing that it is the Church herself, in her innermost hold, which is now to become the subject of the prophecy. The course of the two witnesses, recalling to us by their spirit and power Moses and Elias, is predicted: and during the prediction, one principal figure of the subsequent visions is by anticipation introduced: the wild beast that cometh up out of the abyss. That this is so, is at once fatal in my estimation to the continuous historical interpretation.

51. The student will find that there is no explanation of the two witnesses in the ensuing Commentary. I have studied the various solutions, and I own that I cannot find any which I can endorse as being that which I can feel to be satisfactory. I have none of my own. I recognize the characters: but I cannot appropriate them. I do not feel it to be any reproach to my system, or any disproof of its substance, that there are this and other gaps in it which I cannot bridge over. Nay, on the contrary, if it be a sound interpretation, there must be these: and to find events and persons which may fit the whole, ere yet the course of time is run, would seem to me rather, writing a parody, than earnestly seeking a solution.

52. And now the seventh angel sounds; and as before at the opening of the seventh seal, the heavenly scene is before us, and the representatives of the church universal fall down and give thanks that God's kingdom is come, and the time of the dead to be judged. But though this

series of visions likewise has been thus brought down to the end of the final consummation, there is more yet to be revealed; and in anticipation of the character of the subsequent visions, the temple of God in heaven is opened, and the pause between one and another series is announced, as before between the seals and the trumpets, and as after at the end of the vials, by thunders and lightnings and voices.

53. And now opens the great prophetic course of visions regarding the church. Her identification in the eyes of the seer is first rendered unmistakeable, by the scene opening with the appearance of the woman and the serpent, the enmity between him and her seed, the birth of the Man-child who should rule over the nations—His ascension to heaven and to the throne of God. Here at least, all ought to have been plain: and here again I see pronounced the condemnation of the continuous historical system.

54. The flight of the woman into the wilderness, the casting down of Satan from heaven no longer to curse the brethren there, his continued enmity on earth, his persecution of the remnant of the woman's seed, these belong to the introductory features of the great vision which is to follow, and serve to describe the state in which the Church of God is found during the now pending stage of her conflict.

55. What follows, carries out the description of the war made by the dragon on the seed of the woman. A wild beast is seen rising out of the deep, uniting in itself the formerly described heads and horns of the dragon, and also the well-known prophetic symbols of the great empires of the world: representing, in fact, the secular powers antagonistic to the Church of Christ. To this wild beast the dragon gives his might and his throne: and notwithstanding that one of its heads, the Pagan Roman Empire, is crushed to death, its deadly wound is healed, and all who are not written in the Lamb's book of life worship it.

56. The further carrying out of the power and influence of the beast is now set before us by the vision of another wild beast, born of the earth, gentle as a lamb in appearance, but dragon-like and cruel in character. This second beast is the ally and servant of the former: makes men to worship its image and receive its mark, as the condition of civil rights and even of life itself. Here, in common with very many of the best interpreters, I cannot fail to recognize the sacerdotal persecuting power, leagued with and the instrument of the secular: professing to be a lamb, but in reality being a dragon: persecuting the saints of God; the inseparable companion and upholder of despotic and tyrannical power. This in all its forms, Pagan, Papal, and in so far as the Reformed Churches have retrograded towards Papal sacerdotalism, Protestant also, I believe to be that which is symbolized under the second wild beast.

57. Next, the apocalyptic vision brings before us the Lamb on Mount Zion with the first-fruits of His people, and the heavenly song in which

they join,—as prefatory to the announcement, by three angels, of the prophecies which are to follow, so full of import to the people and church of God. These are, first, the proclamation of the everlasting Gospel as previous to the final judgments of God: next, the fall of Babylon, as an encouragement for the patience of the saints: third, the final defeat and torment of the Lord's enemies. After these is heard a voice proclaiming the blessedness of the holy dead. Then follow, in strict accord with these four announcements, 1) the harvest and the vintage of the earth, and the seven last plagues, symbolized by the out-pouring of the vials: 2) the ample details of the fall and punishment of Babylon: 3) the triumph of the Church in the last defeat of her Lord's enemies: 4) the millennial reign, and finally, the eternity of bliss. But on each of these somewhat more must be said.

58. I have found reason to interpret the *harvest*, of the ingathering of the Lord's people: the *vintage*, of the crushing of His enemies: both these being, according to the usage of this book, compendious, and inclusive of the fuller details of both, which are to follow.

59. The vintage is taken up and expanded in detail by the series of the vials: seven in number, as were the seals and the trumpets before. These final judgments, specially belonging to the Church, are introduced by a song of triumph from the saints of both dispensations, and are poured out by angels coming forth from the opened sanctuary of the tabernacle of witness in heaven.

60. The course of these judgments is in some particulars the same as that of the trumpets. The earth, the sea, the rivers, the lights of heaven—these are the objects of the first four: but ever with reference to those who worship the beast and have his mark on them. At the fifth, as in each case before, there is a change from general to special: the throne and kingdom of the beast, the river Euphrates, these are now the objects: and the seventh passes off, as in each former case, to the consummation of all things.

61. Meantime, as so often before, anticipating hints have been given of new details belonging to the other angelic announcements. At the sixth vial, we have the sounds of the gathering of an approaching battle of God's enemies against Him, and the very battle-field pointed out. After the seventh and its closing formula, Babylon comes into remembrance before God, to give her the cup of his vengeance. Thus then we pass to the second of the angelic announcements—the fall of Babylon. Here the Seer is carried in spirit into the wilderness, and shewn the great vision of the woman seated on the beast. I have entered in the Commentary into all the details of this important portion of the prophecy: and it is unnecessary to repeat them here. It may suffice to say, that the great persecuting city, the type of the union of ecclesiastical corruption with civil tyranny, is finally overthrown by the hands

of those very kingdoms who had given their power to the beast, and this overthrow is celebrated by the triumphant songs of the Church and of Creation and of innumerable multitudes in heaven.

62. But here again, according to the practice of which I cannot too often remind the student, a voice from heaven announces the character of the new and final vision which is to follow: Blessed are they which are called to the marriage supper of the Lamb. And now, in the prophetic details of the third of the previous angelic announcements, and of the proclamation of the blessedness of the holy dead, the great events of the time of the end crowd, in their dread majesty, upon us. First, the procession of the glorified Redeemer with the armies of heaven following Him, coming forth to tread the winepress of the wrath of Almighty God. Then, the great battle of the Lord against His foes, the beast and the false prophet, leagued with the kings of the earth against Him. Then, the binding of the dragon, the old serpent, for a season. Then, the first resurrection, the judgment of the church, the millennial reign: as to which I have again and again raised my earnest protest against evading the plain sense of words, and spiritualizing in the midst of plain declarations of fact. That the Lord will come in person to this our earth: that His risen elect will reign here with Him and judge: that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment:—this is my firm persuasion, and not mine alone, but that of multitudes of Christ's waiting people, as it was that of his primitive apostolic Church, before controversy blinded the eyes of the Fathers to the light of prophecy.

63. But the end is not yet. One struggle more, and that the last. At the end of the millennial period, Satan is unloosed, and the nations of the earth are deceived by him—they come up against and encircle the camp of the saints and the beloved city: and fire comes down out of heaven and consumes them: and the devil who deceived them is cast into the lake of fire. Then is described the general judgment of the dead, the destruction of death and Hades, and the condemnation of all whose names are not found written in the book of life.

64. Finally, in accord with the previous proclamation of the blessedness of the holy dead, the description of the heavenly Jerusalem forms the glorious close of the whole.

65. It remains that I say a few words in explanation of the annexed Table, which contains an arrangement of the Apocalyptic matter in accordance with the view upheld above.

66. In the upper part of the table, extending all across it, are specified the general subject of the book, printed in black, and the Epistles to the seven churches. Then follow, printed in red, the heavenly scenery and personages common to the whole following prophecy, till

all the various visions merge, at the bottom of each column, in the new heavens and new earth, the description of which is again printed in red across the table beneath the columns.

67. The columns themselves contain the various visions, followed by the episodes which occur in them, in order: each in turn passing away into the great day of the Lord, and the events of the time of the end. Any one who has followed the Commentary, or even the epitome given in these Prolegomena, will have no difficulty in making use of the conspectus given in the table.

68. The words printed in thick type are intended to direct the reader's attention to their recurrence as furnishing landmarks, or tests of interpretation: e. g. the numbers, seven, four, twelve: the white horse and its Rider: the ruling the nations with a rod of iron, as unmistakeably identifying the Man-child of ch. xii. with the Victor of ch. xix.: &c. &c.

69. I have now only to commend to my gracious God and Father this feeble attempt to explain the most mysterious and glorious portion of His revealed Scripture: and with it, this my labour of now eighteen years, herewith completed. I do it with humble thankfulness, but with a sense of utter weakness before the power of His Word, and inability to sound the depths even of its simplest sentence. May He spare the hand which has been put forward to touch His Ark: may He, for Christ's sake, forgive all rashness, all perverseness, all uncharitableness, which may be found in this book, and sanctify it to the use of His Church: its truth, if any, for teaching: its manifold defect, for warning. My prayer is and shall be, that in the stir and labour of men over His word, to which these volumes have been one humble contribution, others may arise and teach, whose labours shall be so far better than mine, that this book, and its writer, may ere long be utterly forgotten.

AMHN EPXOY KYPIE IHCOY.

CHAPTER IX.

APPARATUS CRITICUS.

SECTION I.

*MANUSCRIPTS REFERRED TO IN THIS VOLUME.

Manuscripts written in uncial letters.

A. The CODEX ALEXANDRINUS, Cent. V. }
 B. The CODEX VATICANUS, Cent. IV. } (See Vol. I.)

D. (*Of the Apocalypse.*) The Codex Basilianus, preserved in the
 260]

Vatican Library, No. 2066. It contains the Revelation of St. John in the midst of some homilies of Basil and Gregory Nyssen. Collated more or less perfectly by Cardinal Quirini (for Wetstein), Tischendorf, and Tregelles. Published by Tisch., and also by Cardinal Mai at the end of his edition of the Codex Vaticanus. Ascribed to the *eighth century*^a.

C. The CODEX EPHRÆMI, Cent. V. (See Vol. I.)

D. The CODEX CLAROMONTANUS, Cent. VI.^b

H. The Codex Coislinianus, Cent. VI.^c

K. The Codex Mosquensis, Cent. IX.

L. The Codex Angelicus, or Passionei, Cent. IX.

M. The Codex Uffenbachianus, Cent. X.

N The CODEX SINAITICUS, Cent. IV. (or VI. ?)^d

(See Vol. II.)

Frag. mosq. Fragmentum Mosquense, contains portions of the 10th chapter of the Epistle to the Hebrews. Collated by Matthæi. Perhaps of Cent. VI.

Cursive Manuscripts cited from Scrivener^e.

(I.) Containing the EPISTLES.

a. Lambeth No. 1182. "Dates from the *twelfth century* at the earliest."

^a In this edition we have distinguished this MS. from the preceding, by the use of a different type for the letter denoting it. The difference is further marked by quoting the cursive supplement to the great MS. uniformly as "Br" and no longer, with Tregelles, as "91."

^b It seems no longer necessary to quote the Codex Sangermanensis ("E") side by side with this manuscript, as it has been clearly proved that the one is a transcript of the other.

^c In the Catholic Epistles, H^r does not refer to this MS., but to H of the Acts, which contains the Epistles in cursive letters of the xvth or xvith century.

^d We have inserted in the present volume the readings given in Tischendorf's "Notitia." A few additional readings have been obtained from an edition of the Revelation by Mr. Kelly, to whom they were communicated by Tischendorf. They are as follows:—

Rev. i. 9. υπομονη εν Ιησου.

iii. 7. και ανοιγων και ουδεις κλεισει και κλειων και ουδεις ανοιξει.

v. 9, 10. και ηγορ. τω θ. ημων . . . και εποι. αυτους τω θ. ημων βασιλιαν και ιρατειαν και βασιλευσουσιν.

vi. 11. πληρωσωσιν.

x. 10. βιβλιον.

xii. 18. εσταθην.

xiii. 10. ει τις εις αιχμαλωσιαν υπαγει. ει τις εν μαχαιρα αποκτεινει, δει αυτον εν μαχ. αποκτ.

* xxii. 14. οι πλυνοντες τας στολας.

^e Appendix to Mr. Scrivener's edn. of the "Codex Angiensis," Cambridge, 1859. It has not been thought worth while to encumber the page with every various reading found in these manuscripts; but whenever any variation of the uncials is mentioned, the testimony of these accurately collated documents is added.

- b. Lambeth No. 1183. Written A.D. 1358.
- c. A manuscript once in the possession of Professor Carlyle; returned to the Patriarch of Jerusalem in 1817. It was numbered 1184 in the Lambeth Catalogue. Mr. Scrivener gives its readings from "a scholarlike and seemingly accurate collation of it with the Greek text of Mill, made by the Rev. W. Sanderson of Morpeth, in or about the year 1804." Ascribed to the *fifteenth century*.
- d. Lambeth No. 1185. "Might almost be considered a series of fragments in several different hands." The Catholic Epistles are written by one scribe, the Epistle to the Hebrews by another. Assigned to the *fifteenth century* or somewhat earlier.
- e. (*Of the Ep. to the Hebrews*; = a. of the Apocalypse.) Lambeth No. 1186. Contains the Pauline Epistles and the Apocalypse. *Eleventh century*.
- f. Codex Theodori. Belonged to Pickering the publisher. Bears date A.D. 1295. (= Scriv.'s q of Gosp.)
- g. Codex Wordsworth. In Dr. Wordsworth's possession. *Thirteenth century*. (= Scriv.'s l of Gosp.)
- h. (= b. of the Apocalypse: Scholz's Gosp. 201, Cath. 91, Paul. 104.) Codex Butler 2. British Museum, Additional MS. No. 11837. It bears date A.D. 1157.
- j. Burney No. 48, "in the British Museum, contains the Catholic Epistles only. They are found at fol. 221 of the 2nd vol. of a MS. of Chrysostom's Homilies, but not in the same hand with them." *Fourteenth century*.
- k. Trin. Coll. Cantab. B. x. 16. Written A.D. 1316. (= Scriv.'s w of Gosp.)
- l. (Scholz's Cath. 24, Paul. 29.) Chr. Coll. Cantab. F. i. 13. Written about the end of the *twelfth century*.
- m. (Scholz's Cath. 31, Paul. 37.) CODEx LEICESTRENSIS. Cited as "69" in the Gospels, and as "f" in the Apocalypse. (*See Vol. I. edn. 4.*)
- n. (Scholz's Cath. 53, Paul. 30.) Emm. Coll. Cantab. i. 4. 35. Of about the *twelfth century*.
- o. (Scholz's Gosp. 440, Cath. 61 and 111, Paul. 61 and 221.) University Library, Cambridge, MS. Mm. 6. 9. Of the *twelfth or thirteenth century*. (Scriv.'s v of Gosp.)

(II.) Containing the APOCALYPSE.

- a. (= e of St. Paul's Epistles.)
- b. (= h of the Epistles.)
- c. (Scholz's 31.) Harl. No. 5678. Cent. xv.

- d. (Scholz's 8.) Harl. No. 5778. Cent. xii.
 e. (Scholz's 29.) Harl. No. 5613, A.D. 1407.
 f. (Scholz's 14; = m. of the Epistles.)
 g. PARHAM No. 17. Cent. xii.
 h. Parham No. 2. Cent. xiv.
 j. British Museum, Additional MS. No. 17469. Cent. xiv.
 k. Liber Canonicus, No. 34. A.D. 1516.
 l. (Scholz's 7.) A.D. 1087.
 m. (Scholz's 87.) Codex Mediomontanus, No. 1461, olim Meerman, 118. "Purchased by Sir Thomas Phillipps in 1824, and now forming a part of his unrivalled collection of Manuscripts at Middle Hill, Worcestershire." Cent. xi. or xii.
 n. (Scholz's 28.) Baroc. No. 48. At the Bodleian. Cent. xv.

List of cursive mss. adapted from Wetstein, Scholz, &c.

(I.) *Containing the CATHOLIC EPISTLES.*

	Designation.	Date.	Collator and other information.	Gosp.	Paul.	Apoc.
1	Basle. K. iii. 3 (late B. vi. 27).	X.	Wetstein, "his atque accurate." Tregelles and Roth in Gosp.	1	1	—
2	Basle. (late B. ix. ult.)	XV.	Mill (<i>B. 2</i>). The basis of Erasmus' 1st edn.	—	2	—
3	Vienna, F's 15, K's 5.	XII.	Alter. Known as Corsendoncensis.	3	3	—
4	Basle. (late B. x. 20.)	XV.	Mill (<i>B. 3</i>).	—	4	—
5	Paris, 106.	XII.	Stephens (<i>δ'</i>). Scholz.	5	5	—
6	Paris, 112.	XI.	Stephens (<i>ε'</i>). Part of Gosp. collated by Scholz.	6	6	—
7	Paris, 102.	X.	Stephens' <i>ι'</i> .	—	9	—
[8]	<i>Not identified.</i>	—	Stephens' <i>ια'</i> .	—	10	—
9	Camb. Univ. Lib. MS. Kk. 6. 4.	XI.	Stephens' <i>ιγ'</i> . Belonged to Vat.-blus.	—	11	—
10	Paris, 237.	X.	Steph. (<i>ιε'</i>). Wetst. "de integro."	—	12	2
11	Paris, 103.	X.	Wetstein (in Acts, Cath.) Marg. Schol.	—	140	—
12	Paris, 219.	XI.	Wetstein. Ec.'s Comm.	—	16	4
13	Paris, 14. (Colb. 2844.)	XI.	Tregelles. See 33, Vol. I.	33	17	—
14	Paris, Coislin. 199.	XI.	Wetstein.	35	18	17
15	Paris, Coislin. 25.	XI.	Wetstein. Scholia.	—	—	—
16	Paris, Coislin. 26.	XI.	Wetstein. Variorum Commentary.	—	19	—
17	Paris, Coislin. 205.	XI.	Wetstein. Once belonged to a ch. in Constantinople. Purchased by Antony, a monk, A.D. 1079.	—	21	19
18	Paris, Coislin. 202A.	XIII.	Wetstein. Variorum Commentary.	—	22	18
19	Paris, Coislin. 200.	XIII.	Wetstein. Stephens' <i>θ</i> . Sent to St. Louis by Michael Paleologus.	38	23	—
20	Brit. Mus., King's Lib., 1. B. i.	XIV.	Wetstein (Westmonasteriensis 935). Mutilated.	—	25	—
21	Camb. Univ. Lib. MS. Dd. 11. 90.	XII.	Wetstein. Identified with Mill's <i>Lu</i> . Belonged to "Jo. Luke." Mutilated: the whole of Heb. is lost.	—	26	—
22	Brit. Mus., Addl. MSS. 5115—7.	1326	Inspected by Wetstein. Belonged to Meade, and then to Askew.	109	75	—

	Designation.	Date.	Collator and other information.	Gosp.	Paul.	Apoc.
23	Bodleian, Baroc. 3.	XIII.	Mill (<i>Baroc.</i>). Def. 1 Pet. iii. 7—23. Scholia.	—	28	6
24	Chr. Coll. Camb., F. i. 13.	XII.	Mill (<i>Cant.</i> 2). Scrivener (1, so cited in this ed.).	—	29	—
25	Brit. Mus., Harl. 5537.	1087	Mill (<i>Cov.</i> 2). Def. 1 Joh. v. 14—2 Joh. 6.	—	31	7
26	Brit. Mus., Harl. 5557.	XII.	Mill (<i>Cov.</i> 3). Readings of Acts i. —iii. communicated to Griesbach. Def. Acts i. 1—11.	—	32	—
27	Brit. Mus., Harl. 5620.	XV.	Mill (<i>Cov.</i> 4). Either a transcript of 29 or derived from the same original.	—	33	—
28	Brit. Mus., Harl. 5778.	XII.	Mill (<i>Sin.</i>). Def. Acts i. 1—20.	—	34	8
29	Geneva, 20.	XII.	Mill (<i>Genev.</i>).	—	35	—
30	Bodleian, Misc. 74.	XIII.	Mill (<i>Hunt.</i> 1). Known formerly as Huntingdon 131. 3 Joh., Jude, Apoc. written cent. xii.	—	36	9
31	The Leicester MS.	XIV.	Scrivener. Cited as "m" <i>Act. Epp.</i> , "f" <i>Apoc.</i>	69	37	14
32	Bodleian, Laud. 31. (late 715.)	XIII.	Mill (<i>Laud.</i> 2). Def. 2 Pet. iii. 2—18.	51	38	—
33	Linc. Coll. Oxf. 82.	XI.	Mill (<i>Lin.</i> 2). Acts collated by Dobbin. (Entered among Latin MSS. in Coxe's Catalogue.) Def. Rom. i. 1—20, 2 Pet. i. 1—15.	—	39	—
34	Dublin, Montfort. MS.	XVI.	Barrett and Dobbin.	61	40	92
35	Magd. Coll. Oxf. 9.	XI.	Mill (<i>Magd.</i> 1).	57	41	—
36	New Coll. Oxf. 58.	XIII.	Mill (<i>N.</i> 1). Edited by Cramer, Catena. Cited as "cc" from Cramer.	—	—	—
37	New Coll. Oxf. 59.	XIII.	Mill (<i>N.</i> 2). Marginal gloss.	—	43	—
38	Leyden, 77 Voss.	XIII.	Wetstein. Addl. readings in Dermout. (Mill's <i>Pet.</i> 1.) No lacuna (Dermout). Belonged to Petau and to Vossius.	—	44	—
39	<i>Not identified.</i>	?	Mill's <i>Pet.</i> 2. Def. Acts i. 1—xviii. 22; Ja. i. 1—v. 17; 3 Joh. 9—end of Jude.	—	45	11
40	Vatican, Alex. 179.	XI.	Mill's <i>Pet.</i> 3. Readings in Zacagni and Birch.	—	46	12
41	Vatican, 2080.	XII.	Inspected by Scholz.	175	194	20
42	Frankfort on Oder, Seidel.	XI.	Middeldorpf in Rosenmüller's Comm. Theol., Vol. 2, pt. ii. pp. 167—190. Def. Acts ii. 3—34; 2 Pet. i. 1, 2; 1 Joh. v. 11—21.	—	48	13
43	Vienna, L's 28, N's 300.	XI.	Alter. (Mill's <i>Vien.</i>)	76	49	—
[44]			Various readings given by Laurentius Valla. (<i>See Vol. III. ed.</i> 3.)	82	51	5
45	Hamburg.	XV.	Bengel (<i>Uffenbachianus</i>).	—	45	16
46	Munich, 375.	XI.	Bengel (<i>Augustanus</i> 6). Ec.'s Comm.	—	55	—
[47]	Jacobi Fabri Daven- triensis.	XVI.	<i>See Vol. III. ed.</i> 3.	90	14	—
48	Bodleian, Misc. 136.	1391	Occasionally cited by Wetstein, v. <i>Ebnerianus</i> .	105	24	—
49	<i>Not known now.</i>	—	Wetstein (<i>Andreæ Feschii</i>). Contains Mk. with Viet-ant's Comm. and Cath. Epp. with scholia of Sev, Amnon, Max.	92	—	—

	Designation.	Date.	Collator and other information.	Gosp	Paul.	Apoc.
[50]	. . . . .	—	Stephens' Z'. Identified by some with 113 below.	—	8	—
51	Paris, 56.	XII.	Inspected by Scholz.	—	133	52
52	<i>Not known now.</i>	—	The <i>Codex Rhodiensis</i> occasionally cited by Stunica.	—	50	—
53	Emm. Coll. Camb. i. 4. 35.	XII.	Scrivener. Cited as "n"	—	30	—
54	Bibl. de l'Arsenal Paris, 4.	XII.	Inspected by Scholz. Known as San-maglorianus.	43	130	—
[55]	<i>Not known now.</i>	—	A second copy of Ep. Jude in the MS. numbered 47 above.	—	—	—
56	Bodleian, Clark 4.	XII.	Inspected by Scholz. (Omits Jude?)	—	227	—
57	Copenhagen, 1.	1278	Hensler.	234	72	—
58	Bodleian, Clark 9.	XIII.	Inspected by Scholz. Ends Heb. xiii. 7.	—	224	—
59	Brit. Mus., Harl. 5588.	XIII.	1 Pet., collated by Griesbach.	—	62	—
60	Brit. Mus., Harl. 5613.	1407	1 Pet., 1 John v., collated by Griesbach.	—	63	29
61	Camb. Univ. Lib. MS. Mm. 6. 9.	XII.	Scrivener. Cited as "o." (Identified with Mill's <i>Hal.</i>)	440	61	—
62	Paris, 60.	XIV.	1 Joh. v., collated by Griesbach.	—	65	—
63	Vienna, L's 35, N's 313.	XIV.	Alter and Birch.	—	68	—
64	Vienna, L's 36, N's 303.	XIII.	Alter and Birch.	—	69	—
65	Vienna, L's 1, N's 23.	XIII.	Edited by Alter.	218	57	33
66	Vienna, L's 34, N's 302.	XII.	Alter and Birch. Scholia.	—	67	34
67	Vienna, L's 37, N's 221.	1331	Alter and Birch.	—	70	—
68	Upsala, Sparwenfeld 42.	XI.	Aurivillius. Catena.	—	73	—
69	Wolfenbüttel, xvi. 7.	XIII.	Knittel in Matthæi.	—	74	30
70	Vatican, 360.	XI.	Inspected by Scholz.	131	77	66
71	Vatican, 363.	XI.	Inspected by Birch and Scholz.	133	78	—
72	Vatican, 366.	XIII.	Inspected by Birch and Scholz.	—	79	37
73	Vatican, 367.	XI.	Birch.	—	80	—
[74]	Vatican, 760.	XII.	Inspected by Birch and Scholz. Contains Acts alone. Marginal catena.	—	—	—
75	Vatican, 1160.	XIII.	Inspected by Birch and Scholz.	141	86	40
76	Vatican, 1210.	XI.	Ja.; 1, 2 Pet.; 1 Joh.; Heb. "exacte contuli" Birch.	142	87	—
77	Vatican, Palat. 171.	XIV.	Zacagni.	149	88	25
78	Vatican, Alex. 29.	XII.	Birch, "per omnia accurate examinavi." Def. Eph. i. 9 to end of Heb.	—	89	—
79	Vatican, Urb. 3.	XI.	Inspected by Birch.	—	90	—
80	Vatican, Pio 50.	XII.	Bch. "per omn. diligente bis coll."	—	91	42
81	Barberini Lib. Rome, 377.	XI.	Inspected by Birch. Commentary.	—	—	—
82	Propaganda Lib. Rome, 250.	1274	Engelbreth in Bch. (Once <i>Borg.</i> 4.)	180	92	44
83	Naples, 1. B. 12.	X.	Ja. i. ii. collated by Scholz.	—	93	—
84	Laur. Lib. Florence, iv. 1.	X.	Inspected by Bch. Marginal comm.	—	94	—
[85]	Laur. Lib. Florence, iv. 5.	XIII.	Inspected by Birch. Does not contain Cath. Epp.	—	95	—

	Designation.	Date.	Collator and other information.	Gosp.	Paul.	Apoc.
86	Laur. Lib. Florence, iv. 20.	XI.	Inspected by Birch. Margl. comm.	—	96	75
87	Laur. Lib. Florence, iv. 29.	X.	Inspected by Birch.	—	97	—
88	Laur. Lib. Florence, iv. 31.	XI.	Inspected by Birch.	—	98	—
89	Laur. Lib. Florence, iv. 32.	1093	Inspected by Birch.	—	99	45
90	Laur. Lib. Florence, viii. 14.	XI.	Inspected by Birch. Contains Ep. of Ja. with marginal scholia, and Mt. Mk. with Chr.'s comm.	197	—	—
f91	Brit. Mus., Addl. MS. 11837.	1357	Scrivener. Cited as "h."	201	104	b
92	Can. Reg. Bologna, 640.	XI.	Inspected by Scholz.	204	105	—
93	S. Mark's Venice, 5.	XV.	Rinck.	205	106	88
94	S. Mark's Venice, 6.	XV.	Rinck.	206	107	?
95	S. Mark's Venice, 10.	XV.	Rinck. (See also Birch App. to Apoc.)	209	108	46
96	S. Mark's Venice, 11.	XI.	Rinck.	—	109	—
97	Wolfenbüttel, Gud. Gr. 104, A.	XII.	Langer in Griesbach. (98 in Griesb.)	—	241	—
98	?	XI.	Matthæi's a.	—	113	—
99	Lib. of Holy Synod, Moscow, 5.	1445	Matthæi (c).	—	114	—
100	Synod. Lib. Moscow, 334.	XI.	Matthæi (d). Thl.'s comm.	—	115	—
101	Synod. Lib. Moscow, 333.	XIII.	Matthæi (f). Scholia.	—	116	—
[102]	<i>The MS. called "K" above.</i>					
[103]	Synod. Lib. Moscow, 193.	XII.	Matthæi (h). A vol. of scholia with texts on margin. Continuous only Acts i. 1—ix. 12.	—	118	—
104	Dresden, Cod. Matth.	XI.	Matthæi (k).	241	120	47
105	Synod. Lib. Moscow, 380.	XII.	Matthæi (l).	242	121	48
106	Synod. Lib. Moscow, 328.	XI.	Matthæi (m).	—	122	—
[107]	Dresden, 252.	XV.	Matthæi (19). See App. to Joh. (Gosp.) p. 378. A Euchologium containing amongst other N. T. lections Heb. ii. 2—10; 11—18; vii. 26—viii. 2; xiii. 17—21; Ja. v. 10—20 (10—16 a 2nd time); 2 Pet. i. 10—19; 1 Joh. iv. 12—19. This MS. ought to be entered amongst the lectionaries. [ev. 57.]	—	—	—
g108	Escorial χ. iv. 17.	XI.	No published collation of the Epistles.	226	228	—
g109	Escorial χ. iv. 12.	XIV.	No published collation of the Epistles.	227	229	—

f Formerly Cod. Prædicatorum S. Marci, 701. See Scrivener, Collation of MSS. of Gosp. p. xlv. Introd. to N. T. Criticism, p. 163.

g These appear to be the MSS. spoken of by Rev. Edw. Clarke in his "Letters concerning the Spanish Nation," 4to, London, 1763, p. 133. "I took down two of the 266"]

	Designation.	Date.	Collator and other information.	Gosp.	Paul.	Apoc.
[110]	Camb. Univ. Lib. MS. Nn. 5. 27.	—	A folio copy of the Greek Bible printed "Basileæ per Joan. Hervagium 1545." A few notes are written on the margin.	441	222	—
[111]	<i>The same MS. as 61 above.</i>					
[112]	<i>The MS. numbered 9 above.</i>					
113	Paris, 47.	1364	Reiche.	18	132	51
114	Paris, 57.	XIII.	Reiche.	—	134	—
115	Paris, 58.	XIII.	Inspected by Scholz. Ends with 2 Tim. ii.	—	135	—
116	Paris, 59.	XVI.	Inspected by Scholz. Scholia.	—	136	53
117	Paris, 61.	XIII.	Reiche (in Acts, Epp.).	263	137	54
118	Paris, 101.	XIII.	Parts collated by Scholz.	—	138	55
119	Paris, 102 A.	X.	Inspected by Scholz.	—	139	56
120	Paris, 103 A.	XI.	"Coll. max. cod. pars" Scholz. Def. (in this vol.) 1 Joh. ii. 11—iii. 3; iii. 24—v. 14; 2 Joh.; 3 Joh. 11—end of Jude.	—	141	—
121	Paris, 104.	XIII.	"Coll. max. cod. pars" Scholz.	—	142	—
122	Paris, 105.	XI.	"Coll. max. cod. pars" Scholz. Contains (for this vol.) only the follg fragments: 1 Pet. ii. 20—iii. 2; iii. 17—end of 2 Pet.; 1 Joh. i. 1—iii. 5; iii. 21—v. 9 ⁱ ; 2 Joh. 8—3 Joh. 10; Jude 7—end.	—	143	—
123	Paris, 106 A.	XIV.	"Coll. max. cod. pars" Scholz. Def. 1 Pet. i. 9—ii. 7. Scholia.	—	144	—
124	Paris, 124.	XVI.	Inspected by Scholz.	—	149	57
125	Paris, 125.	XIV.	Inspected by Scholz.	—	150	—
126	Paris, 216.	X.	Inspected by Scholz. Scholia.	—	153	—
127	Paris, 217.	XI.	Reiche. Scholia.	—	154	—
128	Paris, 218.	XI.	Inspected by Scholz. Catena.	—	155	—
129	Paris, 220.	XIII.	Inspected by Scholz. Comm., text often omitted.	—	156	—
130	Paris, 221.	XII.	Inspected by Scholz. Catena. Def. Acts xx. 38—xxii. 3; 2 Pet. i. 14—end; 1 Joh. iv. 11—Jude 8.	—	—	—
131	Paris, 223.	XII.	"Coll. magna cod. pars" Scholz.	—	158	—
132	Paris, Coisl. 196.	XI.	Inspected by Scholz.	330	131	—
133	Turin, C. (285 ?) i. 40.	XIII.	Scholz, "accurate."	—	166	—
134	Turin, 19. (C. ii. 17.)	XI.	Inspected by Scholz.	—	167	—
135	Turin, C. ii. 5. (302.)	XIII.	Inspected by Scholz.	339	170	83
136	Turin, 1. (C. ii. 31.)	XII.	Inspected by Scholz.	—	169	—
137	Ambros. Lib. Milan, 97.	XI.	"Coll. codex fere integer in Act. et Ep. Cath." Scholz.	—	176	—
138	Ambros. Lib. Milan, 102.	XIV.	Inspected by Scholz.	—	173	—

oldest MSS. of the Epistles which I could find in the Escorial. . . . Both concur word for word in this reading, "Οτι τρεῖς εἰσιν οἱ μαρτυροῦντες τὸ πνεῦμα καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων κ.τ.λ." [This passage was kindly pointed out to me by Dr. Tregelles. A. W. G.]

^h I have to thank Mr. Bradshaw, Fellow of King's Coll. Camb., for putting the Greek Test. MSS. of the University Library before me, and explaining the various catalogues. A. W. G.

ⁱ So Scholz: but on 1 John v. 7, he speaks of "122" as "*hoc loco mutilus*."

	Designation.	Date.	Collator and other information.	Gosp.	Paul.	Apoc.
139	Ambros. Lib. Milan, 104.	1434	Inspected by Scholz.	—	174	—
140	S. Mark's Venice, 546.	XI.	(Part Cent. xiii.) Inspected by Scholz. Catena.	—	215	74
141	Laur. Lib. Florence, vi. 27.	XII.	Inspected by Scholz.	189	239	—
142	Modena, MS. III. B. 17. (or MS. 243 ?)	XII.	Inspected by Scholz.	—	178	—
143	Laur. Lib. Florence, vi. 5.	XI.	Contains Chr. on Mt. Lu. and Cath. Ep. with Catena.	?	—	—
144	Laur. Lib. Florence, vi. 13.	XIII.	Inspected by Scholz.	363	180	—
145	Laur. Lib. Florence, vi. 36.	XIII.	Inspected by Scholz.	365	181	—
146	Laur. Lib. Florence, (2708 ?)	1332	Inspected by Scholz.	367	182	?
147	Laur. Lib. Florence, iv. 30.	XII.	Inspected by Scholz.	—	183	76
148	Laur. Lib. Florence, (2574 ?)	984		—	184	—
149	Laur. Lib. Florence, (176 ?)	XIII.	Cath. Ep. with Latin version.	—	—	—
150	Riccardi Lib. Florence, 84.	XV.	Inspected by Scholz.	368	230	81
151	Vatican, Ottob. 66.	XV.	Inspected by Scholz.	386	199	70
[152]	Camb. Univ. Lib. MS. Nn. 3. 20, 21.		A copy of the printed Greek Test., 8vo, London 1728, interleaved and bound up in two volumes. Contains MS. notes by John Taylor.	442	152	—
153	Brit. Mus., Harl. 5796.	XV.	Inspected by Scholz.	444	240	—
154	Vatican, 1270.	XV.	Inspected by Scholz. Comm.	—	187	—
155	Vatican, 1430.	XII.	Inspected by Scholz. Commentary by a different hand.	—	188	—
156	Vatican, 1650.	1073	Inspected by Scholz.	—	190	—
157	Vatican, 1714.	XII.	Contains (for this vol.) Ja. iii. 1—4, iv. 11—end, Jude, 3 Joh.	—	191	—
158	Vatican, 1761.	XI.	Inspected by Scholz. Heb. ix. 14—end given by Mai in his edn. of "B."	—	192	—
159	Vatican, 1968.	XI.	"Cursim coll. cod. integer" Scholz. Contains Acts v. 29—end (exc. vi. 14—vii. 11), Ja., 1 Pet. with scholia.	—	—	—
160	Vatican, 2062.	XI.	Scholz. Scholia. Begins Acts xxviii. 19. Ends Heb. ii. 1 (or iii. 12 ?)	—	193	24
161	Vatican, Ottob. 258.	XIII.	Scholz ("maxima pars"). Latin version. Begins Acts ii. 27.	—	198	69
162	Vatican, Ottob. 298.	XV.	Scholz ("maxima pars"). Latin version.	—	200	—
163	Vatican, Ottob. 325.	XIV.	Scholz ("max. pars"). Def. Acts iv. 19—v. 1.	—	201	—
164	Vatican, Ottob. 381.	1252	Inspected by Scholz.	390	203	71
165	Vatican, Ottob. 417.	XIV.	Inspected by Scholz. Contains Cath. Epp. among various works of St. Ephrem and others.	—	—	—
166	Vallicella Lib. Rome, B. 86.	XIII.	Inspected by Scholz.	—	204	22
167	Vallicella Lib. Rome, E. 22.	XVI.	Inspected by Scholz.	393	185	—

	Designation.	Date.	Collator and other information.	Gosp.	Paul.	Apoc.
168	Vallicella Lib. Rome, F. 13.	XIV.	Inspected by Scholz.	—	205	—
169	Ghigi Lib. Rome, R. V. 29.	1394	Inspected by Scholz. [On the date see Scriv.'s Crit. p. 197.]	—	206	—
170	Vallicella Lib. Rome, F. 17.	1330	Inspected by Scholz.	394	186	—
171	Two MSS. in the Library of the Collegio Romano.	XVI.	Inspected by Scholz.	—	209	—
172	Probably the same MS. as "83" above.	XI.	Inspected by Scholz.	—	210	—
			A Naples MS. "nullo numero signatus" in Scholz's list. See Tregelles in Horne, vol. iv. p. 357, note 2.	—	211	—
174	Naples, 1. C. 26.	XV.	Scholz ("magna pars").	—	212	—
175	Mon. of S. Bas. Mes-sana, 2.	XII.	(Inspected by Münster?)	—	216	—
176	Syracuse.	XII.	Inspected by Münster.	421	218	—
177	Leyden, Meerman.	XII.	Dermout. Def. (in this vol.) 1 Joh. iv. 20 to end of Jude.	122	219	—
178	Middlehill, Worcestersh., 1461.	XI.	(Inspected by Scholz?) Def. (in this vol.) Heb. ix. 3—x. 29; Ja. i. 1—5; iii. 6—iv. 16; 2 Pet. iii. 10—1 Joh. i. 1; iii. 13—iv. 2; Jude 16—end.	—	242	87
179	Munich, 211.	XI.	Inspected by Scholz.	—	128	82
180	Strasburg, Molsheimensis.	XII.	Various readings of Gosp. given by Arendt in the German Theol. Quarterly for 1833. Those of Acts and Ep. communicated to Scholz.	431	238	—
181	Berlin. (Diez. 10.)	XV.	Pappelbaum. Def. (in this vol.) Heb. i. 1—9.	400	220	—
182	Two MSS. in a Monastery on the Island of Patmos.	XII.	} Inspected by Scholz.	—	243	—
182a		XIII.		—	231	—
183	Gr. Mon. Jerusalem, 8.	XIV.	Inspected by Scholz.	—	231	—
184	Gr. Mon. Jerusalem, 9.	XIII.	Inspected by Scholz. Commentary.	—	232	85
185	Mon. of S. Saba nr. Jerus., 1.	XI.	Inspected by Scholz.	—	233	—
186	Mon. of S. Saba nr. Jerus., 2.	XIII.	Inspected by Scholz.	457	234	—
187	Mon. of S. Saba nr. Jerus., 10.	XIV.	Inspected by Scholz.	462	235	86
188	Mon. of S. Saba nr. Jerus., 15.	XII.	Inspected by Scholz.	—	236	—
189	Mon. of S. Saba nr. Jerus., 20.	XIII.	Inspected by Scholz.	466	237	89
190	Ch. Ch. Oxf., Wake 34	XI.	Acts xviii.—xx. and 1 Joh. collated by Scholz. Ja. and 1 Pet. not now contained in the MS.	no No.	244	27
191	Ch. Ch. Oxf., Wake 38	1312	(Inspected by Scholz?) Def. Acts i. 1—11.	—	245	—
192	Ch. Ch. Oxf., Wake 37	XI.	(Inspected by Scholz?) Def. Acts xii. 4—xxiii. 32.	—	246	—

Note.—In accordance with facts ascertained whilst compiling the above list, it has become necessary to give certain modifications and corrections of the statements made at p. 503. The passage referred to should stand as follows:—

Scholz numbers 192 cursive mss. in the Acts and Catholic Epistles. Of these; *sic*

do not contain 1 John, viz. "55. 74. 85. 90. 157. 159;" *six* are defective at this point, viz. "53 (= Scrivener's n). 103. 120. (122 ?) 130. 177;" *seven* are identical with mss. named on our margin, viz. "13," "24" = "1," "31" = "m," "61" = "111" = "o" (see Scriv.), "91" = "h," and "102" = "K;" *two*, viz. "110" and "152," are not mss. at all but printed books; *one*, viz. Cantab. Kk 6. 4 (= *2068 of Nasmith's index), is cited twice, first as "9," and then as "112" (cf. "o"); and *three* more must be dismissed from the enumeration for separate reasons ("107" is a lectionary, and does not contain the pericopa, "44" represents not a ms. but an ancient collection of various readings, and "83" is probably the same ms. as "173"). We have thus left 165 (including [see prolegomena] "108" and "109"), all of which, together with N, Hr, and the *seventeen* given on the margin, 18½ in all, have been examined and found to omit the disputed passage. This statement however is not really quite as accurate and complete as at first sight it might seem to be. *Nine* of the number named above (viz. "c. f. 8. 39. 47. 49. 50. 52. 98") may possibly be hereafter identified with others as yet denoted by a separate symbol, for it is not distinctly known where they are now preserved. When we say then that all known manuscripts, with the exception of two, omit the words in question; let it be understood that we mean, to begin with, 175 mss. to be found at the places indicated in the list prefixed to this volume; and in addition probably not less than 70 more seen and examined by trustworthy persons. (The nine named above; the ms. entered as 182 a in our list; eighteen given by Scrivener, *Intro. to N. T. Crit.* pp. 199, 200; and about 50 lectionaries.) We have thus, at least 175, possibly as many as 250 manuscripts, of all ages, to be set against 2 of the 16th century.

(II.) *Containing the APOCALYPSE.*

	Designation.	Date.	Collator and other information.	Gosp.	Cath.	Paul.
1	Reuchlini.	?	The only MS. of the Apocalypse (containing i. 1—xxii. 16, <i>γενος του δαδ</i>) used by Erasmus for his first edition. It has been recently found in the library at Mayhingen, by Prof. Delitzsch of Erlangen, who has published an account of its readings as compared with the texts of Erasmus and Tischendorf. This account has been incorporated in the digest of this edition from ch. iv. 5 j. The text in the MS. is mixed up with the commentary of Andreas, who lived in the latter half of Cent. V. Its age is not definitively stated; but it bears marks of being copied from an earlier, uncial MS. See Delitzsch, <i>Handschriftliche Funde</i> , pt. i. pp. 7—16. Leipzig, 1861.	—	—	—

j The only exception to the faithful reproduction of Delitzsch's account is, that palpable and undeniable clerical errors in the MS. have not been noticed. Such, e. g., are, *λευικός* for *λευκός*, xix. 11: *ἀκάθησαν* for *ἐκάθισαν*, xx. 4: *καὶ κοσμημένην* (accents *sic*), xxi. 2: *εἰς αὐτοὺς αἰῶνας*, xxii. 5.

The following are the readings of this MS. in the earlier part of the Apocalypse, as given by Delitzsch; but the printing of the volume was too far advanced to admit of their being mentioned in the digest.

Title *ἀποκαλύψις του αγίου ιωαννου του θεολογου.*

Ch. i. 2 *οσα τε ειδε* | 4 *απο ο ων* | α *εστιν ενωπιον* | 5 *εκ των νεκρων* | *αγαπησαντι* |

	Designation.	Date.	Collator and other information.	Gosp.	Cath.	Paul.
2	Paris, 237.	X.	Wetstein ("de integro"). Many additional readings in Scholz.	—	10	12
[3] k4	Not identified. Paris, 219.	— XI.	Stephens' 15'. Wetstein. Apocalypse re-examined for this edition. Text mixed up with commentary, but easily distinguishable.	—	—	—
[5]	Various readings given by Laurentius Valla.			—	12	16

λυσαντι εκ των αμαρτιων (omg ημων) | 6 βασιλεις και ιερεις | αιωνας των αιωνων | 7 εξεκεντισαν | κοφονται πασαι (omg επ' αυτον) | 8 το \bar{a} και το $\bar{\omega}$ αρχη και τελος λεγει $\bar{\kappa}\varsigma$ ο $\bar{\theta}\varsigma$ | 9 εγω $\bar{\omega}$ ο αδελφος | εν τη βασιλει α και υπομονη ιησου χριστου | και την μαρτυριαν ιησου χριστου | 10 οπισω μου φωνη | 11 λεγουσιν εγω ειμι το \bar{a} και το $\bar{\omega}$ ο πρωτος και ο εσχατος και ο βλεπεις | ταις εκκλησιαις (omg επτα) | σμυρνην—θνατειρας | 12 ελαλησε | 13 εν μεσω των λυχνιων | ομοιον νιον | 14 ως ει εριον | 16 δεξι α αυτου χειρι | 17 επιθηκεν την δεξιαν αυτου χειρα | λεγων μοι | 18 του αδου και του θανατου | 19 γραφον α ειδες | γινεσθαι | 20 ους ειδες | και επτα λυχνιαι ας ειδες.

ii. 1 της φρεσ $\acute{\iota}$ (εφεσιν in comm) | περιπατων επι των επτα λυχνιων των χρυσων | 2 κοπον σου | βασταξαι | homæotel 4th to 5th και | 3 και εβαπτισας και υπομονην εχεις δια το ονομα μου και κοπιακας | 5 εκπεπτωκας | ερχομαι σοι ταχε $\acute{\iota}$ (sic) | 7 εν μεσω του παραδεισω του θεου (omg μου) | 8 της εκκλησιας μυρραιων (sic) | 9 σου τα εργα και την θλιψιν και την πτωχian | πλουσιος δε ει | βλασφημιαν των λεγοντων | 10 ιδου μελλει βαλιν εξ υμων ο διαβολος | πειραθητε | εχετε | 13 οιδ $\acute{\alpha}$ τα εργα σου και πον | ημεραις εν αις | ο σατανας κατοικει | 14 αλλ' εχω | οτι εχεις | εν τω βαλακ | ιηλ φαγειν (omg και) | 15 ο μισω | 16 om ουν | 17 αυτω φαγειν απο του μ. om ο ουδεις κ.τ.λ. | 18 θνατειροις | 19 την αγαπην και την διακονiam και την πιστιν και την υπομονην σου και τα εργα σου | και τα εσχατα | 20 αλλ εχω κατα σου την γυναικα | ιεζαβελ | και διδασκει και πλαναται εμους | και ειδωλοθυτα φαγειν | 21 μετανοηση εκ της πορνειας αυτης και ου μετενοησεν | 22 ιδου (εγω written over) βαλλω | 24 λεγω τοις λοιποις τοις εν θνατειροις | βαθη | 25 αχρις ου | 28 πρωινον.

iii. 1 οτι ονομα εχεις οτι ζωης (sic) | 2 σθηριζον | the words α μελλ $\acute{\alpha}$ αποθανην ου γαρ ευρικα σου εργα πεπληρο $\acute{\mu}\nu$ are omitted, but supplied in the margin | ενωπιον του θεου (omg μου) | 4 εχεις (omg αλλα) ολιγα ονοματα και εν σαρδεσιν | 5 om 1st to 2nd αυτου | 7 ο εχων την κλειδα του δαδ $\acute{\alpha}$ ο ανοιγων και ουδεις κλειει | και κλειων και ουδεις ανοιγει | 8 και ουδεις | μικραν εχει | 9 διδωμι | ψευδονται και ποιησω | ινα ηξω και προσκυνησουσιν | 11 om ιδου bef ερχομαι | 12 om 2nd to 3rd θεου μου | 14 εκκλησιας λαοδικων | 15 om 1st to 2nd ζιστος | 17 ουδενος | ελεινιος and om ο | 18 παρ' εμου χρυσιον | κουλλουριον εγκρισον | 19 ζηλωσον | 20 om και bef εις ελενοσμαι.

iv. 1 λεγουσα αναβα | 2 και ευθεις | 3 σαρδινω | 4 κδ $\acute{\iota}$ bis (so elsewhere) | 5 om και εκ | και βρονται και φωναι.

k The mss. themselves were consulted by me in nearly every place where in the last edition they were either cited e silentio or queried. Roughly speaking, each manuscript was examined in about 200 readings, one or two of them in very many more. ("4" and "9" were examined in about 182 places. "10" was collated up to ch. ii. 21, and consulted in the rest whenever there was reason to think that Mill had passed over any of the variations, the authorities for which were to be stated in the digest of this volume. "17" was examined in about 364 places; "18," in about 283; and "19," in about 220.) A. W. G.

	Designation.	Date.	Collator and other information.	Gosp.	Cath.	Paul.
6	Bodleian, Baroc. 3.	XII.	Mill and Caspar Wetstein. Marginal commentary, edited by Cramer.	—	23	28
7	Brit. Mus., Harl. 5537.	1087	Scrivener. <i>Cited as "1."</i>	—	25	31
8	Brit. Mus., Harl. 5778.	XII.	Scrivener. <i>Cited as "d."</i>	—	28	34
^k 9	Bodleian, Misc. 74.	XII.	Mill (<i>Hunt.</i> 1). Apocalypse re-examined for this edition.	—	30	36
^k 10	Cambridge, MS. Dd. 9. 69.	XIV.	Mill (<i>M.</i>). Apocalypse re-examined for this edition. Marginal comm.	60	—	—
11	Petavii? <i>Now lost.</i>	?	Mill (<i>Pet.</i> 2).	—	39	45
12	Vatican, Alex. 179.	—	Mill (<i>Pet.</i> 3). Birch. Inspected by Scholz.	—	40	46
13	Frankfort on Oder, Seidel.	XI.	Middeldorpf in Rosenmüller's Comm. Theol. vol. 2. part ii. pp. 190—205.	—	42	48
14	Leicester MS.	XIV.	Scrivener. <i>Cited as "f."</i>	69	31	37
15	Basle fragment.	—	A part of the 3rd and 4th chapters of Apoc. written in cursive letters in the volume referred to as "E" in the Gospels.	—	—	—
16	Uffenbachianus.	XV.	Bengel in his Apparatus Criticus. Closely allied with our "1" (i. e. "7" above).	—	45	52
^k 17	Paris, Coisl. 199.	XI.	Wetstein. A very few additional readings in Scholz. Apocalypse re-examined for this edition.	35	14	18
^k 18	Paris, Coisl. 202, A.	XIII.	Wetstein. Apocalypse re-examined for this edition. Andreas' comm.	—	18	22
^k 19	Paris, Coisl. 205.	XI.	Wetstein. Apocalypse re-examined for this edition. Apoc. i. 1 to ii. 5 supplied by a later hand.	—	17	21
20	Vatican, 2080.	XII.	Part of the last chapter transcribed by Blanchini.	175	41	194
¹ 21	Vallicella Lib. Rome, D. 20.	XIV.	Uncited. Andreas' comm.	—	—	—
¹ 22	Vallicella Lib. Rome, B. 86.	XIII.	Inspected by Scholz.	—	166	204
[²³]	. . . . .		See note ^m .			
24	Vatican, 2062.	XI.	Readings from the latter chapters given by Blanchini. Apoc. follows Acts.	—	160	193
25	Vatican, Palat. 171.	XIV.	Readings given in Amelotte's French version of the Apocalypse. Additional readings and corrections of ch. i. 1—iii. 9 given in Birch.	149	77	88
26	Ch. Ch. Oxf., Wake 12.	XI.	Caspar Wetstein (= lect. 57).	—	—	—
27	Ch. Ch. Oxf., Wake 34.	XI.	Caspar Wetstein.	—	190	244

¹ Scholz's citations of these numbers are taken from Wetstein, and not from these mss. as would be inferred from his list. Wetstein's 21, 22 are two (supposititious?) French mss. which appear in Bentley's specimen of the last chapter of Revelation in his proposals for a new edition of the Greek Testament.

^m Scholz inserts here a MS. (Paris, Coisl. 200), which Wetstein says does not contain the Apocalypse. The Medicæan readings once designated by this number ought not to be reckoned as if they represented the variations of some one MS.

	Designation.	Date.	Collator and other information.	Gosp.	Cath.	Paul.
28	Bodleian, Baroc. 48.	XV.	Scrivener. <i>Cited as "n."</i>	—	—	—
29	Brit. Mus., Harl. 5613.	1407	Scrivener. <i>Cited as "e."</i>	—	60	63
30	Wolfenbüttel, xvi. 7.	XIV.	Knittel in Matthæi's Appendix.	—	69	74
31	Brit. Mus., Harl. 5678.	XV.	Scrivener. <i>Cited as "c."</i>	—	—	—
32	Dresden, Loescheri.	XV.	Matthæi (in Appendix).	—	—	—
33	Vienna, 1.	XIII.	Edited by Alter.	218	65	57
34	Vienna, 34.	XII.	Alter. Collated with 33.	—	66	67
35	Vienna, 248.	XIV.	Alter. Collated with 33. Andr-comm.	—	—	—
36	Vienna, Koll. 26.	XIV.	Alter. Collated with 33. Andr-comm.	—	—	—
37	Vatican, 366.	XIII.	Birch (throughout Apoc.).	—	72	79
38	Vatican, 579.	XIII.	Birch. Re-collated for this volume by B. H. Alford.	—	—	—
39	Vatican, 1136.	XIII.	Birch (throughout Apoc.).	—	—	85
40	Vatican, 1160.	XIII.	Birch (throughout Apoc.).	141	75	86
41	Vatican, Alex. 68.	XIV.	Birch (throughout Apoc.). Andr-comm.	—	—	—
42	Vatican, Pio 50.	XII.	Birch.	—	80	91
43	Barberini Lib. Rome, 23.	XIV.	Contains, amongst other things, a fragment of a catena upon the Apocalypse (ch. xiv. 17—xviii. 20), collated by Birch.	—	—	—
44	Propaganda Rome, 250.	1274	Some readings given in Birch as communicated by Engelbreth.	180	82	92
45	Laur. Lib. Florence, 432.	1093	Apoc. i.—iii. collated by Birch.	—	89	99
46	S. Mark's Venice, 10.	XV.	Engelbreth in Birch. A valuable MS. but imperfectly collated.	209	95	108
47	Dresden, Cod. Matth.	XI.	Matthæi (k).	241	104	120
48	Synod. Lib. Moscow, 380.	XII.	Matthæi (l).	242	105	121
49	Synod. Lib. Moscow, 67.	XV.	Matthæi (o). Andr-comm.	—	—	—
50	Synod. Lib. Moscow, 206.	XII.	Matthæi (p).	—	—	—
51	Paris, 47.	1364	Reiche.	18	113	132
52	Paris, 56.	XII.	Inspected by Scholz. Def. Apoc. xxii. 17—21.	—	51	133
53	Paris, 59.	XVI.	Inspected by Scholz.	—	116	136
54	Paris, 61.	XIII.	Inspected by Scholz.	263	117	137
55	Paris, 101.	XIII.	Inspected by Scholz.	—	118	138
56	Paris, 102A.	XIII.	Inspected by Scholz.	—	119	139
57	Paris, 124.	XVI.	Inspected by Scholz.	—	124	149
58	Paris, 19.	XVI.	Inspected by Scholz.	—	—	—
59	Paris, 99A.	XVI.	Inspected by Scholz. Comm.	—	—	—
60	Paris, 136A.	XVI.	Inspected by Scholz.	—	—	152
61	Paris, 491.	XIII.	A defective copy of the Apoc. among various works of Bas., Thdrt., Max.	—	—	—
62	Paris, 239, 240.	XVI.	Inspected by Scholz. Andr-comm.	—	—	—
63	Paris, 241.	XVI.	Inspected by Scholz. Andr-comm.	—	—	—
64	Paris, 224.	XI.	Inspected by Scholz. Areth-comm.	—	—	159
65	Univ. Lib. Moscow, 25.	XII.	A fragment containing Apoc. xvi. 20—end, inspected by Scholz.	—	—	—
66	Vatican, 360.	XI.	Inspected by Scholz.	131	70	77
67	Vatican, 1743.	1302	Inspected by Scholz. Andr-comm.	—	—	—
68	Vatican, 1904.	XI.	Scholz says, "Integre fere coll." Contains only ch. vii. 17—viii. 12, and ch. xx. 1—end. Areth-comm.	—	—	—

	Designation.	Date.	Collator and other information.	Gosp.	Cath.	Paul.
69	Vatican, Ottob. 258.	XIV.	Scholz says "Coll. integer fere cod." but it is only occasionally cited. Mutilated at end.	—	161	198
70	Vatican, Ottob. 66.	XV.	Inspected by Scholz.	386	151	199
71	Vatican, Ottob. 381.	1252	Inspected by Scholz.	390	164	203
72	Ghigi Lib. Rome, R. iv. 8.	XVI.	Inspected by Scholz. Andr-comm.	—	—	—
73	Corsini Lib. Rome, 838.	XVI.	Andr-comm.	—	—	—
74	S. Mark's Venice, 546.	XI.	Inspected by Scholz. Comm.	—	140	215
75	Laur. Lib. Florence, iv. 20.	XI.	Inspected by Birch.	—	86	96
76	Laur. Lib. Florence, iv. 30.	XII.	Inspected by Scholz.	—	147	183
77	Laur. Lib. Florence, vii. 9.	XV.	Inspected by Scholz. Areth-comm.	—	—	—
78	Vatican, Ottob. 176.	XV.	Inspected by Scholz.	—	—	197
79	Munich, 248.	XVI.	F. Sylburg 1596 in ed. of Andr- comm. (The same MS. as Andr-a ?)	—	—	—
80	Munich, 544.	XIV.	Inspected by Scholz. (The same MS. as Andr-p ?)	—	—	—
81	Munich, 23.	XVI.	Theod. Peltanus, 1547. Andr- comm.	—	—	—
82	Munich, 211.	XI.	Scholz says "Coll. integer fere cod." but it is only cited occasionally.	—	179	128
83	Turin, C. ii. 5.	XIII.	Inspected by Scholz.	339	135	170
84	Riccardi Lib. Flo- rence, 84.	XV.	Inspected by Scholz.	368	150	230
85	Gr. Mon. Jerusalem, 9.	XIII.	Inspected by Scholz.	—	184	232
86	Mon. of S. Saba nr. Jerusalem, 10.	XIV.	Inspected by Scholz.	462	187	235
87	Middlehill, Worces- tersh., 1461.	XI.	Scrivener. Cited as "m."	—	178	242
88	S. Mark's Venice, 5.	XV.	Inspected by Birch. Apoc. copied from 46 above.	205	93	106
89	Mon. of S. Saba nr. Jerusalem, 20.	—	Inspected by Scholz (86 ²).	466	189	237
90	Synod. Lib. Moscow, Cod. Matth.	X.	Matthæi (r). (Scholz's 50 ² .)	—	—	—
[91]	The cursive portion of Vatican 1209.	XVI.	Mico for Bentley. (Printed in App. to Woide's edn. of Cod. Alex.) Cited as "Br."	—	—	—
92	Dublin, Montfort MS.	XVI.	Barrett (App. to edn. of Z of Gosp.). The Apocalypse was certainly transcribed from Cod. Leices- trens. In this edn. therefore citations are almost wholly con- fined to the concluding portion, where "f" is now defective.	61	34	40

SECTION II.

ANCIENT VERSIONS REFERRED TO IN THIS VOLUME.

vss. the versions in general.

vulg. the Latin VULGATE.

The following manuscripts are cited when they differ from the Clementine edition :—

am. amiatinus, written about A.D. 541. Tischendorf has edited it, and considers it the oldest and most valuable extant.

demid. demidovianus. Published by Matthæi. Written in the XIIth century.

fuld. fuldensis. Readings given by Lachmann. Written in the VIth century.

harl. harleianus, No. 1772. Collation given by Griesbach Symb. Crit.

lips-4. } three manuscripts of the Apocalypse belonging to the Univer-
lips-5. } sity of Leipzig. Readings given by Matthæi.
lips-6. }

lux. luxoviensis. A lectionary cited by Mabillon and Sabatier.

tol. toletanus. A collation was published by Blanchini in his "Vindiciæ Can. Script."

The OLD LATIN Version in use before Jerome's revision is known from the following documents :—

In the *Epistle to the Hebrews*, from the copy written side by side with the Greek of MS. D. Cited as D-lat when either the Latin words are quoted or the Greek and Latin are at variance.

In the *Epistle of James*, and beginning of 1 *Peter*, from two manuscripts :—

corb. Corbeiensis. Published by Martianay in 1695 from the MS. cited in the Gospels as ff₁.

vind. Vindobonensis. A few palimpsest fragments of the Acts and Catholic Epistles, copied by Tischendorf. Contains Ja. i. 1—5, iii. 13—18, iv. 1, 2, v. 19, 20, and 1 Pet. i. 1—12.

In the *Apocalypse*, the citations from Primasius are the chief representatives of the old text.

spec. denotes the Latin readings contained in Mai's "Speculum."

latt. denotes the consent of the Latin versions.

- Syr. The Peschito (or simple) SYRIAC version. Supposed to have been made as early as the *second century*ⁿ.
- syr. The later or Philoxenian version. Cent. V. Revised by Thomas of Harkel, A.D. 616.
- syr-dd. (*in the Apocalypse*) a version of the Apocalypse published by De Dieu in 1627 from a MS. in the Leyden Library. Tregelles says, "It is possibly not really an ancient work; though its age is wholly uncertain, and its internal character and the nature of its text, as well as the want of all external credentials, place it indefinitely low as to critical value."
- syr. denotes the consent of the Syriac versions.
- copt. the COPTIC or Memphitic Egyptian version.
- sah. the Thebaic or Sahidic Egyptian version.
- basm. the Bashmuri Egyptian version^o.
- coptt. denotes that the Egyptian versions agree in supporting a given reading.
- copt-wilk. Wilkins' edition of the Coptic version.
- copt-schw. that of Schwartze.
- copt-dz. Codex Diez, written about the *tenth century*.
- sah-ming. Mingarel's; sah-mnt, Munter's edition of the Thebaic. sah-woide, the MS. of the Thebaic published in the appendix to Woide's edition of the Codex Alexandrinus.
- goth. the GOTHIC version: made from the Greek by Ulphilas about the middle of the *fourth century*.
- æth. the ÆTHIOPIC version: assigned to the *fourth century*.
- æth-rom. the edition given in the Roman polyglott.
- æth-pl. Pell Platt's edition.
- arm. the ARMENIAN version: made in the *fifth century*.
- arm-usc. arm-zoh. the editions of Uscan and Zohrab respectively.

ⁿ The Peschito does not contain 2 Pet., 2, 3 John, or Jude; they have been added in modern editions from a later Syriac version found by Pococke in a ms. in the Bodleian. This should not have been cited as "Syr" but as "syr-pk."

^o This version follows sah so closely as to have no independent critical value except where sah is not extant. (See Treg. in Horne, vol. iv. p. 299.)

SECTION III.

FATHERS AND ANCIENT WRITERS CITED IN THE DIGEST TO THIS
VOLUME.

(N.B.—The abbreviation is designated by the thick type. In the remainder of the word or sentence *Latin* writers are described in italics.)

Ambrose, *Bp. of Milan*, A.D. 374—397

Amphilochius, *Bp. of Iconium*, 374

Andreas, *Bp. of Cæsarea in Capadocia*, Cent^y. VI., cited as **Andr-a** from Cod. Augustanus; **Andr-p**, from Cod. Palatinus, both of the twelfth century; and **Andr-coisl**, Cod. Coislirianus, No. 223, tenth century (see Tisch.)

Andreas of Crete, 635

Ansbert, *Ambrose*, d. 767

Antiochus of Ptolemais, 614

Antonius Monachus, b. 251, d. 356

Arethas, *Bp. of Cæsarea in Cappadocia*, Cent^y. X.

Athanasius, *Bp. of Alexandria*, 326—373

Augustine, *Bp. of Hippo*, 395—430

Basil, *Bp. of Cæsarea*, 370—379

Bede, *the Venerable*, 731

Cassianus, Cent^y. V.

Cæsarius of Constantinople, 368

Cæsarius, *Episc. Arelatensis*, 502—544

Cassiodorus, b. 479, d. 575

Chromatius, *Bp. of Aquileia*, 402

Chronicon Paschale, Cent^y. VII.

Chrysostom, *Bp. of Constantinople*, 397—407; **Chr-mss** as cited by Tisch. from Matthæi; **-montf**, from Montfaucon; **Chr-wlf**, Wolfenbüttel ms. of Chr written in the sixth century.

Clement of Alexandria, fl. 194

Clement, *Bp. of Rome*, 91—101

Cosmas Indicopleustes, 535

Cyprian, *Bp. of Carthage*, 248—258

Cyril, *Bp. of Alexandria*, 412—444

Cyril, *Bp. of Jerusalem*, 348—386

Damascenus, *Johannes*, 730

“Dialogi de Trinitate,” variously ascribed to Ath Thdrt Max

Didymus of Alexandria, 370

Dionysius, *Bp. of Alexandria*, 247—265

Ephrem the Syrian, b. 299, d. 378

Epiphanius, *Bp. of Salamis in Cyprus*, 368—403

Eusebius, *Bp. of Cæsarea*, 315—*Bp. of Portus* 320

Euthalius, *Bp. of Sulci*, 458

Euthymius Zigabenus, 1116

Fastidius, *Bp. in Britain*, 430

Faustinus, 383

Firmicus, *Julius F. Maternus*, 345

Fulgentius, *Bp. in Africa*, 508—533

Gelasius of Cyzicum, fl. 476

Gildas, fl. 581

Glycas of Sicily, 1120

Haymo, *Bp. of Halberstadt*, 841—853

Hesychius of Jerusalem, Cent^y. IV. or VI.

Hilary, *Bp. of Poitiers*, 354—368

Hippolytus, disciple of Irenæus, *Bp. of Portus*, 220

Idacius, *the name under which Vig. published his work "de Trinitate."*

Irenæus, Bp. of Lyons, 178. Generally cited (as **Iren-int** or **Iren-lat**) from a Latin translation old enough to have been used by Tertullian.

Isidore of Pelusium, 412

Jerome, fl. 378—420

Leo, Bp. of Rome, 440—461

Lucifer, Bp. of Cagliari, 354—367

Macarius of Egypt, 301—391

Martin, Bp. of Rome, 649—655

Maximus Taurinensis, 430—466

Maximus Confessor, fl. 630—662

Meletius, Bp. of Antioch, 381

Methodius, fl. 290—312

Nazianzenus, Gregory, fl. 370—389

Nilus of Constantinople, end of Cent^y. IV.

Novatian, 251

Nyssen, Gregory, Bp. 371

Oecumenius, Bp. of Tricca in Thrace, Cent^y. XI. ?

Optatus, fl. 364—375

Origen, b. 185, d. 254

Orosius, 416

Orsiesius the Egyptian, 345

Pacianus, Bp. of Barcelona, 370

Pelagii Ep. ad Demetr. 417 ?

Peter, Bp. of Alexandria, 300—311

Philastrius, Bp. of Brescia, fl. 380

Philo Carpasius, Cent^y. V.

Phœbadius, Bp. of Agen, cir. 350—390

Photius, Bp. of Constantinople, 858—891

Polycarp, Bp. of Smyrna, d. 169

Primasius, Cent^y. VI.

Proclus, Bp. of Constantinople, 434

Procopius of Gaza, 520

"*De Promissionibus dimid. temp.*"

"*Quæstiones ex vet. et nov. Testt.*"
Printed among the works of Aug.

Rufinus of Aquileia, 397

Salvianus, 440

Sedulius, 430

Severus of Antioch, Cent^y. VI.

"*De Singularitate Clericorum.*"
Among Cypr's works.

Socrates of Constantinople, 440

Synopsis ascribed to Athanasius.

Tertullian, 200

Theodore, Bp. of Mopsuestia, 399—428

Theodore of the Studium, 795—826

Theodoret, Bp. of Cyrus, 420—458

Theophylact, Abp. of Bulgaria, 1071

Tichonius, 390

Timothy, Bp. of Alexandria, 380

Titus, Bp. of Bostra, cir. 360—371

Victor of Antioch, 401

Victor Vitensis, an African Bp. Cent^y. V.

Victorinus, 380

Victor, Bp. of Tunis, 565

Vigilius of Thapsus, 484

"*De Vocatione gentium.*"

Zeno, Bp. of Verona, 362—380

To this list it may be useful to add the following ABBREVIATIONS USED IN THE DIGEST:—

aft, after.

al, alii.

appy, apparently.

278]

bef, before

beg, beginning.

comm, commentary—when appended to the name of a Father, denotes that the reading referred to is found in the body of his commentary, and not in the text (txt) printed at the head of the commentary. This last is often very much tampered with.

corr, corrector. corrd, corrected.

ctra, contra.

ed or edn, edition.

elsw, elsewhere.

elz, elzevir edition of the Greek Test.

e sil, e silentio collatorum.

exc, except.

expr, expressly.

folg or flg, the following words.

gr, Greek. gr-lat-ff, Greek and Latin Fathers.

ins, insert—"ins καὶ AB" means that the MSS. A and B insert καὶ.

int, interpreter or interpretation—appended to the name of a Father, means that the citation is made from a translation, not from the original.

marg, margin.

om, omit—"om καὶ AB" and "καὶ om AB" mean that the MSS.

A and B omit the καὶ given in the text or inserted by other MSS.

Ps, Pseudo—used in citing the spurious works ascribed to Ath. and other Fathers.

pref, prefix.

rec, the *textus receptus*, or received text of the Greek Testament.

This is used when Steph and elz agree.

rel, reliqui—means that all the other manuscripts named on the margin have the reading to which it is appended ^p.

simly, similarly.

somet, sometimes.

Steph, Stephens' Greek Testament.

transp, transpose.

txt, text—when followed by a list of MSS., versions, &c., means that the reading adopted in this edition is supported by those MSS., versions, &c. (See also under comm above.)

ver, verse.

vss, versions.

vv, verses.

The figures 2, 3, &c., inserted *above* the line to the right hand, imply

^p rel-ser, occasionally used in the Apocalypse, means 'the rest of the mss. collated by Scrivener.'

a second, third, &c., hand in a MS. Thus B¹ means the original scribe of B; C², the first corrector of C; C³, the second; D^r, a recent scribe in D, by whom corrections were made or parts not originally in the MS. supplied.

The same figures *below* the line, imply *recurrence* of the reading 2, 3, &c. times in the author mentioned; e. g. Aug₁, Orig₆, Bas₃.⁹

Words printed in the digest in the larger type used for the text itself are to be taken as of equal authority with the reading printed in the text.

SECTION IV.

LIST AND SPECIFICATION OF EDITIONS OF OTHER BOOKS QUOTED, REFERRED TO, OR MADE USE OF IN THIS VOLUME.

(N.B.—Works mentioned in the lists given in the Prolegomena to the previous volumes are not here again noticed.)

- ALTER, F. C., *Novum Testamentum ad Codicem Vindobonensem græce expressum, varietatem lectionis addidit*, Vienna 1787.
- AMBROSE ANSBERT (+ 767) in *S. Johannis Apocalypsin*. Printed in the *Bibliotheca Patrum maxima*, vol. xiii. pp. 403 ff.
- AUBERLEN, *Der Prophet Daniel und die Offenbarung Johannis in ihren gegenseitigen Verhältniss betrachtet*, u. s. w., Basel 1854.
- BARKER, Rev. W. G., *Friendly Strictures on certain portions of the Rev. E. B. Elliott's Horæ Apocalypticæ*, London 1847.
- BEDÉ, *Opp.* ed. Colon. 1688.
- BIRCH, Andreas, *Variæ Lectiones ad Textum Apocalypseos*, 8vo. Copenhagen 1800.
- BIRKS, T. R., *Outlines of Unfulfilled Prophecy*, London 1854.
- BENGEL, *Erklärung der Offenbarung Joh. u. s. w.*, Stuttgart 1740 (cited second-hand).
- Idem, *Apparatus Criticus*, Tübingen 1763.
- BRIGHTMANN, *Commentary on the Apocalypse*, Lond. 1616.
- BOSSUET, *L'Apocalypse, avec une Explication*. Œuvres, ed. Versailles 1815, tom. 3.
- BLEEK, *Der Brief an die Hebräer erläutert* u. s. w., 3 vols., Berlin 1828—1840.

⁹ mss² appended to the name of a Father means that the reading cited is contained in two mss. of that Father.

Chr₃-mss³ means that in 5 mss. of Chrysostom the reading cited occurs 3 times.

CATENA in Epistolas Catholicas. Accesserunt Oecumenii et Arethae Commentarii in Apocalypsin ad fidem Codd. MSS. Edidit J. A. Cramer, S. T. P., Aulæ Novi Hospitii Principalis, Oxon. 1840.

DAUBUZ, Perpetual Commentary on the Apocalypse, fol. Lond. 1720.

DELITZSCH, Prof. F., Commentar zum Briefe an die Hebräer, Leipzig 1857.

Idem, Handschriftliche Funde, erstes Heft: die erasmischen Entstellungen des Textes der Apokalypse, nachgewiesen aus dem verloren geglaubten Codex Reuchlins, Leipzig 1861.

DE WETTE, Exegetisches Handbuch u. s. w. (see previous volumes.)

DIETLEIN, Der zweite brief Petri u. s. w.

DÜSTERDIECK, Dr. Friedr., Die drei johanneischen Briefe: mit einem vollständigen theologischen Commentare, 2 voll., Göttingen 1852—1854.

Idem, Kritisch-exegetische Handbuch über die Offenbarung Johannis (being the sixteenth portion of Meyer's Commentary on the New Test.), Göttingen 1859.

EBBARD, Dr. J. H. A., Der Brief an die Hebräer (being the second part of the fifth vol. of Olshausen's Biblischer Commentar), Königsberg 1850.

Idem, Die Briefe Johannis (being the fourth part of the sixth vol. of the same), Königsberg 1859.

Idem, Die Offenbarung Johannis (being the seventh vol. of the same), Königsberg 1853.

ELLIOTT, Rev. E. B., Horæ Apocalypticæ, 4 voll. Fourth edit. Lond. 1851.

Idem, The Destinies and Perils of the Church as predicted in Scripture, being the Warburtonian Lectures from 1849 to 1853. One of the Appendices is on the present state of the controversy on apocalyptic interpretation. London 1859.

ERDMANN, Primæ Joannis Epistolæ argumentum, nexus et consilium, Berolini 1855.

ESTIUS, Guil., Annotationes in præcipua ac difficiïlora S.S. loca. fol., Paris 1683.

EVANGELIUM (Das) DES REICHS (anonymous), Leipzig 1859.

EWALD, Commentarius in Apocalypsin Johannis exegeticus et criticus, Lipsiæ 1828.

FAIRBAIRN, Pat., D.D., Prophecy viewed in respect to its distinctive nature, its special function, and proper interpretation, Edinburgh 1856.

FORD, Henry, Appendix ad Editionem N. T. Græci e Cod. MS. Alexandrino descripti, a C. G. Woide, folio, Oxford 1799.

GRÄBER, Herm. Joh., Versuch einer historischen Erklärung der Offenbarung des Johannes, mit besonderer Berücksichtigung der 281]

- Anslegungen von Bengel, Hengstenberg u. Ebrard, Heidelberg 1857.
- GLOSSA ORDINARIA (i. e. Walafrid Strabo, in 850), from the *Biblia Maxima* (Canterbury Cathedral Library).
- GROTIUS (cited from the *Critici Sacri*).
- HAMMOND (see former voll.).
- HENGSTENBERG, Prof., *Die Offenbarung des h. Johannes*, u. s. w., 2 voll., Berlin 1849—1850.
- HUNTINGFORD, Rev. E., *The voice of the last Prophet*, a practical interpretation of the *Apocalypse*, London 1858.
- HUTHER, *Kritisch-exegetisches Handbuch über die drei Briefe des Johannes* (being the fourteenth portion of Meyer's *Commentary*), Göttingen 1855.
- Idem, *Krit.-exeget. Handb. über den 1 Brief des Petrus*, den Brief des Judas, u. den 2 Brief des Petrus (being the twelfth portion of the same), Göttingen 1852.
- Idem, *Krit.-exeget. Handb. über den Brief des Jakobus* (being the fifteenth portion of the same), Göttingen 1858.
- JOACHIM, Abbas, *Expositio magni Prophetæ Abbatis Joachimi* (1186) in *Apocalypsin*, Venet. 1527.
- KUINOEL, *Commentarius in Epistolam ad Hebræos*, Lipsiæ 1831.
- LÜCKE, Dr. Friedr., *Versuch einer vollständigen Einleitung in die Offenbarung Johannis und in die gesammte apokalyptische Literatur*, Bonn 1832; 2nd edition, 1852.
- Idem, *Commentar über die Schriften des Evangelist Johannes* (vol. iii. containing the *Epistles*), Bonn 1856.
- LÜNEMANN, Dr. Gottlieb, *Kritisch-exegetisches Handbuch über den Hebräerbrief* (being the thirteenth portion of Meyer's *Commentary*), Göttingen 1855.
- MAITLAND, Charles, *The Apostles' School of Prophetic Interpretation: with its History down to the present time*, London 1849.
- MATTHÆI, C. F., *Apocalypsis Græce et Latine ex codicibus nunquam antea examinatis*, Rigæ 1785.
- MEDE, *Clavis Apocalyptica*, and commentary following; in his works, Cambridge 1677.
- MICHAELIS, J. D., *Introduction to the New Testament*, translated from the 4th edn. of the German, and considerably augmented with notes explanatory and supplemental by Herbert Marsh, B.D., Fellow of St. John's Coll. Cambridge, Cambridge 1793.
- NEWTON, B. W., *Thoughts on the Apocalypse*, London and Plymouth 1844.
- OOSTERZEE, Dr. J. J., *Christus unter den Leuchtern*, u. s. w., Leipzig 1854.
- OWEN, Dr. John, *An Exposition of the Epistle to the Hebrews*, with preliminary *Exercitations*, 4 voll., London 1840.

- RAMPF, Dr., *Der Brief Judæ u. s. w., historisch, kritisch, exegetisch betrachtet* (Roman Catholic), Sulzbach 1854.
- REICHE, J. G., *Codicum MSS. N. T. Græcorum aliquot insigniorum in Bibl. Regia Parisiensi asservatorum Nova Descriptio et cum textu vulgo recepto Collatio, præmissis quibusdam de neglecti codicum MSS. N. T. studii causis observationibus*, Göttingen 1847.
- REVELATION (the) of Jesus Christ, explained agreeably to the analogy of Holy Scripture: and the interpretation of its symbols. By a Clergyman, London 1850.
- RIEHM, *Der Lehrbegriff des Hebräerbriefes*, Ludwigsburg 1858.
- SANDER, *Commentar zu den Briefen Johannis*, Elberfeld 1851.
- SCOTT, W. H., *The Interpretation of the Apocalypse and the chief prophetical Scriptures connected with it*, London 1853.
- STEIGER, W., *Der erste Brief Petri mit Berücksichtigung des ganzen biblischen Lehrbegriffs ausgelegt*, Berlin 1832.
- STERN, Prof., *Commentar über die Offenbarung des Apostel Johannes* (Roman Catholic), Schaffhausen 1854.
- STIER, Dr. Rudolf, *Der Brief an die Hebräer u. s. w.*, Halle 1842.
- Idem, *Der Brief Jakobi u. s. w.*, Barmen 1845.
- Idem, *Der Brief Judä, des Bruders des Herrn*, Berlin 1850.
- Idem, *Die Reden des Herrn Jesu vom Himmel her* (forming a supplement to the *Reden Jesu*), Barmen 1859.
- Idem, *Die Reden der Engel in heiliger Schrift*, Barmen 1861.
- STUART, Prof. Moses, *A Commentary on the Epistle to the Hebrews*. Henderson's Edition, London 1856.
- Idem, *A Commentary on the Apocalypse*, London 1850.
- THOLUCK, Dr. A., *Kommentar zum Briefe an die Hebräer*. 3rd edition, Hamburg 1850.
- TODD, Dr. J. H., *Six Discourses on the Prophecies relating to Antichrist in the Apocalypse of St. John, preached before the University of Dublin, at the Donnellan Lecture*, Dublin 1846.
- TREGELLES, Dr. S. P., *The Book of Revelation in Greek, edited from ancient authorities, with a new English version and various readings*, London 1844.
- TRENCH, Dean, *Commentary on the Epistles to the Seven Churches in Asia*, London 1861.
- VICTORINUS of Pettau (cir. 300), *Comm. in Apocalypsin: in the Bibliotheca maxima Patrum*, vol. iii. 414 ff.
- VITRINGA Campegius, *Ἀνάκρισις Apocalypseos Johannis Apostoli, &c., Leucopetræ* 1721.
- WEISS, Dr. Bernhard, *Der Petrinische Lehrbegriff*, Berlin 1855.
- WILLIAMS, Isaac, *The Apocalypse, with notes and reflections*, London 1852.

WOODHOUSE, Dean, *The Apocalypse, or Revelation of Saint John*, translated, with notes, critical and explanatory, London 1805.

WORDSWORTH, Canon, *Lectures on the Apocalypse, Critical, Expository, and Practical*, delivered before the University of Cambridge, being the Hulsean Lectures for the year 1848, London 1849.

Idem, *The New Testament of our Lord and Saviour Jesus Christ*, in the original Greek (the last portion, containing the general Epistles and the Book of Revelation), London 1860. [N.B. This volume did not appear until by far the greater part of the first edition of the present one was printed. This edition being, as regards the notes, hardly more than a reprint of that,—when Dr. Wordsworth's views on the Apocalypse are cited, it is always from the last-mentioned work, and not from this.]

EPISTLES

OF

ST. JOHN AND ST. JUDE: AND THE REVELATION.

ΙΩΑΝΝΟΥ Α.

CKL
d f
j k l
o 13

I. 1^a O^a ἦν^b ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑώρακάμεν τοῖς^a John i. 1.
Exod. iii. 14.
b = 2 Thess. ii.
13. ch. ii. 13, 14 (iii. 8. John viii. 44). Hab. i. 12.

TITLE. Steph ἐπιστολὴ ἰωάννου καθολικὴ πρώτη: elz ἰωάννου τοῦ ἀποστόλου ἐπιστολὴ καθολικὴ πρώτη, with rel: βροντῆς υἱὸς ἰωάννης ταδε χριστιανοῖσιν f: ἰω. τοῦ ἀποστόλου καὶ εὐαγγελιστοῦ ἐπιστολὴ α' n: ἰωάννου ἐπιστολὴ α' εὐαγγελικὴ θεολογία περὶ χϛ 13: ἐπιστολὴ καθολικὴ τοῦ ἁγίου ἀποστόλου ἰωάννου L: ἰωάννου ἐπιστολὴ πρώτη K j l m o: καθ. α' ἐπ. ἰω. h: ἐπ. ἰω. πρ. k: the title has perished in C: txt AB.

CHAP. I. 1. Tischendorf edits *εωρακαμεν*, but, apparently, on insufficient grounds. The following is a statement of the evidence. The tense occurs six times in this epistle and once in 3 Jn, in all of these B¹ has *εορ.*, in addition to this B¹ has *εορ.* in Jn ix. 37; xx. 25; 1 Cor ix. 1; and Col ii. 18; A has *εορ.* once (or perhaps twice); C, twice (Lu ix. 36; Col ii. 1); and D, once (Acts vii. 44). On the other hand the word occurs in 23 other passages, in all of which B has *εωρ.* (so Vercellone, nemine contradicente: he seems to have paid especial attention to this point in preparing the 2nd edition.)

CHAP. I. 1—4.] INTRODUCTION: THE PERSONAL AUTHORITY OF THE WRITER, AND OBJECTS OF THE EPISTLE.—This Epistle does not begin with an *address*, properly so called. But there is in this sentence the latent form of an address: the *ὑμῖν* of ver. 4, and the *ἵνα ἡ χαρὰ . . .* *πληρωμένη*, answering to the more usual *χαίρειν*, seem to shew that what follows is an Epistle, not a treatise. The

construction of these verses is difficult, and has been variously given. The simplest view, and that generally adopted [Syr., Vulg., Œc., Bullinger, Calv., Beza, Socinus, Grot., Calov., Fritzsche, Lücke, De Wette, Huther, &c.] is, that in ver. 1 a sentence is begun, which is broken off by the parenthetical ver. 2 inserted to explain ver. 1, and carried on again in ver. 3, some words being, for the sake of perspicuity, recited again from ver. 1. This construction was doubted by Winer in the earlier editions of his Grammar, but has now in the 6th

edit. been adopted (p. 500, § 63, i. 1, note). The smaller clauses, *ὃ ἦν*, *ὃ ἀκηκόαμεν*, &c., are co-ordinate with each other, not to be arranged as subject and predicate, as Capellus, "quod erat ab initio, hoc ipsum est, quod audivimus, &c." or, as Paulus, who begins his predicatorial apodosis at *καὶ αἱ χεῖρες*, "*that which, &c., &c., our hands also have handled.*" So that there is no need to adopt Calvin's solution of "abrupta et confusa oratio:" the sentence and construction flow smoothly and regularly.

That which was (not 'took place,' as Crell, Schöttg., al. *ἦν* is not = *ἐγένετο*, as their very marked distinction in John i. 1 ff. might have shewn. See this idea discussed and refuted in a note to the dissertation de Epist. Johannearum locis difficilioribus, in the Fritzscheorum Opuscula, p. 284 ff.: and in Düsterdieck's Comm. in loc. Œc. and Thl. say well, *τὸ δὲ ἦν τοῦτο οὐ χρονικὴν παρίστησιν*

F F

ο Luke xxiv. 39. ὁφθαλμοῖς ἡμῶν, ὃ ἔθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ABCI
 Acts xvii. 27. Heb. xii. 18 only. Gen. xxvii. 12. εἰψηλάφησαν, περὶ τοῦ ὁ λόγου τῆς ζωῆς (καὶ ἡ ζωῆ) abc
 d Phil. ii. 16 only. see Acts v. 20. John vi. 68. e — John i. 4. m n o

ὑπαρξιν, ἀλλ' ἐνυποστάτου πράγματος οὐσίαν) from the beginning (ἀπ' ἀρχῆς is not synonymous with ἐν ἀρχῇ, though in the depth of its meaning it is virtually the same. It sets before us the terminus a quo, but without meaning strictly to define it as such exclusively. So μέχρι, ἀχρι, and words of this kind are not unfrequently used: see Fritzsche on Matt. p. 53 f.: and cf. Acts xx. 6, Rom. viii. 2, 2 Cor. iii. 14.—The interpretation, “*Since the beginning of the Gospel*,” is connected with the misunderstanding of the whole passage by the Socinian interpreters, and cannot stand for a moment when we consider the context with ver. 2, and the use of ἀπ' ἀρχῆς by St. John when applied to Christ or to supernatural beings: see reff. Wherever he uses it of the preaching of the Gospel, it is definitely marked as bearing that meaning: cf. ch. ii. 7, 24, iii. 11. On the meaning of this clause, see below), **that which we have heard** (the perfect extends the reference of the verb from the beginning, and that which the Apostle might have heard concerning Christ, e. g. from John the Baptist, down to the time when he was writing: regards his hearing as a finished and abiding possession. This verb, ἀκηκόαμεν, rules the form of the sentence: hence περὶ below: see more there), **that which we have seen with our eyes** (the same is true again. The seeing as well as the hearing is a finished and abiding possession. The clauses rise in climax: seeing is more than hearing: τοῖς ὀφθ. ἡμῶν emphasizes the fact of eye-witness), **that which we looked upon** (now, the tense is altered: because the Evangelist comes from speaking of the closed testimony which abode with him as a whole, to that of the senses actually exercised at the time when Christ was on earth. Notice the climax again: θεᾶσθαι, ‘intueri,’ to look upon: ὁρᾶν, merely ‘videre,’ to see: so Beza here: “quod ego his oculis vidi, idque non semel nec obiter, sed quod ego vere et penitus sum contemplatus.” See more below), **and our hands handled** (“attulerunt viri docti Joh. xx. 20, 27: Luc. xxiv. 39. Sed nihil hujusmodi opus est. An probandum, Johannem, amatisimum et ἐπιστήθιον Christi discipulum, Dominum suum manibus contrectasse?” Fritzsche, Opusc. p. 295. These words are not for a moment to be washed out with a ‘veluti’ or ‘quasi:’ they are literal matter of fact, and form one of the strongest

proofs that what is said, is said of no other than the personal incarnate Son of God) **concerning the Word of life** (the construction seems to be this: the περὶ depends strictly upon ἀκηκόαμεν, loosely upon the other clauses. The exegesis turns wholly upon the sense which we assign to the words τοῦ λόγου τῆς ζωῆς: and here there has been great diversity among Commentators. This diversity may be gathered under two heads: those who make λόγου the personal hypostatic Logos, who is ζωῆ, and those who make it the account, or preaching, or doctrine, concerning ζωῆ. Of this latter number, are for the most part, Socinus and his school [see an exception below], and some few other expositors, e. g., Grotius, Semler, Rosenmüller. Of recent writers, the most distinguished is De Wette. The former, including Ec., Thl., Aug. [“forte de verbo vitæ sic quisque accipiat quasi locutionem quandam de Christo, non ipsum corpus Christi quod manibus tractatum est. Videre quid sequatur: et ipsa vita manifestata est. Christus ergo verbum vitæ.” Tract. I. in Ep. Joh. p. 602 c], Bede, Calvin [gives both], Beza, Luther, Schlichting [“id est de Jesu quem suo more Sermone appellat”], Episcopus [who however strikes a middle course, “utrumque simul intelligi, Evangelium, quatenus partim ab ipso Christo revelatum est, partim de ipso Chr. J. agit”], Calov., Bengel, Wolf, Lücke, Fritzsche, Baumg.-Crus., Sander, Huther, al., have been more worthily represented among modern Commentators by O. F. Fritzsche, in his Commentatio I. de Epistolarum Johannearum locis difficilioribus, in the Fritzschorum Opuscula, pp. 276 ff. And with his interpretation, *in the main*, I agree, diverging from him in some points of more or less importance. And as this περὶ τοῦ λόγου τῆς ζωῆς is the keystone of the sentence, it will be well to set out the interpretation once for all. I regard then ὁ λόγος τῆς ζωῆς as the designation of our Lord Himself. He is the λόγος, and is the λόγος τῆς ζωῆς, this gen. being one of apposition, as He describes Himself as being the ζωῆ, John xi. 25, xiv. 6,—the ἄρτος τῆς ζωῆς, vi. 35, 48: the φῶς τῆς ζωῆς, viii. 12: cf. also i. 4. This being so, the ὁ —, ὁ —, ὁ —, are all matters concerning, belonging to, regarding, Himself, the Lord of Life: all zeugmatically predicated of Him by the περὶ, which more properly belongs to the one verb ἀκηκόαμεν [notice that in

^f ἐφανερώθη, καὶ ἐωράκαμεν, καὶ ^g μαρτυροῦμεν, καὶ ^h ἀπ- ^f — John i. 31
 αγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ⁱ ἥτις ἦν ^k πρὸς ^h John, iv. 51. ver.
 26 al. Jer. xl. (xxxiii.)
 6 but not —. ^g — John i. 7, 15 & passim. Acta xxiii. 11. 1 Tim. vi. 13. ^h John, iv. 51. ver.
 3 only. (al. & LXX passim.) ⁱ — Acts x. 47, 49 al. fr. ^k — John i. 1 reff.

2. ins o bef εωρακαμεν B 40.

ver. 5, where the nature of the ἀγγελία is stated, ἀκηκόαμεν alone, of all these verbs, is repeated]. The δ ἦν ἀπ' ἀρχῆς is His eternal præ-existence and inherent Life and Glory with the Father: this is what, in a sense slightly, though but slightly differing from the common one, may be said to have been ἀπ' ἀρχῆς περὶ τοῦ λόγου τῆς ζωῆς: that which was inherent indeed in Him, but by being announced to you, takes the form of being περὶ Him; His well-known character and attribute. The δ ἀκηκόαμεν, δ ἐωράκαμεν τοῖς ὀφθαλμοῖς, hold a middle place between the eternal and præ-existent and the cosmical and human things περὶ τοῦ λόγου τῆς ζωῆς: the hearing of the ear embracing all the teaching of the Lord respecting δ ἦν ἀπ' ἀρχῆς, and the seeing of the eye taking in both His glory, as on the Mount of Transfiguration, and the human Body which He assumed, with all its actions and sufferings: cf. John xix. 35. Then, still lingering on the combined testimony to his præ-existent glory and His human presence in the flesh, he adds, δ θεασάμεθα, which 'contemplari,' as he himself tells us, saw through the human into the divine, John i. 14 [so Bede: "perspexerunt, ejus divinam quoque virtutem spiritalibus oculis cernebant"], besides its earnest and diligent observation of His human life ['mit allem Geiß und genau beschauet und betrachtet,' Luther. But when Ec. and Thl. say θεᾶσθαι ἐστὶ τὸ μετὰ θαύματος κ. θάμβους ὁρᾶν, it is more than is in the word or in the context]. Finally, he comes down to that which though the most direct and palpable proof for human testimony, is yet the lowest, as being only material and sensuous, the [δ] αἱ χεῖρες ἡμῶν ἐψηλάφησαν. All this concerning Him, who is δ λόγος τῆς ζωῆς, as recapitulated again in ver. 3 under its two great heads, δ ἐωράκαμεν κ. ἀκηκόαμεν, we ἀναγγέλλομεν καὶ ὑμῖν. I would refer the reader who wishes to see the various other interpretations discussed, to the dissertation of Fritzsche before named: to Luther's Commentary: to Brückner's ed. of De Wette's Handbuch, where the other view from that taken here is ably defended: and to the Commentary of Düsterdieck, who has gone at great length into the history of the exegesis. Lücke, in loc., has very fairly stated, and refuted, the Socinian view which

makes δ to be the teaching of Jesus from the beginning of His official life onwards, and [cf. Socinus in loc.] δ λόγος τῆς ζωῆς, as in ch. ii. 7, δ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς: rightly stating the fatal and crucial obstacle to this view to consist in αἱ χεῖρες ἡμῶν ἐψηλάφησαν, which none of its advocates can in any way get over: from Ec. and Thl. who interpret it μετὰ πολλὴν ψηλάφησιν [τουτέστι συζήτησιν, adds Ec.] ἐρευνῶντες τὰς περὶ αὐτοῦ μαρτυρούσας γραφάς, to Grot., who supplies "panes multiplicatos, Lazarum," &c., and De Wette, who explains it to mean "die Bestätigung des Geschehenen zur vollen Realität mit demjenigen Sinne, welcher keine Täuschung zuläßt," evading the direct application of the words to the human Body of Jesus). And the life (i. e. the Lord Himself who is the Life,— η αὐτοζωή, η πηγάζουσα τὸ ζῆν, as Matthai's Catena: cf. John i. 4, ἐν αὐτῷ ζωὴ ἦν. This verse is parenthetical, taking up the last clause, and indeed the whole sense, of ver. 1, and shewing how the testimony there predicated became possible) was manifested (from being invisible, became visible: see reff.), and we have seen [it], and bear witness [of it], and declare (the verb ἀπαγγέλλομεν does not, either here or below, refer to the declaration in this present Epistle: it is the general declaration, in word and writing, of which the γράφομεν below, ver. 4, is the special portion at present employed) to you that life which is eternal (it is better thus, with Fritzsche, to supply an object for ἐωράκαμεν and μαρτυροῦμεν from η ζωὴ above, than, with Lücke, to carry on the sense from them to τὴν ζωὴν τ. αἰώνιον below: for if this latter be done, 1) the sentence drags, by the verbal portion of its last clause being overdone; 2) the middle term between the manifestation and the announcement, viz. the sight and testimony of the announcer, would be wanting; 3) it is not the ζωὴ αἰώνιος, but the ζωὴ in Christ, which the Evangelist saw and of which he witnessed, and the predicative epithet η αἰώνιος first comes in with the verb ἀπαγγέλλομεν), the which (ἥτις identifies not the individual only, but the species also: and thus gives a sort of causal force, 'quippe quæ.' The force of this here, as Düsterdieck remarks, is to refer the ἦν πρὸς τὸν πατέρα back to the δ ἦν ἀπ' ἀρχῆς: q. d.

constr., w. ^{μετά}, vv. 6, 7 only. (Acts ii. 42. 1 Cor. i. 9 al. fr. Lev. vi. 2. Wisd. viii. 18 only.) see Job xxxiv. 8. ^{μετά} ⁿ τοῦ ⁿ πατρὸς καὶ ^{μετά} τοῦ υἱοῦ αὐτοῦ Ἰησοῦ
 m Joh vi. 51. viii. 16, 17. xv. 27. Acts iii. 24. Heb. ix. 21 al. 2 Macc. v. 15 vat. n = (absol.), John passim. elsw., Matt. xi. 27 || L. xxiv. 36 || Mk. xxviii. 19. Acts i. 4, 7. ii. 33. 1 Cor. vii. 6. Eph. ii. 18. Col. i. 12.

3. rec om 2nd καὶ, with KL rel demid tol copt Ec Aug, Bede: ins ABC 13. 40 harl syr-w-ast æth Did Aug¹, so Syr sah but om καὶ follg; καὶ bef απαγ. k am Thl. om δε C¹ a¹ 13 al, syr sah.

"that very before-mentioned life, which was with the Father") was with the Father (see on John i. 1. The prep. implies not juxtaposition only, but relation: hardly however, as some here, *love*: at the same time it sets forth plainly the distinction of Persons: as Basil: ἵνα τὸ ἰδιόζων τῆς ὑποστάσεως παραστήσῃ . . . ἵνα μὴ πρόσιν δὴ τῷ συγχύσει τῆς ὑποστάσεως), and was manifested to us (here the parenthesis ends, and the construction of ver. 1 is resumed. But on account of the distance at which that verse now stands, the leading particulars of its sense are recapitulated. Huther objects to the parenthetical view, that δ ἑωρ. κ. ἀκηκ. is not a full resumption, δ ἦν ἀπ' ἀρχῆς not appearing in it. But it is included in the hearing, as the other sensuous clause in the seeing): that which we have heard and seen, we declare to you also (the καὶ of the old MSS. here seems to give to the Epistle the character of being addressed to some special circle of Christian readers, beyond those addressed at the conclusion of the Gospel, ch. xx. 31, or we may, with Socinus [in Huther], take the καὶ as indicating "vos, qui nimirum non audistis, nec vidistis, nec manibus vestris contrectastis verbum vitæ." But the other is more likely: a supposition which is confirmed when we look further into it: see the Prolegomena. It is quite beyond all probability that the καὶ should have been inserted to suit καὶ ὑμῖς which follows, as De Wette imagines: far more probable that the very occurrence of those words so near made it seem superfluous, or even that it was erased to give the Epistle a more general character, as ἐν Ἐφέσῳ, ἐν Ρώμῃ, at the opening of those Epistles), in order that ye also (see above) may have communion with us (not,—as Socinus ["non nos solum, sed vos etiam nobiscum eam communionem cum patre et filio habetis"], Episcopus ["τό nobiscum nihil aliud sibi vult, quam 'sicut nos habemus'"], Bengel ["eandem, quam nos, qui vidimus"],—the same communion which we have, viz. that presently mentioned: but in the sense of κοιν. μετά immediately following, and in vv. 6, 7, communion

with us, the Apostles and eye-witnesses [for thus I would take the ἡμεῖς throughout, and not, as Fritzsche, al., of the Evangelist himself only: "nobiscum, i. e. mecum"]: τὸ γενέσθαι ἡμῶν κοινωνοί, as Schol. in Cramer's Catena; being bound in faith and love to them, as they were to Christ. ἔχειν must not be taken, with Corn.-a-lap., for "pergere et in ea proficere et confirmari," nor with Fritzsche, for "to obtain," "assequi," but in its simple meaning, to have, to possess. It may be very true, as Fr. insists, that here the Evangelist is speaking of his general work in the world, and below, ver. 4, the special object of writing this Epistle comes in: but even thus, the end proposed is simply that they might κοινωνίαν ἔχειν in the ordinary sense, of course by acquiring it; but this is not of necessity in the word ἔχειν): and indeed (see reff. for καὶ δέ. Here its use is to bring up something connected with what went before by καὶ, but contrasted with it by the δέ: the contrast here lying in the immeasurably more solemn and glorious character of the second κοινωνία, as compared with the first, which is the inlet to it: q. d. "and this κοινωνία μεθ' ἡμῶν will not stop here: for we are but your admitters into &c." See this same coupled contrast in reff.) our communion is ("pessime vulg. Grot., al. sit." Fritz. Even Augustine, Bede, Erasm. [paraphr. not in notes], Luth., Calv., take this: against which the δέ is decisive) with the Father and with (observe the repeated μετά, distinguishing the Personality, while the very fact of the κοινωνία with Both unites the Two in the Godhead. It is not, communion with God and us, but with us, whose communion is with God, the Father and the Son) His Son Jesus Christ (the personal and the Messianic Names are united, as in John i. where He is first mentioned, as here. The question has been sometimes asked, why we have not here καὶ μετὰ τοῦ πνεύματος τοῦ ἁγίου? The answer to which is not, as in Lücke, because the divine Personality of the Holy Ghost was not found in the apostolic mode of thought ["scheint mir nicht in der apostolischen

χοριστοῦ. ⁴ καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ ὁ χαρά ἡμῶν ^ο John iii. 20. xv. 11. xvi. 24. xvii. 13. 2 John 12. Phil. ii. 2. ᾗ ὁ πεπληρωμένη. ⁵ καὶ ἔστιν αὕτη ἡ ὁ ἀγγελία ἣν ἀκη-

p ch. iii. 11 only. Prov. xii. 25. xxvi. 16.

4. rec υμιν (for ημεῖς), with CKL rel vss Œc Thl Aug Bede: txt B 13 harl¹ sah. (υμιν A. “v, i, et v rescripta sunt a prima ut videtur manu. Olim ημεῖς” Woide.)

elz ὑμῶν, with AK rel demid syr copt æth Aug Bede: υμων π. εν ημιν C¹: ημων εν υμιν Syr: ημων BL b f g h k l m n o (40?) am fuld harl tol sah (Œc-comm Thl-comm.

5. rec αὕτη bef ἔστιν, with A rel syr-marg: txt BCKL a c f g h k l m n 40 syr Œc Thl. rec ἐπαγγελία, with C rel: txt ABKL c d f g h j k l n cc Did-comm Thl-

Denkweise zu liegen”], but because, the blessed Spirit being God dwelling in man, though we may be said to have τὴν κοινωνίαν τοῦ ἁγίου πνεύματος, 2 Cor. xiii. 13,—we would hardly be said to have κοινωνίαν μετὰ τοῦ ἁγ. πνεύματος.—And these things (i. e. this whole Epistle: not, as Sander, the foregoing, nor as De Wette [altern.], and Düst., the immediately following) we write (the reading ἡμεῖς finds no favour with most of the modern critical editors, as neither does ἡμῶν below. It is objected to the former, that thus an irrelevant emphasis will be introduced into the clause. But it has not been observed, that it is in St. John's manner thus to use ἡμεῖς with a verb, without any especial emphasis being conveyed: e. g., John viii. 48, οὐ καλῶς λέγομεν ἡμεῖς . . . , where as here the pron. follows the verb: ib. vi. 42, ix. 24, 29, 1 John iii. 14, al. Besides which, the ἡμεῖς is by no means otiose here, whether we read ὑμῶν or ἡμῶν below. If the former, the contrast would be plain: if the latter, we must take this ἡμεῖς to be the apostolic first person—“I, as one of the eye and ear witnesses:” and the ἡμῶν following in a wider sense, “our joy”—“the joy of us and you:”—or, it may be, our joy in accomplishing the end and bringing you into communion with us and through us with the Father and the Son: so Thl.: ἡμῶν γὰρ ὑμῖν κοινωνοῦντων πλείστον ἔχομεν τὴν χαρὰν ἡμῶν, ἣν τοῖς θεορίσταῖς ὁ χαίρων πορεύς ἐν τῇ τοῦ μοῦθου ἀντιλήψει βραβεύσει χαίρόντων καὶ τούτων ὅτι τῶν πόνων αὐτῶν ἀπολαύουσι. Similarly Œc.: Schol. in catena, ἐπειδὴν δὲ ταύτην ἔχητε κοινωνίαν, χαρὰς ἐσόμεθα μεστοί, ὅτι τῷ θεῷ ἐκολληθήμεν: Bede, “gaudium Doctorum sit plenum, cum multis prædicando ad sanctæ Ecclesiæ societatem, atque ad ejus per quem Ecclesia roboratur et crescit, Dei Patris et Filii ejus Jesu Christi, societatem perducunt:” referring to Phil. ii. 2, πληρώσατέ μου τὴν χαρὰν, κ.τ.λ. As regards possibility of change of reading, it is far more probable that the not very obvious ἡμεῖς and ἡμῶν should have been altered to the

very obvious ὑμῖν and ὑμῶν, so exactly correspondent to John xv. 11, xvi. 24), that our (see above) joy may be full (this rendering better represents the perfect than “may be filled up,” which would indicate the process rather than the completion. The joy spoken of is the whole complex of the Christian life here and hereafter: its whole sum is, JOY. As Düsterdieck beautifully says, “The peace of reconciliation, the blessed consciousness of sonship, the happy growth in holiness, the bright prospect of future completion and glory,—all these are but simple details of that which in all its length and breadth is embraced by one word, Eternal Life, the real possession of which is the immediate source of our joy. We have joy, Christ's joy, because we are blessed, because we have Life itself in Christ.” He quotes Augustine, Confess. x. 22: “Est enim gaudium quod non datur impiis, sed eis tantum qui te gratis colunt, quorum gaudium tu ipse es. Et ipsa est beata vita gaudere ad te, de te, propter te, ipsa est et non altera.”—It has been noticed before, sub initio, that this verse fills the place of the χαίρειν so common in the opening of Epistles, and gives an epistolary character to what follows).

5—II. 28.] FIRST PART OF THE EPISTLE: the message, that, if we would have communion with Him who is Light, we must walk in light, keeping His commandments. See the discussion on the division of the Epistle, in the Prolegomena.

5.] In each of these divisions, the first verse contains the ground-tone of the whole. And so here—GOD IS LIGHT.—And (καὶ is not a sequence on what goes before [igitur, Beza] any further than it refers back by the words ἀγγελία, ἣν ἀκηκόαμεν to ὁ ἀκηκόαμεν ἀπαγγέλλομεν above. It serves to introduce the new subject) the message (De Wette supposes ἀγγελία to be a correction from the more difficult ἐπαγγελία. But as Düsterdieck has well argued, the great manuscript authority for ἀγγ., combined with the fact that in ch. iii. 11 ἐπαγγ. is also read, and with this also, that ἐπαγγ.

q John iv. 25 (refl.) al^s. r = John i. 7. iii. 19. ch. ii. 8-10. (John only.) see James i. 17. s John i. 5 al. John only, exo. Matt. iv. 18. x. 27 || L. Job xxviii. 8 only. see Rom. xiii. 12. Eph. v. 8 ff. 1 Thess. v. 4. t ver. 8. see Acts xiii. 15. u ver. 8. v John, here and John iii. 19 only. see (s) above. w John xi. 9, 10. xii. 35. Eph. v. 2. ch. i. 11 al. 4 Kings xx. 3. 1sa. ii. 5. x = Rom. ix. 1. Rev. iii. 9 al. Prov. xiv. 5. y John iii. 21. ἡ ἀλ., = John, chiefly. Eph. i. 18. 2 Tim. ii. 18. James v. 19 al.

comm Ec-comm.

rec εν αυτω bef ουκ εστιν, with ACKL rel Orig₄: txt B m13 al. Clem Orig₅.

6. ins γαρ bef ειπωμεν Α.

ποιωμεν Α.

is a very common word in the N. T., whereas ἀγγ. occurs only in these two places, precludes De W.'s supposition. The correction from ἀγγ. to ἐπαγγ. was very obvious from ch. ii. 25, which also suggested transposing εἰσιν αὐτῇ to αὐτ. ἐστ.) which we have heard from Him (viz. from Christ), and announce to you ("quod filius annuntiavit a patre, hoc apostolus acceptum a filio renunciat nobis." Erasmus. Düsterd. remarks that St. John seems every where to observe the distinction between ἀν- and ἀπ-αγγέλλειν, to announce and to declare. And to this distinction ἀγγελία here exactly corresponds [as Bengel, "quæ in ore Christi fuit ἀγγελία, eam Apostoli ἀναγγέλλουσι: nam ἀγγελίαν ab ipso acceptam reddunt et propagant"]; whereas ἐπαγγελία, which means in the N. T. nothing but "promise" [neither in 2 Tim. i. 1, nor in Acts xxiii. 21 has it any other sense; see note on the latter place], seems to carry no meaning here, and has, as above, evidently crept in from ch. ii. 25), is this (αὐτῇ predicate, as always in such sentences): that God is light (not, as Luther, "a light:" φῶς is purely predicative, indicating the essence of God: just as when it is said in ch. iv. 8, ὁ θεὸς ἀγάπη ἐστίν. There it is true the predicative is purely ethical, and thus literal, when used of God who is a Spirit, whereas here, φῶς being a material, not an ethical object, some amount of figurative meaning must be conceded. But of all material objects, light is that which most easily passes into an ethical predicative without even the process, in our thought, of interpretation. It unites in itself purity and clearness and beauty and glory, as no other material object does: it is the condition of all material life and growth and joy. And the application to God of such a predicative requires no transference. He is Light, and the Fountain of light material and light ethical. In the one world, darkness is the absence of light: in the other, darkness, untruthfulness, deceit, falsehood, is the absence of God. They who are in communion with God, and walk

with God, are of the light, and walk in the light), and there is not in Him any darkness at all (it is according to the manner of St. John, to strengthen an affirmation by the emphatic negation of its opposite; cf. ver. 8: ch. ii. 4, 10, 27, &c. Of the ethical darkness here denied, the Schol. says, οὐτε γὰρ ἀγνοια, οὐτε πλάνη, οὐτε ἁμαρτία, οὐτε θάνατος. The οὐδεμία strengthens the negative—"no, not even one speck."—The Greek expositors ask the question respecting this message, καὶ ποῦ τοῦτο ἤκουσε;—and answer it, ἀπ' αὐτοῦ τοῦ χριστοῦ, ἐγὼ εἶμι τὸ φῶς τοῦ κόσμου λέγοντος. Their reply is right, but their reference to those words of our Lord is wrong. It was ἀπ' αὐτοῦ τοῦ χριστοῦ: viz. from the whole revelation, in doings and sufferings and sayings, of Him who was the ἀπαύγασμα τῆς δόξης of the Father. With that revelation those His words admirably and exactly coincided: but they were not the source of the message, referring as they did specially to Himself, and not directly to the Father. In His whole life on earth, and in the testimony of His Spirit, ἐκείνος ἐξηγήσατο αὐτόν. So that this message is the result of the whole complex of ver. 1).

6.] None can have communion with Him who walk in darkness. If we say (the hypothesis is not assumed,—“If we say, as we do:”—but is purely hypothetical, “say who will and when he will.” This εἰν with the subj. is repeated in every verse as far as ch. ii. 1. The 1st pers. plur. gives to the sayings a more general form, precluding any from escaping from the inference: at the same time that by including himself in the hypothesis, the Apostle descends to the level of his readers, thus giving to his exhortations the “come,” and not “go,” which ever wins men’s hearts the most) that we have communion with Him (see on ver. 3. “Communion with God is the very innermost essence of all true Christian life.” Huther), and walk in the darkness (περιπατῶμεν, as so often in N. T., of the whole being and moving

τὴν ὁ ἀλήθειαν· ἵ ἐὰν δὲ ἐν τῷ ὁ φωτὶ ὁ περιπατῶμεν ὡς ^{z John, ver. 9 only. = Acts xv. 9. Eph. v. 26. Tit. ii. 14. Heb. ix. 14, 22, 23. Ps. xviii. 13.}
 αὐτὸς ἐστὶν ἐν τῷ φωτί, ὁ κοινωνίαν ἔχομεν μετ' ἀλλήλων,
 καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ ὁ καθαρίζει ἡμᾶς ἀπὸ

7. om *ἐστιν* L Clem. for ἀλλήλων, αὐτοῦ tol aeth-pl Clem Tert Did-lat: *inter nos cum eo* aeth-rom: *cum deo* harl. (A deficient.) rec aft *ιησ.* ins *χριστου*, with AKL rel vulg syr-w-ast copt (Ec Thl Tert Aug Bede: om BC a fuld Syr sah aeth-rom arm Clem Jer Fulg Leo. (om *ιησ.* Aug.; om *τ. vi. av.* aeth.)

and turning in the world: as Bengel, "actione interna et externa, quoquo nos vertimus:" see reff. τῷ σκότει, τῷ φωτί, mark off the two more distinctly than could be done without the art., as two existing separate ethical regions, the God and no-God regions of spiritual being), **we lie** (ψευδόμεθα is used with reference to εἰπωμεν: our assertion is a false one), **and do not the truth** (this clause is not a mere repetition, in a negative form, of the preceding ψευδόμεθα, as e. g. Episcopus, "hoc dicentes non facimus quod rectum est:" but is an independent proposition, answering to ἐν τῷ σκότει περιπατῶμεν, and asserting that all such walking in darkness is a not-doing of the truth. Christ is "the Truth:" and all doing the Truth is of Him, and of those who are in union with Him. So that ἡ ἀλήθεια is objective, not as ἀλήθεια alone might be, subjective, and imports "God's truth," καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, Eph. iv. 21. We may observe how closely the teaching here as to φῶς and ἀλήθεια resembles that in Eph. iv. v. See also John iii. 21) 7.] (is not merely the contrasted hypothesis to ver. 6, but together with that contains a further unfolding of the subject): **but if** (see on ἐὰν with the subj. above) **we walk in the light** (this walking in the light is explained by what follows, ὡς αὐτὸς ἐστὶν ἐν τῷ φωτί, and by the apodosis, which gives the result of so walking,—viz. communion, &c. See Eph. v. 8 ff. for the ethical details), **as He (God) is in the light** (because the Christian is made θείας κοινωνὸς φύσεως, 2 Pet. i. 4. **ἐστὶν ἐν τῷ φωτί** is parallel with φῶς ἐστὶν above, ver. 5. **ἐστὶν**, as of Him who is eternal and fixed; **περιπατῶμεν**, as of us who are of time, moving onward: so Bede, "notanda distinctio verborum, quia Deum esse in luce dicit, nos autem in luce ambulare debere. Ambulant enim iusti in luce, cum virtutum operibus servientes ad meliora proficiunt:" see note on ch. ii. 6: τὸ φῶς is the element in which God dwelleth: cf. 1 Tim. vi. 16. Notice that this walking in the light, as He is in the light, is no mere imitation of God, as Episcopus, al., but is an identity in the essential element of our daily walk with the essential element

of God's eternal being: not imitation, but coincidence and identity of the very atmosphere of life), **we have communion with one another** (these words, κοινωνίαν ἔχομεν μετ' ἀλλήλων, are to be taken in their plain literal sense, and refer, not to our communion with God, which is assumed in our walking in the light as He is in the light, but to our mutual communion with one another by all having the same ground-element of life, viz. the light of the Lord, Isa. ii. 5. This has been very commonly misunderstood: e. g. by Ec. [ὥς τε τῆς κοινωνίας ἐχόμενοι τῆς ἀλλήλων, δῆλον δὲ ὅτι τῆς ἡμῶν τε καὶ τοῦ φωτός, so Thl. also], Schol. in Oxf. Cat., Aug. ["ut posimus societatem habere cum illo"], Beza ["interpretor cum illo mutuum: agitur enim nunc de communione non sanctorum inter se, sed Dei et sanctorum"], Calv., Socinus, al.: even De Wette interprets "Gemeinschaft unter einander, nämlich mit Gott:" and Bengel wavers between the two. The words are taken rightly by Bede [who however regards them as putting forward mutual love as the necessary result of walking in the light], Erasmus, Lyra, Luther, Grot., Estius, [Bengel,] Lücke, Baumg.-Crus., Neander, Sander, Düsterd., al. The words are evidently an allusion to ver. 3, and as there communion with God the Father and His Son Jesus Christ is expressed, so here it lies in the background, but need not be supplied. De Wette's remark is most true; Christian communion is then only real, when it is communion with God), **and the blood of Jesus His Son cleanseth us from all sin** (in order to understand rightly this important sentence, we must fix definitely two or three points regarding its connexion and construction. First then, καὶ connects it, as an additional result of our walking in the light, as He is in the light, with κοινωνίαν ἔχομεν μετ' ἀλλήλων: just as in ch. iii. 10, end, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. Consequently, the proposition contained in it cannot be as Ec., Thl., Beza, Wolf, Sander, al., imagine, the ground [καὶ γάρ] of the former one, that "if we walk, &c., we have communion, &c.," but follows as a co-ordinate result with κοιν. ἔχ. κ.τ.λ. Secondly, καθαρίζει

a John ix. 41.
xv. 22, 24.
xix. 11. (Acts
xxiii. 29. 1 Tim. v. 12.)

πάσης ἁμαρτίας. ὃν εἵπωμεν ὅτι ἁμαρτίαν οὐκ

ABCK
abcd
ghjk
mno

is the present tense, and must be kept to its *present* meaning. This consideration precludes all such meanings as the former of the two given by Jerome ["quod scriptum est 'et sanguis Jesu filii ejus mundat nos ab omni peccato' tam in confessione baptismatis, quam in clementia penitudinis accipiendum est," adv. Pelag. ii. vol. ii. p. 191], and Bede ["sacramentum namque (καί) dominicæ passionis et præterita nobis omnia in baptismo pariter peccata laxavit (notice the past tense), et quidquid quotidiana fragilitate post baptismam commisimus ejusdem Redemptoris nostri gratia dimittit": and as that of Calvin ["hæc igitur summa est, ut certo statuant fideles se acceptos esse Deo, quia sacrificio mortis Christi illis placatus est"], Calovius, Episcopus, al. *Thirdly*, the sense of καθαρίζει must be accurately ascertained, and strictly kept to. In ver. 9, ἵνα καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας is plainly distinguished from ἵνα ἀφ᾽ ἡμῶν τὰς ἁμαρτίας: distinguished, as a further process; as, in a word, sanctification, distinct from justification. This meaning then, however much it may be supposed that justification is implied or presupposed, must be held fast here. *Fourthly*, the sense of τὸ αἷμα Ἰησοῦ must be also clearly defined. The expression is an objective one, not a subjective: is spoken of that which is the objective cause ab extra, of our being cleansed from all sin. And this is the material Blood of Jesus the personal Redeemer, shed on the cross as a propitiatory sacrifice for the sin of the world. So we have the same Blood said in Col. i. 20 to be the great medium of pacification between God and the world: so in Eph. i. 7, to be the means of our ἀπολύτρωσις: so in Heb. ix. 14, which approaches very nearly to our passage, to cleanse [καθαρίζειν as here] our conscience from dead works to serve the living God. In all these places, and similar ones, whatever application to ourselves by faith or otherwise may lie in the background, it is not that which is *spoken of*, but the Blood of Christ itself, as the actual objective cause, once for all, of our reconciliation and sanctification. These considerations remove much of the difficulty and possible misunderstanding of the sentence. Thus understood, it will mean, much as in the second clause of Bede's interpretation, that this our walking in light, itself necessarily grounded in communion with the Father and the Son, will bring about, that what-

ever sins we may still be betrayed into by the infirmity of our nature and the malice of the devil, from them the Blood of Jesus purifies us day by day. Observe, not, the *application* of that Blood: for we are speaking of a state of faith and holiness, in which that blood is continually applied: the περιπατεῖν ἐν τῇ φωτὶ is, in fact, the *application*: is that, which, as a subjective conditional element, makes that Blood of Christ's cross to be to us a means of purifying from all sin.—The whole doctrine of this verse is fully and admirably set forth in Dürstiedeck. The sum of what he says may be thus stated. St. John, in accord with the other Apostles, sets forth the Death and Blood of Christ in two different aspects: 1) as the one sin-offering for the world, in which sense we are justified by the application of the Blood of Christ by faith, His satisfaction being imputed to us. 2) as a victory over Sin itself, His blood being the purifying medium, whereby we gradually, being already justified, become pure and clean from all sin. And this application of Christ's blood is made by the Spirit which dwelleth in us. The former of these asserts the imputed righteousness of Christ put on us in justification: the latter, the inherent righteousness of Christ, wrought in us gradually in sanctification. And it is of this latter that he here is treating. Cf. next verse).

8—II. 2.]

Unfolding of the idea of purification from sin by the blood of Christ, in connexion with our walking in light. This last is adduced in one of its plainest and simplest consequences, viz. the recognition of all that is yet darkness in us, in the confession of our sins. "Si te confessus fueris peccatorem, est in te veritas: nam ipsa veritas lux est. Nondum perfecte splenduit vita tua, quia insunt peccata: sed tamen jam illuminari cæpisti, quia inest confessio peccatorum." Aug. The light that is in us convicts the darkness, and we, no longer loving nor desiring to sin, have, by means of the propitiatory and sanctifying blood of Christ, both full forgiveness of and sure purification from all our sins. But the true test of this state of communion with and knowledge of God is, the keeping of His commandments [ii. 3—6], the walking as Christ walked: and this test is concentrated and summed up in its one crucial application, viz. to the law of love [ii. 7—11].

8.] If we say (see on εἰν with subj. above, ver. 6) that we have not sin (i. e. in the course and abiding of our

^a ἔχομεν, ^b ἐαυτοὺς ^c πλανῶμεν καὶ ἡ ἀλήθεια ^e ἐν ἡμῖν οὐκ ^b ἔστιν. ⁹ ἐὰν ^d ὁμολογῶμεν τὰς ^d ἁμαρτίας ἡμῶν, ^e πιστὸς

b = John vii. 12. Matt. xxiv. 4. 1 Cor. vi. 9. Isa. xlvii. 8.
c John v. 38. Acts xiii. 15. 2 Cor. xi. 10. d here only. (Susan. 14.) elsw., ἔξωμοσ., as Matt. iii. 6 || Mk. James v. 10. e = 1 Cor. i. 9. x. 18. 2 Cor. i. 18. 1 Thess. v. 24. 2 Thess. iii. 8. 2 Tim. ii. 13 al. Deut. xxxii. 4.

8. rec ουκ εστιν bef εν ημιν, with BL rel coptt Gc Tert : txt ACK a d j m¹ 13 cc vulg spee syr arm Thl Opt Jer Aug(oft) Oros. (so also al am syrr Thl in ver 10.)

walking in light : if we maintain that we are pure and free from all stain of sin. St. John is writing to persons whose sins have been forgiven them [ch. ii. 12], and therefore necessarily the present tense ἔχομεν refers not to any previous state of sinful life before conversion, but to their now existing state and the sins to which they are liable in that state. And in thus referring, it takes up the conclusion of the last verse, in which the onward cleansing power of the sanctifying blood of Christ was asserted : q. d. this state of needing cleansing from all present sin is veritably that of all of us : and our recognition and confession of it is the very first essential of walking in light. The Socinian interpreters, Socinus, Schlichting, and following them Grotius, go in omnia alia, and understand the passage of sins before conversion, or of the general imputation of sin. And our own Hammond has been entirely led away from the sense of the passage by the unfortunate notion of Gnostics being every where aimed at in this Epistle : imagining that their profession of perfection while living impure lives was here intended. See these erroneous interpretations refuted at length in Lücke and Düsterdieck), **we are deceiving ourselves** (causing ourselves to err from the straight and true way), **and the truth** (God's truth, objective) **is not in us** (has no subjective place in us. That truth respecting God's holiness and our own sinfulness, which is the very first spark of light within, has no place in us at all.—It would be mere wasting of room and of patience, at every turn to be stating and impugning the inadequate interpretations of the Socinian Commentators and of their followers, Grotius, Semler, &c. It may be sufficient here just to notice Grotius's "non est in nobis studium veri," and Semler's "castior cognitio." Even Lücke has gone wrong here ; "die Selbsttäuschung verübet auf Mangel an innerem Wahrheitsfinn und ist dieser Mangel selbst." ἐαυτοὺς = ἡμᾶς αὐτούς, see Winer) : **if we confess our sins** (it is evident, from the whole sense of the passage, which has regard to our walking in light and in the truth, that no mere outward lip-confession is here meant, nor on the other hand any

mere being aware within ourselves of sin [as Socinus : "confiteri significat interiorum ac profundam suorum peccatorum cognitionem"], but the union of the two, an external spoken confession springing from genuine inward contrition. As evident is it, that the confession here spoken of is not confined to confession to God, but embraces all our utterances on the subject, to one another as well as to Him ; cf. James v. 16 : and see more below), **He** (God, the Father ; not, Christ, though this may at first sight seem probable from ver. 7 and ch. ii. 1 ; nor, the Father and Christ combined, as Lange and Sander hold. God is the chief subject through the whole passage : cf. ὁ θεός, ver. 5 : μετ' αὐτοῦ, ver. 6 : αὐτός, and τοῦ υἱοῦ αὐτοῦ, in ver. 7. It is ever God's truth [1 Cor. i. 9, 10, 13 ; 2 Cor. i. 18 ; 1 Thess. v. 24] and righteousness [John xvii. 25 ; Rom. iii. 25 ; Rev. xvi. 5] that are concerned in, and vindicated by, our redemption) **is faithful and just** (His being faithful and just does not *depend on* our confessing our sins : He had both these attributes before, and will ever continue to have them : but by confessing our sins, we cast ourselves on, we approach and put to the proof for ourselves, and shall find operative in our case, in the ἀφ᾽ and καθαρίσμ., &c., those His attributes of faithfulness and justice. On the former of these adjectives, πιστός, almost all Commentators agree. It is, faithful to His plighted word and promise : see reff. and citations above. Ec. and Thl. alone have given a singular and not very clear interpretation : πιστὸν δὲ τὸν θεὸν ἀντὶ τοῦ ἀληθῆ εἶρηκε. πιστὸς γὰρ οὐ μόνον ἐπὶ τοῦ πεπιστευμένου, ἀλλὰ καὶ ἐπὶ τοῦ πιστωτικοῦ εἶρηται, ὅς ἀπὸ τοῦ ἐαυτοῦ ἀληθοῦς τρόπου ἔχει καὶ τὸ τοῖς ἄλλοις αὐτοῦ μεταδιδόναι.—The latter, δίκαιος, has not been so unanimously interpreted. The idea of God's *justice* seeming strange here, where the remission of and purification from sin is in question, some Commentators have endeavoured to give δίκαιος the sense of *good, merciful* : so Grot., Rosenm. ; or *just* : so Semler, Lange, Carpzov., Bretschn. Lex. But Lücke has shewn, that in none of the O. T. passages which are cited to substantiate these meanings, have

f — John viii. 56. xi. 15. xii. 23.
 g John xx. 23. ch. ii. 12.
 Matt. ix. 2 || al. fr. Ps. xxiv. 19.
 h ch. v. 17.
 i John viii. 44, 55 (al.). ch. ii. 4, 22. iv. 20. v. 10. Ps. cxv. 2.
 j ch. v. 10.

ἔστιν καὶ δίκαιος, ^f ἵνα ^g ἀφῇ ἡμῖν τὰς ^h ἁμαρτίας καὶ ^{ABCK} ^{abcd} καθαρῶς ἡμᾶς ἀπὸ πάσης ^h ἀδικίας. ¹⁰ εἰάν εἴπωμεν ὅτι ^{ghjk} ^{mno} οὐχ ἡμαρτήκαμεν, ⁱ ψεύστην ^j ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ^c ἐν ἡμῖν.

9. aft 2nd *αμαρτίας* ins *ημων* C a j al vulg.

om *ημας* C.

they really place; but in all, righteousness, justice, is the fundamental idea, and the context only makes it mean, justice in this or in that direction. See note on Matt. i. 19. The meaning then being **just**, we have still to decide between several different views as to what particular phase of the divine justice is meant. Some, as Calov., Wolf, al., understand that God's justice has been satisfied in Christ, and thus the application of that satisfaction to us if we confess our sins, is an act of divine justice: is due to us in Christ. But this is plainly too much to be extracted from our verse. In Rom. iii. 26, where this *is* asserted, the reason is given, and all is fully explained: whereas here the ellipsis would be most harsh and unprecedented, and thus to fill it up would amount to an introduction into the context of an idea which is altogether foreign to it. [The notion that *δίκαιος* = *δικαιῶν* need only be mentioned to refute itself: Rom. iii. 26 is decisive against it.] The correct view seems to be, that *δίκαιος* as well as *πιστός* here is an attribute strictly to be kept to that which is predicated of it under the circumstances, without entering upon reasons external to the context. God is *faithful*, to His promise: is *just*, in His dealing; and both attributes operate in the forgiveness of sins to the penitent, now and hereafter; and in cleansing them from all unrighteousness. The laws of His spiritual kingdom require this: by those laws He acts in holy and infinite justice. His promises announced it, and to those promises He is faithful: but then those promises were themselves made only in accordance with His nature, who is holy, just, and true. In the background lie all the details of redemption, but they are not here in this verse: only the simple fact of God's justice is adduced) **to forgive us our sins** (*ἵνα* here is not = *ὥστε*: it is not "so as to forgive, &c.," but "that He may forgive, &c.," His doing so is in accordance with, and therefore as with Him all facts are purposed, is in pursuance of, furthers the object of, His faithfulness and justice. "So that He is faithful and just, in order that He may, &c." See John iv. 34 note: *reff.* here — and Winer, p. 303. With regard to the par-

ticular here mentioned, *ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας* is the continued remission of the guilt of each committed sin, which is the special promise and just act of God under the Gospel covenant: see Heb. x. 14, 18), **and cleanse us from all unrighteousness** (the explanation of the sense, see above. Here *ἀδικίας* is used, in reference to *δίκαιος* above, as corresponding to *αμαρτίας* in ver. 7. The divine *δικαιοσύνη* is revealed in God's law: every transgression then of that law [*αμαρτία, ἀπὸ τοῦ αμαρτάνειν τοῦ σκόπου*: cf. Theodorus Abukara in Suicer, s. v. *αμαρτία*] is of its nature and essence an *ἀδίκημα*, an unrighteousness, as contrary to that *δικαιοσύνη*. Observe, the two verbs are aorists, because the purpose of the faithfulness and justice of God is to do each as one great complex act—to justify and to sanctify wholly and entirely.

10.] Not a mere repetition, but a confirmation and intensification of ver. 8. Huther well remarks, that this verse is related to ver. 9 as ver. 8 to ver. 7). **If we say that we have not sinned** (if we deny, that is, the fact of our commission of sins in our Christian state. The perf., so far from removing the time to that before conversion, brings it down to the present: had it been *ἡμαρτήσαμεν*, it might have had that signification. *ἡμαρτήκαμεν* answers in time to *αμαρτιαν οὐκ ἔχομεν*: the one representing the state as existing, the other the sum of sinful acts which have gone to make it up), **we make Him** (God, see above) **a liar** (this is the climax, gradually reached through *ψευδόμεθα* ver. 6, and *ἐαυτοὺς πλανῶμεν* ver. 8. And it is justified, by the uniform assertion of God both in the O. T. and N. T. that all men are sinners, which we thus falsify as far as in us lies), **and His word is not in us** (cf. John v. 38. *ὁ λόγος αὐτοῦ* may be interpreted generally,—"that which He saith." "Deus dixit '*peccasti*': id negare nefandum est. Verbum nos vere accusat, et contradicendo arectur a corde." Bengel. *οὐκ ἔστιν ἐν ἡμῖν*, as in John i. c., **has no abiding place in**, within, **us**: is something heard by the ear, and external to us, but not finding place among the thoughts and maxims of our heart and life. God declares that to be true which we assume to

II. ¹ ^k Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἀμάρ- ^k John xlii. 53.
τητε. καὶ εἰάν τις ἀμάρτη, ¹ παράκλητον ἔχομεν ^m πρὸς ^{vv. 12, 28.}
^{ch. iii. 18.}
^{iv. 4. v. 21.}
^{John only,}
^{exe. Gal. iv. 10 †.} ¹ John xiv. 16, 26. xvi. 7 †. Job xvi. 2 Aq. (see note.)
^{m = John v. 45.}

be untrue. It is evident that with (Ec., Grot., De Wette, to understand the O. T. by ὁ λόγος αὐτοῦ is to miss the connexion, seeing that it is of the sins of *Christians* that St. John is treating, to whom ὁ λόγος αὐτοῦ has become a far higher revelation of His will, viz. that given by Christ, and brought home to the heart by His indwelling Spirit. This final revelation of God includes the O. and N. T., and all other manifestations of His will to us: and it is this as a whole, which we reject and thrust from us, if we say at any time that we have not sinned, for its united testimony proclaims the contrary). CHAP. II. 1.] The connexion is thus given by Augustine: "Et ne forte impunitatem videretur dedisse peccatis (but see below) quia dixit: fidelis est et justus qui mundet nos ab omni iniquitate, et dicentur jam sibi homines: peccemus, securi faciamus quod volumus, purgat nos Christus: — tollit tibi malam securitatem et inserit utilem timorem. Male vis esse securus, sollicitus esto: fidelis enim est et justus ut dimittat nobis delicta nostra, et semper tibi displiceas, et muteris donec perficiaris. Ideo quid sequitur? Filioli, &c. Sed forte surrepit de vita humana peccatum. Quid ergo fiet? Jam desperatio erit? Audi. Si quis, inquit, peccaverit, &c." See more below. So also Bede, Calvin, Luther, Calov. But there is more in the connexion than this. It is not corrective only of a possible mistake, but it is progressive—a further step taken in the direction of unfolding the great theme of this part of the Epistle, enounced in ch. i. 5. The first step for those walking in the light of God was, that they should confess their sins: the next and consequent one, that they should forsake them, and, agreeably to their new nature, keep His commandments. This verse introduces that further unfolding of our subject, which is continued, and especially pressed as regards the one great commandment of love, in our vv. 3—11.

1.] **My little children** (see reff.: the diminutive expresses tender affection: perhaps also is used in reference to his age and long standing as a father in Christ. Compare the beautiful legend in Eus. H. E. iii. 23, where St. John calls back the young man to him with the words τί με φεύγεις, τέκνον, τὸν σουτοῦ πατέρα;), **these things I write unto you, that ye may sin not** [at all] (this exclusive meaning is given by

the aor. implying the absence not only of the habit, but of any single acts, of sin. ταῦτα γράφω, not as Bengel, *that which follows*; nor, as Grot., both the preceding and the following: but as most Commentators, the preceding only, viz. the concluding verses 8—10 of the former chapter, not in their details merely, but as Düsterd., "in seiner lebendigen Harmonie." The object of writing that passage was, to bring about in them the forsaking of sin. The very announcement there made, that if we confess our sins He in His faithfulness and righteousness will *cleanse us from all sin*, sufficiently substantiates what the Apostle here says, without, with Aug., al. [see above], bringing out too strongly the contemplation of a supposed misunderstanding on the part of the readers. To do this is to miss the deeper connexion in which these words stand to the great whole in its harmony, and to give instead only an apparent and superficial one. The reference of this exhortation to the unconverted among them, and rendering of ἵνα μὴ ἀμάρτητε, "ne maneatis in peccato," maintained by Socinus and his followers, need only be mentioned to be refuted. The aor. alone, ἀμάρτητε, may serve to shew its utter untenableness). **And if any man sin** (aor., commit an act of sin: still speaking of those spots of sin which owing to the infirmity of the flesh remain even in those who are walking in the light. By this εἰάν τις ἀμ., there is not, as Benson objects to this interpretation, any doubt expressed that all do occasionally sin, but the hypothesis is made, as ever by this formula, purely and generally. The resumption of the first person immediately, makes it evident that the hypothesis is in fact realized in us all), **we have an Advocate with** (here the sense of πρὸς, as a prep. of reference, is more brought out than when it is joined with a merely essential verb, as in John i. 1, and our ch. i. 2) **the Father, Jesus Christ** (the principal word requiring elucidation here is παράκλητον. There are two classes of interpretations of it, which, as already remarked [on John xiv. 16], by no means exclude one another. Of these, that one which may be summed up under the meaning "COMFORTER," has already been treated, on John, i. c. With the other we have now to deal. ADVOCATE, *advocatus*, παράκλητος, 'causæ patronus,' is the commoner sense of the word, answering

n = Matt.

xxvii. 19, 24.

Luke xxiii.

47. Acts vii.

52. xxii. 14.

1 Pet. iii. 18. Zech. ix. 9.

p 80 w. ἰλάσκεσθαι, Exod. xxxii. 14 F.

o ch. iv. 10 only.

Num. v. 8 vat. (ἐξελ. F.).

Ps. cxxix. 4.

Ezek. xlv. 27.

τὸν πατέρα, Ἰησοῦν χριστὸν ⁿ δίκαιον, ² καὶ αὐτὸς ^{ABCK}
^{a b c d} ὁ ἰλασμός ἐστιν ^p περὶ τῶν ἁμαρτιῶν ἡμῶν* οὐ περὶ τῶν ^{g h j l}
^{m n o}

CHAP. II. 2. ἐστιν bef ἰλασμος A al vulg Cypr Hil Aug(somet): txt B(sic: see table

as it does more closely to its etymology. It is found in Demosth. [p. 343. 10] and the orators: and occurs frequently in Philo in the same peculiar reference as here: e.g. in Flacc. p. 967 B ff., where Macro is called the παράκλητος of Caius with Tiberius: de Jos. p. 560 D: and most notably for our present place, de vita Mos. p. 673 C, ἀναγκαῖον γὰρ ἦν τὸν ἐρῶμενον τῷ τοῦ κόσμου πατρὶ, παρακλήτῳ χρῆσθαι τελειοτάτῃ τὴν ἀρετὴν υἱῷ πρὸς τε ἀμνηστίαν ἁμαρτημάτων καὶ χορηγίαν ἀφθονωτάτων ἀγαθῶν. In patristic literature, Düsterd. cites the Epistle of the Churches of Lyons and Vienne [Eus. H. E. v. 1], where a young Christian, named Vettius Epagathus, ἤξιον καὶ αὐτὸς ἀκουσθῆναι ἀπολογούμενος ὑπὲρ τῶν ἀδελφῶν, . . . ἀνελήφθη καὶ αὐτὸς εἰς τὸν κλήρον τῶν μαρτύρων, παράκλητος χριστιανῶν χρηματίας, ἔχων δὲ τὸν παράκλητον ἐν ἑαυτῷ: where Ruffinus's version, "habens in se advocatum pro nobis Jesum," is certainly not right; πὸν παράκλητον meaning the Holy Spirit. Cyril Alex. in the Acts of the Council of Ephesus, p. 164 [Suicer], says, παράκλητος καὶ ἰλαστήριον ὁ υἱὸς ὠνόμασται καθίστηται γὰρ τοῖς ἐπὶ γῆς εὐμενῇ τὸν πατέρα, καὶ πάντος ἡμῖν εὐρίσκεται πρόξενος ἀγαθοῦ. Augustine gives the sense thus, in words following those above cited: "Ille est ergo advocatus: da operam tu ne pecces: si de infirmitate vitæ subreperit peccatum, continuo vide, continuo displiceat, continuo damna; et cum damnaveris, securus ad iudicem venies. Ibi habes advocatum: noli timere ne perdas causam confessionis tuæ. Si enim aliquando in hac vita committit se homo disertæ linguæ et non perit: committit te verbo, et periturus es?" There is no discrepancy between this passage, where the Son is our παράκλητος, and John xiv. 16, where the Holy Spirit is called by the same name: rather is there the closest accordance, seeing that there our Lord says He will pray the Father and He will send us ἄλλον παράκλητον: Himself, the Son of God, being thus asserted to hold this office in the first place, and the Holy Spirit to be His Substitute in His absence. See on the definite idea of the detail of the advocacy of the Son of God, Huther's important note here) [being] righteous (the adj. δίκαιον, with-

out the art. carries a ratiocinative force; "in that He is righteous," as a contrast to ἐάν τις ἁμάρτῃ. In a strict rendering, this force of the anarthrous adj. should be kept, and pointed out in exegesis: in an English version, it is hardly possible to render it otherwise than our translators have done, "the righteous," though it is not τὸν δίκαιον. The definite art. in English calls attention at once to the predicate, as does the omission of the definite art. in Greek: and thus the purpose of the writer is answered. And this is often the case: a vernacular version, in order to bring out in English the same idea which is expressed by the Greek, is constrained to adopt a phrase which is not in the Greek, and which sometimes looks as if the translators had made a blunder in grammar. It would be well if this were always carefully kept in mind by those who would revise our authorized version.—No supposed by-sense of δίκαιος, bonus, lenis [Grot.], or = δίκαιῶν [see Wolf], must [see above on ch. i. 9] be for a moment thought of. "The righteousness of Christ stands on our side: for God's righteousness is, in Jesus Christ, ours." Luther):—2.] and He ("idemque ille," as Lücke. καὶ is merely the copula, not = quia, as Corn.-a-lap.; nor γὰρ, as Syr. [not in Etheridge], Beza; it serves to bind the fundamental general proposition which follows, to the resulting particular one which has preceded) is a propitiation ("the abstract verbal substantive in -μος betokens the intransitive reference of the verb," see Kühner's Gr. Gr. vol. i. § 378. So that ἰλασμός is not, as Grot., in his notes, = ἰλαστής, but is abstract, as ἁγιασμός applied to Christ 1 Cor. i. 30, ἁμαρτία 2 Cor. v. 21. Düsterdieck here has given a long and able exposition of the word and idea, in refutation of Socinus, and of Grotius's notes. Grot. himself, being suspected of Socinianism, wrote his "Defensio fidei catholicæ de satisfactione Christi adversus Faustum Socinum," in which, ch. vii.—x., he gives a full and satisfactory explanation "de placatione et reconciliatione, de redemptione, de expiatione nostra per Christi mortem facta." Socinus had maintained that ἰλάσκεσθαι does not mean "ex irato mitem reddere," but merely "declarare quod pertinet ad pœnas pecca-

ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου. ^{q constr., John v. 36.}
³ καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτόν, ἔαν ^{r John xiii. 35.}
¹ ^{1 Cor. iv. 6.} ^{1 John} ^{passim. Gen. xlii. 33.}

at end of prolegg) CKL rel Clem Orig(oft) Petr Ath₂ Thl Ec Tert Aug₅ Vig.
 μωων B al₁ coptt Orig. 3. γινώσκουμεν A.

torum, ejus animum ejus est eas sumere atque repetere, mitem atque pacatum: *declarare*, fore ut peccata meritas pœnas non luant." But against this Grot. shews that *ἰλάσκεσθαι*, as *εἰρηνοποιεῖν* and *καταλλάσσειν*, imports 'placare,' i.e. 'iram avertere;' and Christ has, as our *ἰλασμός* or *ἰλαστήριον*, i.e. as a sin-offering, reconciled God and us by nothing else but by His voluntary death as a sacrifice: has by this averted God's wrath from us. According to the constant usage of Scripture, God is in so far *ἔλεως* in regard to the sins of men, as He suffers His *ἔλεος* to prevail instead of His *ὀργή*. See LXX in 2 Chron. vi. 25, 27, Jer. xxxviii. [xxxi.] 34, xliii. [xxxvi.] 3, Num. xiv. 18 ff. And the Greek usage entirely agrees; see Hom. II. α. 147, ὅφρ' ἡμῖν ἐκάεργον ἰλάσσαι, and Alberti's note on Hesych. s. v. ἰλάσκεισθαι. Hesych. gives the sense of ἰλάσκεσθαι, ἐξ-ἱλεῦσθαι, and of ἰλασμός, εὐμείνεια, συγχώρησις, διάλλαγή, πραότης) for (περὶ, as so often in similar connexions, cf. Heb. x. 6, 8, and reff., concerning, i.e. in behalf of; not so strong as *ὑπέρ*, which *fixes* the latter meaning, excluding the wider one) **our sins: yet not for ours only, but also for the whole world** (in the latter clause there is an ellipsis very common in ordinary speech in every language: "*for the whole world*" = "for the sins of the whole world." See besides ref., Rev. xiii. 11, 2 Pet. i. 1; and Winer, edn. 6, p. 549, § 66. 2. "Quam late patet peccatum, tam late propitiatio." Bengel. But this has been misunderstood or evaded by many interpreters. Cyril and Ec. [alt.] explain *ἡμετέρων* to refer to the Jews, *ὅλου τοῦ κόσμου* to the Gentiles. And many others, taking the former in its true sense, yet limit the latter, not being able to take in the true doctrine of universal redemption. So Bede, "non pro illis solum propitiatio est Christus quibus tunc in carne viventibus scribebat Joannes, sed etiam pro omni Ecclesia quæ per totam mundi latitudinem diffusa est, [a] primo nimirum electo usque ad ultimum qui in fine mundi nasciturus est porrecta . . . Pro totius ergo mundi peccatis interpellat Dominus, quia per totum mundum est Ecclesia, quam suo sanguine comparavit." [This latter part is an evident reference to Augustine; but it is remarkable that on referring to Augustine we

find "Ecce habes Ecclesiam per totum mundum;" but he ends, "... sed et totius mundi, quem suo sanguine comparavit." Similarly Calvin: "neque enim aliud fuit consilium Johannis, quam toti Ecclesiæ commune facere hoc bonum. Ergo sub *omnibus*, reprobos non comprehendit: sed eos designat qui simul credituri erant, et qui per varias mundi plagas dispersi erant." But this unworthy and evasive view is opposed by the whole mass of evangelical expositors.—The reason of the insertion of the particular here, is well given by Luther: "It is a patent fact that thou too art a part of the whole world: so that thine heart cannot deceive itself and think, The Lord died for Peter and Paul, but not for me").

3—11.] *This communion with God consists, secondly, in keeping His commandments, and especially the commandment to love one another.* No new division of the Epistle begins, as in Sander: ver. 3 is closely joined to ch. i. 5, 6, which introduced the first conditional passage, i. 7—ii. 2. The great test of communion with God, walking in the light, first requires that we confess our sins: next requires that we keep His commandments. So in the main Ec.: *εἰρηκῶς ἄνω τοὺς εἰς τὸν κύριον πιστευκότας κοινωνίαν ἔχιν πρὸς αὐτόν, πιστωτικά τῆς κοινωνίας τῆς πρὸς αὐτόν παρατίθεται.* And in this (ἐν, of the conditional element: in this is placed, on this depends, our knowledge. In ch. iii. 24 [see below], the ἐν τούτῳ is resumed by ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν) **we know** (pres.: from time to time, from day to day) **that we have the knowledge of him** (perf.: have acquired and retain that knowledge: and this ἐγνοῦναι is not, as some [Lange, Carpzov., Wahl] make it, the *love* of God, as neither of course is it mere theoretical knowledge: but is that inner and living acquaintance which springs out of unity of heart and affection), if ("St. John uses the formula ἐν τούτῳ γινώσκουμεν first as referring the demonstrative pronoun back to what has gone before, as e. g. in our ver. 5, and in ch. iii. 10. If however the demonstrative pronoun in this or a like formula looks onward, and the token itself, with the circumstance of which it is a token, follows, he expresses this token variously and significantly, according to the various

s Matt. xix. 17. τὰς ἑντολάς αὐτοῦ ἡ τηρῶμεν. ⁴ ὁ λέγων ὅτι ἔγνωνκα ABCKL
 John xiv. 15. αὐτόν, καὶ τὰς ἑντολάς αὐτοῦ μὴ τηρῶν, ^u ψεύστης ἐστίν, a b c d f
 xv. 10 al.† ^g αὐτός, καὶ ἐκείνος ^v ὁ λέγων ὅτι ἔγνωνκα αὐτόν, g h i k l
 see Sir. xxxv. (xxxii.) 23. καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἐστίν. ⁵ ὁ δ' αὖ ^w τηρῶ m n o 13
 t ch. iv. 6 reff. καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἐστίν. ⁵ ὁ δ' αὖ ^w τηρῶ
 u ch. i. 10 reff. αὐτοῦ τὸν λόγον, ^x ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
 v ch. i. 8. αὐτοῦ τὸν λόγον, ^x ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
 w John viii. 51. 52, 55. xiv. 23. x = John iv. 42. viii. 31. y = John v. 42. ver. 15. ch. iii.
 xv. 20. xvii. 6. 1 Kings xv. 11 vat. 17. iv. 12. v. 3. Luke xi. 42. 2 Thess. iii. 5.

4. rec om *οτι*, with CKL rel syrr æth Clem₁ Ec₁ Lucif₁: ins AB a j Clem₁ Thl Cyp₁ Lucif₁ Tich. om 2nd καὶ A 13 al₂.

shades of meaning to be conveyed. Sometimes the token implied in the demonstrative follows in a separate sentence, as in ch. iv. 2: sometimes the construction is slightly changed, and the sentence begun with *ἐν τούτῳ* is not regularly brought to a close, but continued in a new and correlative form: e.g. ch. iii. 24, where *ἐν τούτῳ γινώσκ.* is taken up by *ἐκ τοῦ πν.* And this way of expression is closely parallel to that where *ὅτι* completes the construction begun with *ἐν τούτῳ*. So ch. iii. 16, 19, iv. 9, 10, 13. In these cases, the full objective reality of the token as a fact, is set forth. It is an undoubted fact that He has given us of His Spirit, that He has sent His Son: and from these facts our inference is secure to the other facts in question, that He abideth in us, &c. But in other passages, we find instead of this *ὅτι*, an *ἵνα*, as ch. iv. 17 [but see note there: the case surely is not quite parallel, H. A.], or an *ἐάν*, as here, John xiii. 35, or *ἔταν*, ch. v. 2. This *ἐάν, ἔταν*, mark the token implied in *ἐν τούτῳ* as one not actually existent; an historical or objectively certain fact; but as a possible contingency, something hypothetically and conditionally assumed: in other words as ideal." Düsterdieck, pp. 172 f. And so here: the token, that we have the knowledge of Him, is present, *if*, posito that) **we keep** (pres., as a habit, from time to time, *ἐντολαί* being necessarily prescriptions regarding circumstances as they arise) **His commandments** (first as to the expression. St. John never uses the word *νόμος* for the rule of Christian obedience: this word is reserved for the Mosaic law, John i. 17, 46, and in all, fifteen times in the Gospel: but almost always *ἐντολαί*,—sometimes *λόγος θεοῦ* or *χριστοῦ*, John viii. 52 f., xiv. 23 f., xvii. 6, our ver. 5. And as a verb he always uses *τηρεῖν*, very seldom *ποιεῖν* [only in the two controverted places, ch. v. 4, Rev. xxii. 14: ch. i. 6, ii. 17 are not cases in point]. *τηρεῖν* keeps its peculiar meaning of *watching*, guarding as some precious thing, "observing to keep." Next, *whose* commandments? The older expositors for the most part refer *αὐτόν, αὐτοῦ, αὐτῷ*,

vv. 3—6, to Christ: so Aug., Episcop., Grot., Luther, Seb.-Schmidt, Calov., Wolf, Lange, Bengel, Sander, Neander. Socinus inclines to this view, but doubtfully; Erasmus understands *αὐτός* vv. 3, 4, of God, *αὐτός* and *ἐκείνος* vv. 5, 6, of Christ. Most modern Commentators understand *αὐτόν, αὐτοῦ, αὐτῷ* throughout of God, and *ἐκείνος* of Christ. So Lücke, Baumg.-Crus., De Wette, Huther, Brückner, and in old times Bede and Ec. That this latter is the right understanding of the terms, is supposed to be shewn by the substitution (?) in ver. 5 of *τοῦ θεοῦ* for *αὐτοῦ*, and its taking up again by *ἐν αὐτῷ* in ver. 6, followed by *καθὼς ἐκείνος περιπατήσεν*. But of this I am by no means thoroughly persuaded: see note, ver. 6).

4.] *Assertion*, parallel with ch. i. 8, of the *futility of pretending to the knowledge of God where this test is not fulfilled. The man saying* (ὁ λέγων answers to *ἐάν εἴπωμεν*, ch. i. 8. *ὅτι* recitantis cannot be expressed in English), **I have the knowledge of Him** (see above) **and not keeping His commandments, is a liar** (answers to *ἐαυτοὺς πλανῶμεν* ch. i. 8), **and in this man the truth is not** (see above on ch. i. 8, where the words are the same: 5.] *assertion of the other*

alternative, not merely as before, but, as usual, carried further and differently expressed: "oppositio cum accessione," as (Grot.):—**but whosoever keepeth His word** (synonymous with *τὰς ἐντολάς αὐτοῦ*, considered as a whole: on the mode of expression, see above), **of a truth in him is the love of God perfected** (why should this transition be made from knowledge to love? "Amor præsupponit cognitionem," as Grot.: and is a further step in the same *κοινωνία* with God: not indeed that the former step is passed through and done with, but that true knowledge and love increase together, and the former is the measure of the latter, just as keeping God's commandments is the test and measure of true knowledge of Him. And thus in the final and perfect ideal, the two are coincident: the perfect observation of His commandments is the perfection of love to Him.

^γ θεοῦ ^α τετελείωται. ^ι ἐν τούτῳ γινώσκομεν ὅτι ^α ἐν αὐτῷ ^z ^{εἰσμέν.} ⁶ ὁ λέγων ^α ἐν αὐτῷ μένειν ^b ὀφείλει καθὼς ^a ἐκεῖνος ^c περιεπάτησεν καὶ αὐτὸς [οὕτως] ^c περιπατεῖν. ⁷ ^d ἀγαπητοί, οὐκ ^e ἐντολήν ^e καινὴν γράφω ὑμῖν, ἀλλ' ἐν-

c absol., 1 Cor. vii. 17. see ch. i. 6 reff. xiii. 34. 2 John 8 only.

d John, ch. iiii. 2, 21 al7. Rom. xii. 19 al.

z = ch. iv. 12, 17, 18. John iv. 34 al. see James ii. 22. a John xv. 2, 4, &c. b = John xiii. 14. xix. 7. ch. iiii. 16. iv. 11. 8 John 8. 1. e John

6. rec ins ουτως, with CK rel (Syr) syr copt Thl Œc: om AB d vulg sah Clem Cyr Cyrp Cæs-arel.—om και αυτ. [ουτ.] περιπ. L.

7. rec (for αγαπητοι) αδελφοι, with KL rel æth Œc: in red, beg of pericope, a: om

It is manifest, from what has been said, that ἡ ἀγάπη τοῦ θεοῦ must be our love towards God, not His love towards us: τοῦ θεοῦ a gen. objective, not subjective. Some Commentators have held the other meaning: partly because τετελείωται seemed better to be interpreted thus, and partly from doctrinal motives, as in the case of Flacius and Calovius, to keep out the Romish folly of supererogation. But the explanation, though the words themselves admit it [see ch. iv. 9], is manifestly alien from the context. And of any foolish dreams of perfection or super-perfection there is no fear, if we understand the passage as intended by the Apostle, as setting forth the true ideal and perfection of knowledge and love to God, as measured by the perfect keeping of His word: which though none of us can fully reach, every true Christian has before him as his aim and final object. So that there is no need again to depart from the meaning of τετελείωται, as has been done by Beza ["itaque τελειοῦν hoc in loco non declarat perfectè aliquid præstare, sed mendacio et simulationi, inani denique speciei opponitur: ut hoc plane sit quod dicimus in vulgato sermone, mettre en exécution"]. In this (in the fact of our progress towards this ideal state of perfection of obedience and therefore of love:—thus assured that the germ of the state is in us and unfolding) we know that we are in Him (this completes the logical period which began in ver. 3, by reasserting that verse, carrying however that assertion yet deeper, by substituting ἐν αὐτῷ εἰσμέν for ἐγνώκαμεν αὐτόν. This "being in Him" is in fact the Christian life in its central depth of κοινωνία with God and with one another: the spiritual truth corresponding to the physical one enunciated by St. Paul, Acts xvii. 28, ἐν αὐτῷ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν).

6.] The state of being in Him is carried forward a step further by the expression "abide in Him:" ["Synonyma cum gradatione: *Illum nosse: in Illo esse: in Illo manere: cognitio: communio: constantia.*" Bengel:] and the way is prepared, by what follows, for the

coming exhortation vv. 7—11, to walk in love. The man saying that He abideth in Him (God, as above) ought (see reff. Huther well remarks, that the obligation is grounded on the λέγειν, the profession, being one of consistency with it; not on the μένειν, which would imply that which follows, as matter of necessity), even as He (Christ: by ἐκεῖνος [see above] a third person is introduced: not necessarily, see 2 Tim. ii. 26 and note, but apparently by the requirements of this passage, αὐτός having come down all the way from ch. i. 5 as referred to God. I say apparently: because I do not regard it as by any means a settled matter that this αὐτός does not throughout apply to Christ, and then this ἐκεῖνος, as that in 2 Tim. ii. 26, will merely refer to a different phase of predication respecting the same person as the ἐν αὐτῷ designates, as in the examples there produced) walked (during His life upon earth: see below), himself also thus to walk (not any one particular of Christ's walk upon earth is here pointed at, but the whole of His life of holiness and purity and love. This latter, as including all the rest, is most in the Apostle's mind. So in Eph. v. 1, 2, where St. Paul exhorts us to be followers of God, he adds, καὶ περιπατεῖτε ἐν ἀγάπῃ καθὼς καὶ ὁ χριστός ἡγάπησεν ἡμᾶς. Luther simply but aptly remarks, that it is not Christ's walking on the sea, but His ordinary walk, that we are called on here to imitate).

7—11.] The commandment of Love. The context see below. Beloved, I write not to you a new commandment, but an old commandment, which ye had from the beginning: the old commandment is the word which ye heard (on the right understanding of this verse, very much depends. The great question is, To what commandment does ἐντολή refer? Does it point forward to the commandment of brotherly love, in ver. 9, or back to that of walking as Christ walked, in ver. 6? One or other of these views has generally been taken decidedly, and exclusively of the other. The former view has been upheld

f Rom. vi. 6.
1 Cor. v. 7.
2 Cor. iii. 14.
John, here
only.

g = John xv. 27. ch. iii. 11. 2 John 5, 6. Isa. xlviii. 10.

h = ch. i. 1 al. Acts xviii. 15.

τολὴν ^f παλαιάν, ἣν εἶχετε ^g ἀπ' ἀρχῆς. ἡ ἐντολὴ ἡ ^f πα- ABCK
λαιά ^h ἐστὶν ὁ ^h λόγος ὃν ἠκούσατε. ^g πάλιν ^e ἐντολὴν g h i k
m n o

j: txt ABC d 13 cc 40 vulg syrr coptt arm Thl Did-lat Aug Bede. rec aft ηκου-
σατε ius απ' αρχης (see ver 24, ch iii. 11, §c), with KL rel Ath Ec Did-lat: om ABC
d j 13 vss Thl Aug Cassiod Bede.

by Aug., Bede, Ec., Thl., Luther, Calv., Grot., Wolf, Bengel, Knapp, Baumg.-Crus., De Wette, Neander, Sander, Düsterdieck, al.; the latter by Beza, Socinus, Seb.-Schmidt, Piscator, Episcopius, Flacius, Calov., Lücke, Fritzsche, Jackmann, al. Of these, some on both sides may fairly be dismissed, as maintaining preposterous meanings for some of the terms used. Thus Flacius, Seb.-Schmidt, Calov., understand ἐντολή to be, not a *commandment*, which from usage and from ver. 3 and ch. iii. 23, v. 3, it must be, but the whole "doctrina de Christo ejusque beneficiis," including the forgiveness of sins, vv. 1, 2, 12. Then thus taking it, the epithets "old" and "new" become the O. T. prophecies of Christ, and their N. T. fulfilment. Thus on the other side some, e.g. Aug., Bede, Beza, Luther [2], Seb.-Schmidt, Wolf, al., understand "new" and "old" not of time, but in a tropical meaning, with reference to the old Jewish or heathen darkness and the new light of Christ: a view which cannot possibly be maintained in the face of so plain a token of time as is furnished by ἀπ' ἀρχῆς and by the aor. εἶχετε and ἠκούσατε. These being so far set aside, the above classes of interpreters are again divided as to their understanding of the epithets "old" and "new." Those who understand the ἐντολή vv. 7, 8, of the command of love, mostly explain the oldness and newness of the difference between O. and N. T. revelation [so the Greeks, Grot., and Wolf], and some go on to understand the ἀπ' ἀρχῆς of the original obscure and imperfect command to love one another in the O. T. which failed in the crowning particular of love towards enemies. Of these, the Greeks, holding not Jewish Christians alone, but Gentile also to be addressed, interpret παλαιά ἀπ' ἀρχῆς and ἠκούσατε of the testimony of conscience to the law of love among the Gentiles: so Ec. and the Scholl. speak of ἡ κατὰ τὰς φυσικὰς ἐννοίας φιλικὴ διάθεσις. Wolf tries to distinguish the two by referring εἶχετε to the Jews, ἠκούσατε to the Gentiles. On the other hand, those who refer ἐντολή in vv. 7, 8, to ver. 6, mostly understand the "old" and "new" of the different aspects in which the following the example of Christ would

be regarded, within the limits of the N. T. period, since the readers had begun their Christian lives: so Socinus, Jackmann, Piscator, Episcopius, Lücke. The last-named reference of ἀπ' ἀρχῆς to the beginning of the Christian life of the readers, and the corresponding explanation of the "oldness" of the commandment, is combined by De Wette and Neander only with their view of ἐντολή as the law of love. Düsterdieck, from whom the above particulars are mainly taken, finds fault with the exclusive reference maintained for the most part by the interpreters on both sides, and believes that a via media may be found more agreeable to the ethical habits of thought of the Apostle, and to the context of the passage. This context requires, 1) that we maintain a logical connexion between ver. 6 and ver. 7, as indicated by ὁφείλει and ἐντολή: 2) that we maintain the like logical connexion between ver. 8 and ver. 9, as indicated by the figure common to them both, of the darkness and the light. Now, of these, 1) is neglected by those who understand the ἐντολή barely as the law of love; 2) is neglected by those who understand it barely of following Christ's example. The former make ver. 7 spring out of no contextual development: the latter treat similarly ver. 9. And the true view is to be found as thus indicated: the walk of Christ, which is our example, is essentially and completely summed up in one word, Love: and so the command, to walk as he walked, essentially and completely resolves itself into the law of brotherly love: for this last, taken in all its depth, includes not one special detail in a holy Christian life, but the whole of that life itself. Taking then this view, how are we to interpret in detail? What is καὶ νῦν? what is παλαιάν? what is ἀπ' ἀρχῆς? For these clearly all hang together. If ἀπ' ἀρχῆς is to signify 'from the beginning of O. T. revelation,' or 'from the beginning of God's testimony in man's conscience,' we seem to be doing violence to the simple mode of address which is prevalent in our Apostle's style. The εἶχετε and ἠκούσατε, especially the latter, will hardly bear interpreting of the remote forefathers of the readers, as on this hypothesis they must, but require to be con-

^ε καινήν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ^ι ἐν αὐτῷ καὶ ^ι ἐν ^j ^{so John i. 5.} ^{iii. 19, see} ^{ch. i. 5.} ^{k = (mid.) ver.} ὑμῖν, ὅτι ἡ ^j σκοτία ^k παράγεται καὶ τὸ ^j φῶς τὸ ^ι ἀλη-
 17 only. Ps. cxviii. 8. elsw. (& John ix. 1) intr. 1 — John i. 9. iv. 23 al. fr.

8. εν αυτω bef αληθεας A.
 BCKL rel Thl (Ec Aug Bede.

for 2nd υμιν, ημιν A c m tol syr-marg Jer: txt
 for σκοτια, σκια A.

finer to the readers themselves, especially as they are aorists and not perfects. And if so, the meaning of ἀπ' ἀρχῆς is fixed to be, from the beginning of the Christian lives, from the time when τὸν λόγον ἤκουσαν. Then as to καινήν, and παλαιάν, the explanation will be simple enough. The command to love one another cannot be said to be new, for it forms a part of the λόγος ὃν ἠκούσατε, nay, is the very sum and centre of that λόγος: but again, it may be said to be new, inasmuch as it ever assumes new freshness as the Christian life unfolds, as the old darkness is more and more cleared away and the true light shineth: in that light we see light; in the light of Him who maketh all things new.

That the ἐντολή as such refers to the law of love, thus indeed connected with Christ's example here, but still to the law of love and no other, is plain from the whole usage of the Apostle; compare especially 2 John 4—6, where the very same train of thought occurs as here, the περιπατεῖν ἐν ἀληθείᾳ being = περιπατεῖν ἐν φῶτι here, being followed up by καθὼς ἐντολήν ἐλάβομεν παρὰ τοῦ πατρὸς, and that ἐντολή being characterized, as here,—οὐχ ὡς ἐντολήν γράφων σοι καινήν, ἀλλὰ ἣν εἶχομεν ἀπ' ἀρχῆς, and finally being stated to be ἵνα ἀγαπῶμεν ἀλλήλους. Indeed the whole process of that passage from this point is most instructive as to our present one: καὶ αὕτη ἐστὶν ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ. αὕτη ἡ ἐντολή ἐστίν, καθὼς ἠκούσατε ἀπ' ἀρχῆς ἵνα ἐν αὐτῇ περιπατῇτε: where the same complex of the whole Christian walk is included in the one idea of love, and ἀγάπη identified with walking according to His commandments. Again in ch. iii. 11, the same formula is used in speaking of the law of love—αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους: cf. also ch. iv. 21, v. 3, iii. 22—24: again ch. iii. 14, iv. 16, John xiii. 35; ch. v. 1, 2, John xv. 10.

To recapitulate: on the interpretation here adopted, which is also that of Düsterdieck and Huther, the ἐντολή is the command to walk as Christ walked, passing as the passage advances into the law of love. This ἐντολή is no καινή, but παλαιά, seeing that they had it ἀπ' ἀρχῆς, from the beginning of their faith, and it was in

fact the sum of the λόγος which they ἤκουσαν).

8.] Again (this πάλιν is what is called ἐπανορθωτικόν; takes up and contravenes what has been as yet said: q. d., "in another view of the subject, . . .": "et contrarietatem declarat et iterationem, hic autem non repetitionis sed contrarietatis est declaratio," as Erasm. It refers to the whole sentence, not merely to γράφω. The emphasis is on καινήν) a new commandment write I unto you ("new," in three possible ways of interpretation: 1) "novum dicit quod Deus quotidie suggerendo veluti renovat: . . . Joannes negat ejusmodi esse doctrinam de fratribus diligendis, quæ tempore obsolescat: sed perpetuo vigere," Calv.: or 2) "illam præceptionem quam vobis dudum cognitam esse dixi, sic nobis denuo commendo atque injungo, tanquam si nova esset, nec vobis antehac unquam cognita," Knapp, and so Neander; or 3) in that it was first promulgated with Christianity and unknown before. The two first are condemned by the fact, that the word in each case on which the stress of the interpretation rests, is not expressed in the text: there is for 1) no αἰεί, for 2) no νῦν. The third agrees well both with the context and with St. John's habit of thought, as well as with matter of fact, and our Lord's own words, John xiii. 34, xv. 12. When Lücke objects to it that thus we have to take παλαιάν and καινήν in two different senses, he hits in fact the very point in which this interpretation approves itself the most to those who are familiar with the oxymoron of St. John's style. As Düsterdieck replies, "when I stand at the point of time indicated by ἀπ' ἀρχῆς, and look forwards on the Christian life of the readers, the ἐντολή appears as one long known; the readers have known it from the beginning as an essential commandment, they have had it as long as they have been Christians: on the other hand, if I look backward on the life of the readers before that ἀρχή, whether they were before that Jews or Gentiles, this same commandment of necessity appears as a new one, essentially Christian, first beginning for the readers with that beginning; for even for the Jewish Christians the command of brotherly love is a new one, seeing that is ordained in imitation of

m act., John i. 1. θινὸν ἤδη ^m φαίνει. ⁹ ὁ λέγων ⁿ ἐν τῷ φωτὶ εἶναι καὶ ^{ABCKL}
 4. v. 35. ^{a b c d f}
 2 Pet. i. 9. ^{g h j k l}
 Rev. i. 16. viii. 12. xxi. 23. Gen. i. 17. always intr. in N. T. and LXX. ^{n ch. i. 7. Col. i. 12. Isa. ii. 5.}
 m n o 13

Christ, John xiii. 34"), which (thing, viz. the fact that the commandment is a new one : see below) is true in Him and in you : because the darkness is passing away, and the true light is now shining (i. e. the commandment is a new one, and this is true both in [the case of] Him [Christ] and in [the case of] you : because [ἐν ὑμῖν] the darkness is passing away, and [ἐν αὐτῷ] the true light is shining : therefore on both accounts the command is a new one : new as regards you, because you are newly come from darkness into light : new as regards Him, because He uttered it when He came into the world to lighten every man, and began that shining which even now continues. This reference of the two clauses I hold fast against Düsterdieck, who maintains that the ὅ refers to the content of the ἐντολή, viz. walking in brotherly love : that the commandment finds its fulfilment [ἀληθές ἐστιν ?] in the walk of Christians in union with Christ. But to this there are several objections which he has not noticed : 1) the probable logic of the sentence. The Apostle has made what is apparently a paradoxical assertion. He has stated that the commandment is not new but old, and then has, notwithstanding, asserted its newness. Then he proceeds ὅ ἐστιν ἀληθές . . . ὅτι κ.τ.λ. Is it not probable that this form of sentence introduces the explanation of the paradox ? Is it probable, as would be the case on the other view, that so startling a proposition [after ver. 7] as πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, would remain altogether unexplained ? 2) the word ἀληθές. Düsterd. says, "The Apostle calls that which is enjoined in the ἐντολή, ἀληθές, because it finds its truth in its living activity, in its practical reality : it is in deed and truth [ἀληθῶς, ver. 5, John iv. 42, vi. 55] living and present, and so far true, real." But even granting this sense of ἀληθές to be possible [which may be doubted : ἀληθῶς is clearly no case in point, its adverbial character removing it into another phase of predication], is it likely that so unusual and harsh a word would be chosen as the adj. ἀληθές [rather than the adv. ἀληθῶς] when the obvious sense of ἀληθές would so naturally refer it, in the reader's mind, to the καινότης just asserted ? 3) Düsterd. has entirely neglected the repetition of the prep. ἐν, which fact separates off ἐν αὐτῷ and ἐν ὑμῖν as two distinct departments, and prevents their being considered in

union. "Him," Christ, the Head, and "you," the readers, as the members, which depend on the Head as the grapes on the true vine, the Apostle regards as united in the real community of life [ch. i. 3 f.], &c. But this would require ἐν αὐτῷ καὶ ὑμῖν : and accordingly a little below he says, "Ihm und Euch ist es wahr, was Johannes fördert." 4) The strict present παράγεται is disregarded by D.'s explanation. He upholds indeed a present sense, as against the "transierunt tenebræ" of the vulgate ["the darkness is past," E. V.], but makes no further remark, not seeing apparently how peculiarly this present fits the application of the sentence to accounting for the newness of the commandment—"You are living in a time when the darkness is rolling away, even now passing:" so that the command, which is of the Light, is well said to be "new."—As in almost every verse of this difficult portion of the Epistle, the divergencies of interpretation are almost endless. Some few only of them can be mentioned here. That recently defended [as above] by Düsterdieck, was before taken by Ec., Luther, Grot., Knapp, Baumg.-Crus., Semler, &c. : that which I have maintained, by Calvin, Socinus, Flacius, Calov., Morus, Horneius, De Wette, Lücke, Neander, Huther. Some take the ὅτι as declarative : "it is true, that the darkness," &c. : so Castello, Socinus, Bengel, "ὅτι, quod : hoc est illud præceptum, amor fratris, ex luce." Erasm., Episcopus, Grot., separate the words ὅ ἐστιν ἀληθές ἐν αὐτῷ καὶ ἐν ὑμῖν into subject and predicate ; "quod verum est in illo [Christo], id etiam in vobis verum est," or "esse debet." The whole discussion, carried into most minute detail, may be seen in Düsterdieck's note. To mention two matters of verbal nicety : 1) παράγεται need not be pressed, with Bengel, to its passive meaning : "non dicit παράγει, transit, sed -εται, traducitur, commutatur, ut tandem absorbeat. Idem verbum, ver. 17, ubi opponitur mansioni." But the passive is not necessary for this sense : nay, in ver. 17 it is hardly admissible, and there can be no doubt that the middle was intended, in the same sense as the intr. act., 1 Cor. vii. 31 : 2) ἡδὴ φαίνει, joined with the present παράγεται, is best taken to mean, not the full and entire shining of the true light, but its beginning to shine : its full light at the coming of the Lord, is indeed close at hand, ver. 18, and

τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ὥς ^ο John ii. 10.
 ἄρτι. ¹⁰ ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ^ν ἐν τῷ φωτὶ ^ο v. 17. xvi. 24.
 μένει, καὶ ^ρ σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν. ¹¹ ὁ δὲ μισῶν ^ο Matt. xi. 12.
^ο 1 Cor. iv. 18.
^ο viii. 7. xv. 6
^ο only.
^ο p John, here
^ο only. = Matt.
^ο see John xi. 9.

xvi. 23. xviii. 7 al. Ps. cxviii. 165. Judith v. 19.

10. οὐκ ἐστίν bef εν αυτω AC j spec Syr (copt) sah Lucif: txt BKL rel vulg syr Thl Gc Aug Fulg Bede.

to that the ἡδὴ φαίνει looks on.

9, 10.] We now come to the *enunciation of the law of brotherly love*, and in a form resembling that used in ch. i. 8, 10: and in vv. 4 f. First is asserted the incompatibility of living in hatred and walking in the light: then the identity of walking in love and walking in the light: then lastly as a contrast to the last [ὁ ἀγαπῶν . . . ὁ δὲ μισῶν], the same fact with regard to hatred and the darkness, and the blinding effect on him who walks in it. The φῶς is as before, the light of Christ, now partially shining, but one day to be fully revealed: the σκοτία is the darkness of this present world, now passing away). **He that saith that he is in the light, and hateth his brother, is in the darkness until now** (Düsterd. has very properly protested against the softening down of μισεῖν into “minus diligere, posthabere, non colere,” &c. “Nothing,” he says, “can be more shallow and weak as compared with the ethics of the whole Scripture. All the truth, depth, and power of Christian ethics rests on the ‘aut . . . aut,’ so distinctly insisted on by St. John. On the one side is God, on the other the world: here is life, there is death [ch. iii. 14]: here, love; there, hate, i. e. murder [ch. iii. 14 ff.], there is no medium. In the space between, is nothing. Life may as yet be merely elementary and fragmentary. Love may be as yet weak and poor, but still, life in God and its necessary demonstration in love is present really and truly, and the word of our Lord is true, ‘He that is not against me is with me,’ Luke ix. 50: and on the other side, the life according to the flesh, the attachment to the world, and the necessary action of this selfishness by means of hatred, may be much hidden, may be craftily covered and with splendid outer surface; but in the secret depth of the man, there where spring the real fountains of his moral life, is not God but the world; the man is yet in death, and can consequently love nothing but himself and must hate his brother: and then that other word of the Lord is true, ‘He that is not for me is against me,’ Luke xi. 23. For a man can only be either for or against Christ, and consequently can only have either love

or hate towards his brother.” Bengel says well, on ver. 11, “*oppositio immediata: ubi non est amor, odium est: cor enim non est vacuum.*”—It has been questioned, who is meant by τὸν ἀδελφὸν αὐτοῦ. It seems plain that the expression here is not τὸν πλησίον αὐτοῦ, seeing that St. John is writing to Christians, and treating of their κοινωνία μετ’ ἀλλήλων. On the other hand, if we are to restrict the meaning, as is done by most modern Commentators, to Christian brotherhood, it is plain that we cannot understand strictly τὸν ἀδελφὸν αὐτοῦ in vv. 9, 11, seeing that the man there spoken of is in reality not a Christian at all. So that either we must enlarge the sense of ἀδελφός, or suppose some impropriety of language in the use of the term in these verses, q. d. him who ought to be loved by him as a Christian brother, supposing himself to be really a Christian. This difficulty does not seem to have struck any of the Commentators: but it is one which certainly will not allow us to confine the term to its utmost strictness of meaning. ἕως ἄρτι, *up to this moment*: notwithstanding any apparent change which may have taken place in him when he passed into the ranks of nominal Christians).

10.] **He that loveth his brother abideth in the light** (i. e. the continuance of the habit of brotherly love is a measure of and a guarantee for his continuance in that light whose great command is Love), and there is no occasion of stumbling in him (so E. V., excellently. For it is clear by the parallel in ver. 11, that this is what is meant, and not that he gives no occasion of stumbling to others, as Calov., al., “*Qui fratrem odit, ipse sibi offendiculum est, et incurrit in seipsum et in omnia intus et foris; qui amat, expeditum iter habet.*” Bengel. Cf. also John xi. 9, 10, which is in more than one respect the key-text here. For it also explains the apparently difficult ἐν αὐτῷ, occurring as it does there in ver. 10, *ἐὰν δὲ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἐστὶν ἐν αὐτῷ*. The light, and the darkness, by which we walk safely, or stumble, are within ourselves; admitted into us by the eye, whose singleness fills the whole body with light).

q ch. i. 6 reff.
r (of motion)
John iii. 8.
viii. 14. xi.
34. Heb. xi.
8. Gen. xvi.
8.
5.

8. John xii. 35.
iii. 8. viii. 14.
xiii. 30. xiv.
5. xvi. 5.
t John xii. 40
(cf. Isa. vi.

9). 2 Cor. iv. 4 only. Isa. xlii. 19 only. u ver. 1 reff.
x. 20. xxiv. 9 §. Acts iv. 30. 1 Cor. i. 10. Rev. ii. 3 only.

v ch. i. 9. w John xv. 21. Matt.
x — here only.

τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ ^q περιπατεῖ καὶ οὐκ οἶδεν ^r ποῦ ^s ὑπάγει, ὅτι ἡ σκοτία ^t ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

¹² Γράφω ὑμῖν, ^u τεκνία, ὅτι ^v ἀφένονται ὑμῖν αἱ ^w ἁμαρτίαι ^x διὰ τὸ ^y ὄνομα αὐτοῦ. ¹³ γράφω ὑμῖν, ^z πατέρες,

11.] But (= whereas) he that hateth his brother (see above) is in the darkness (has never come out of it: corresponds to ἐν τῷ φωτὶ μένει above: denotes his state, whereas περιπατεῖ indicates more his outward acts), and walketh in the darkness, and knoweth not where (see reff. ποῦ with a verb of motion obviously includes that motion: but it includes also the spot on which the motion is taking place: e. g., here, not only the destination to which, but also the way by which, he is going. In some places, this cannot be pressed, as in John viii. 14, where πόθεν ἦλθον and ποῦ [ποῖ] ὑπάγω are opposed to one another) he goeth, because the darkness blinded (it is a matter of old standing: "blinded," and not "hath blinded," because it is no new effect of a state into which he has lately come, but the long past work of a state which is supposed to be gone by, and is not) his eyes.

12—14.] Threefold address to the readers, accompanied by a threefold reason for writing to them; all repeated by way of parallelism, with some variations and enlargements. On the connexion and explanation of these verses, it may be observed, 1) that we have three classes of readers, denoted the first time by τεκνία, πατέρες, νεανίσκοι, and the second time by παιδία, πατέρες, νεανίσκοι. 2) that all three are addressed the first time in the present γράφω, the second time in the aorist ἔγραφα. 3) that while to the πατέρες and νεανίσκοι the same words are each time used [to the latter with an addition the second time], the τεκνία and παιδία are differently addressed.

The first question arising is, what do these three classes import, and how are they to be distributed among the readers? It is obvious that the chief difficulty here is with τεκνία and παιδία. The former word is used by our Apostle once with μου, ver. 1, and five times without μου; ver. 28, ch. iii. 18, iv. 4, v. 21; but always as importing the whole of his readers; and once it is reported by him as used by our Lord, also in a general address to all His disciples, John xiii. 33. παιδία is used by him similarly in our

ver. 18, and reported by him as used by our Lord in a general address, John xxi. 5. These facts make it very probable that both the words are here used as general designations of all the readers, and not as a designation of any particular class among them. And this is made more probable, by the fact that if τεκνία and παιδία did point out the children among them, properly or spiritually so called, the rank of classes would be different from that which would occur to any writer, viz. neither according to ascending age nor to descending, but children, fathers, young men. We seem then to have made it highly probable that τεκνία and παιδία address all the readers alike. Now if we lay any stress on the third circumstance above mentioned, that τεκνία and παιδία are differently addressed, and not so πατέρες and νεανίσκοι, and endeavour therefrom to deduce any distinction between τεκνία and παιδία in the age or qualities expressed by them, I conceive that we shall establish nothing satisfactory. If a reason for this variation of address is to be discovered, it must be sought in the parallelism of the passage. With these preliminary remarks, we come to the details. I write to you, little children (see above), because (Socinus, Seb.-Schmidt, Schött., Bengel, Paulus, Sander, Neander, render ὅτι "that." But the meaning seems determined for us by ver. 21, where it is quite impossible thus to render it: although even there Bengel tries to be consistent. It is manifest that we must keep the same rendering throughout. The particle then gives the reasons why he writes [what, see below on the first ἔγραφα] to each class among them) your sins have been (perf.: see note on Matt. ix. 2) forgiven you for the sake of His (Christ's) name (Ἰησοῦς χριστός, the Saviour, the anointed one, bringing to mind all the work wrought out by Him for us, and all the acceptance of that work by the Father: so that it may be well said that on account of, for the sake of, that Name which the Father hath given Him, which is above every name, our sins are forgiven).

13.] I write to you, fathers, because

ὅτι ἔγνωκατε τὸν ἀπ' ἀρχῆς· γράφω ὑμῖν, ^a νεανίσκοι, ὅτι νενικήκατε τὸν ^b πονηρὸν· ἔγραψα ὑμῖν, ^c παῖδια, ὅτι

Joel ii. 28.
xxi. 5. ver. 18.

b masc., Matt. xiii. 19, 38. Eph. vi. 16. ch. iii. 12. v. 18, 19.

y ch. iv. 6 reff.
z see ch. i. i.
a Matt. xix.
20. Acts
ii. 17, from
c = John

13. rec (for *εγραψα*) *γραφω*, with K rel (Ec: txt ABCL a j o 13 cc 40 syrr coptt æth Orig Cyr Phot Thl.—from *εγραψα* to *αρχης* ver 14 vulg(not demid fuld harl).—fuld demid harl have *scribo* 5 times, am in the 5th place has *scripsi*.

ye know Him that was (cf. δ ἦν ἀπ' ἀρχῆς, ch. i. 1) from the beginning (i. e. in St. John's usage of speech, Christ; see ch. i. 1 and notes). I write to you, young men, because ye have conquered the evil one (the proper attribute of youth is, to carry on the active parts of life: if soldiers, to be engaged in all active service: that of age, to contemplate, and arrive at sound and matured knowledge. The latter have conquered as well, but the burden and heat of their struggle is past: "viribus fortibus et robustis tribuitur supra fortissimum et robustissimum victoria." Carpzov. The πονηρὸς is he in whom, in whose power, the whole world lieth, ch. v. 19, John xii. 31, xiv. 30, xvi. 11: the διάβολος, who deceives from the beginning, John viii. 44, ch. iii. 8, 10, 12: whose works Christ came into the world to destroy, ch. iii. 8. He is conquered once and for all, by those who have passed from darkness to light, and from the power of Satan to God, to communion with the Father and the Son, ch. v. 18. Whatever conflict remains for them afterwards, is with a baffled and conquered enemy: is a τηρεῖν αὐτοὺς [ἐκ τοῦ πονηροῦ], ch. v. 18, which τηρεῖν [see note there], owing to their whole life being led in communion with the Father and Son, is a τηρεῖσθαι, John xvii. 15).—He now repeats (see above) the three classes, but with some variations and additions in his reasons for writing to each, and with the aor. ἔγραψα instead of the present γράφω. In seeking a reason for this change of tense, we have a choice between several views of Commentators. These are rather complicated by the fact that many of them read γράφω in the fourth place, against almost all authority. Of those, some, as Calvin, have been fairly baffled by the two aorists following the four presents, and have imagined ver. 14 to be interpolated: "Quoniam fieri potest ut Joannes ipse sententiam de adolescentibus agendi causa secunde inseruerit (illic enim addit fortes esse, quod non prius dixerat), librarii autem temere numerum implere voluerint." Of the rest, some (Storr, Lange, Baumg.-Crus., Schött.) think that the allusion is to St. John's Gospel: others, as Michaelis, to a former epistle; by far the greater part however

agree rightly that this Epistle must be meant by both: see Gal. vi. 11, Philem. 19, 21; our vv. 21, 26; ch. v. 13. Still, there is a wide difference in giving each tense a distinct reference. Bengel holds them to import much the same: "a scribo transit ad scripsi: non temere: scilicet verbo scribendi ex præsenti in præteritum transposito immisit commonitionem firmissimam:" and so Sander, and in the main Neander: "as John has said 'I write to you,' so now he takes up again and sums up that which he has written, saying, 'I have written to you.' q. d., it stands fast: I have nothing more to say: this you must regard as my permanent testimony." And Paulus, comparing the formula "we decree and have decreed." But as Huther remarks, this view presupposes the false rendering of ὅτι by "that." Lücke, after Rickli, with much ingenuity, tries to fix ἔγραψα on the preceding portion of the Epistle, keeping γράφω for the following. And in so doing, he fancies he sees a correspondence, in what has preceded and in what follows, with these addresses to different classes of hearers: e. g., in ch. i. 5—7, and ii. 15—17, with ἀφ' ὧν ται αἱ ἀμ.: in i. 8—ii. 2, and ii. 18—27, with ὅτι ἐγνώκατε . . . in ii. 3—11, and ii. 28—iii. 22, with ὅτι νενικήκατε . . . But no such correspondence really subsists: and Lücke himself subsequently gave up this view:—see note in Bertheau's edn. of Lücke, p. 265. De Wette and Brückner, with whom Huther agrees, believe γράφω to refer to the immediate act of writing, going on at the moment: ἔγραψα, to what has preceded this point: so that the former refers more to the whole Epistle, the latter to the contents of what has gone before. Düsterdieck disapproves this, and, following Beza, refers both γράφω and ἔγραψα to the whole Epistle: the former to the Apostle's immediate act of writing, the latter to the readers' act of reading when complete. In deciding between these two last views, we must bear in mind the epistolary use of the aor. ἔγραψα, according to which it refers, never, that I am aware, when thus used absolutely, to a previous portion of the Epistle, but always to the whole: which circumstance would seem to rule the meaning

d ch. i. 3. ^y ἐγνώκατε ^d τὸν ^d πατέρα. ¹⁴ ἔγραψα ὑμῖν, ^x πατέρες, ὅτι ABCK
 e = 1 Cor. iv. ^{10.} Heb. xi. ^{34.} John. ^{Rev. (v. 2 al.)} ἐγνώκατε ^z τὸν ^z ἀπ' ἀρχῆς. ἔγραψα ὑμῖν, ^a νεανίσκοι, a b c d
 only. ^{f = John (only)} ὅτι ^{v. 38. xv. 7.} ἐἰσχυροὶ ^{11. ch. iii. 9,} ἐστε καὶ ὁ ^f λόγος τοῦ θεοῦ ^f ἐν ὑμῖν g h j k
^{17 al.} ^f μένει καὶ νενικήκατε τὸν ^b πονηρόν. ¹⁵ μὴ ἀγαπάτε τὸν m n o

14. for 1st τον, το B.

om του θεου B sah.

here, and to determine for Beza and Dusterdieck. And no objection lies against their view, as Huther urges, from the change of persons to be supplied (see above): the supply may just as well be thus made, understanding the reference both times to be to the Apostle himself: "I write (γράφω), now that I am writing:" "I wrote (ἔγραψα), when I wrote." I wrote to you, children (by παιδία all the readers are meant: see above), because ye know the Father (the very word παιδία reminds of πατήρ: and the relation is close, between this and that which is said before, that their sins are forgiven for Christ's name's sake. They are received thus by adoption into God's family, and He is become *their* reconciled Father, as He is the Father of Him through whom they have received their adoption: and one of the first evidences of dawning intelligence in a child is the recognition of its father. But this knowledge of the Father does not precede, nay, it presupposes, communion with the Son: for none knoweth the Father but the Son, and he to whom the Son will reveal Him, Matt. xi. 27). I wrote to you, fathers, because ye know Him that is from the beginning (verbatim as before: to shew perhaps in strong light the great truth of John xvii. 3, that the whole sum of Christian ripeness and experience is, this knowledge of σὲ τὸν μόνον ἀληθινὸν θεόν, καὶ ὃν ἀπίστευλας Ἰησοῦν χριστόν. Bengel gives another reason: "Hoc comma ex versu præcedente, non additis pluribus verbis, repetit propositioni tractationem æque brevem subiungens, et modestia ad patres utens, quibus non opus erat multa scribi"). I wrote to you, young men, because ye are strong (Ovid, Met. xv. 208, "Transit in ætatem post ver robustior annus, Fitque valens juvenis, neque enim robustior ætas Ulla." Wetst. ἰσχυρός, strong in fight: so in ref. Heb., Luke xi. 21 ||), and the word of God abideth in you (i.e. the whole announcement of the good news of the gospel in Christ has found entrance into your hearts and an abiding place there, and there dwells and works. The copulæ may be supplied as Grot., "Illud prius καὶ valet hic quia, alterum καὶ positum est pro ob id. . . . Fortes jam estis, non vestris viribus, verum ideo

quod verbum illud Dei, profectum a Christo, est in vobis: inde vobis robur tantum obtigit, ut et mundi hujus principem vinceretis"), and ye have conquered the wicked one (see above).

15-17.] *Dehortation from the love of the world.* The preceding designation of the different classes has been, as so frequently in St. John, their ideal designation, in the perfection of their several states of Christian life: and now, as so often, he brings that ideal state to bear on real temptations and duties. The love of the Father, the abiding in Him by His word abiding in them, the victory over him in whom ὁλος ὁ κόσμος κείται,—these particulars have been enounced: and though there may be a more apparent reason why the young should have this dehortation addressed to them, and more apparent allusion to the νενικήκατε τὸν πονηρόν in the bringing out of the κόσμος, yet there can be no doubt that it is to all that this address is made. All are in the world, and as long as they are, are in danger of being betrayed by the senses to cleave to the things present and seen, to the forgetfulness of those which are absent and unseen. This general reference is shewn by the ἐάν τις which follows. Love not the world (what is ὁ κόσμος, in the diction of St. John? And what does he import by ἀγαπᾶν τὸν κόσμον? When we read John iii. 16, οὕτως ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν κ.τ.λ., are we to understand the same thing by the words as here? and if not, are both taken in a different sense, or if one only, which? Beza replies, "Mundum considerat quatenus cum Dei voluntate non consentit, et enim amore damnat qui nos a Deo abducit: alioquin dicitur Deus ipse suum mundum infinito quodam amore dilexisse, id est, eos quos ex mundo elegit." The palpable error of this last "id est," directs us to the right solution of both questions. The κόσμος in both cases is the same, the ἀγαπᾶν is different. In John iii. 16 it is the love of divine compassion and creative and redeeming mercy: here, it is the love of selfish desire, cherishing avarice or pride. But then recurs our question, What is ὁ κόσμος? And it is no easy one to

κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. εἰάν τις ἀγαπᾷ τὸν κόσμον,

answer. If we reply so as to make it *personal*, we are met at once by the difficulty of τὰ ἐν τῷ κόσμῳ: from which we cannot escape by saying that these are as below ἡ ἐπιθυμία κ.τ.λ., for none can be said ἀγαπᾷ τὴν ἐπιθυμίαν, but the ἐπιθυμία is the ἀγάπη. Hence some have been led to take these three, ἡ ἐπιθ. τῆς σαρκός, ἡ ἐπιθ. τῶν ὀφθ., ἡ ἀλαζονεία τοῦ βίου, as put for the things desired, and the material of the ἀλαζονεία. So Calvin, Episcopus, Bengel: but this manifestly will not hold, owing to the opposition in ver. 17 between ὁ κόσμος κ. ἡ ἐπιθυμία αὐτοῦ on the one hand, and ὁ ποιών τὸ θέλημα τοῦ θεοῦ on the other, which evidently requires that its first member should be personal as well as its second. And this last will be a weighty reason also against 2) taking ὁ κόσμος as merely material, the present order of things, in so far as it is alien from God. We are thus brought to a point, for our understanding of ὁ κόσμος, intermediate between personal and material. But then our question is, which of the two is to take the first place? Is ὁ κόσμος the world of matter, including the men who dwell in it, or is it the world of man, including matter as subordinate to man? If the former, we seem in danger of falling into a dualism, in which God and the world of matter should be set over against one another as independent existences: for thus the evil one, the ἄρχων τοῦ κόσμου, and his agents the κοσμοκράτορες, would themselves be included in the κόσμος, and adjuncts to the world of matter: a mode of thought which nowhere appears in the apostolic writings. We are thus narrowed to our other alternative, that of understanding ὁ κόσμος as of human persons, including the inferior ranks of created being, and the mass of inanimate matter which they inhabit. Let us see whether this view will meet the necessities of our text and of similar passages. Thus understood, the κόσμος was constituted at first in Adam, well-pleasing to God and obedient to Him: it was man's world, and in man it is summed up: and in man it fell from God's light into the darkness of selfish pursuits and ἐπιθυμιαί κοσμικαί, in and by which man, who should be rising through his cosmic corporeal nature to God, has become materialized in spirit and dragged down so as to be worldly and sensual and like him who has led him astray, and who now, having thus subjected man's nature by temptation, has become the ἄρχων τοῦ κόσμου. And thus

the κόσμος is "man and man's world," in his and its fall from God. It was this world which God loved, in its enmity to Him, with the holy love of Redemption: it is this world which we are not to love, in its alienation from Him, with the selfish love of participation. And this κόσμος is spoken of sometimes as personal, sometimes as material, according to the context in which it occurs. To give but a few decisive examples; of the purely personal sense, John xv. 18, εἰ ὁ κόσμος ὑμᾶς μισεῖ κ.τ.λ., followed by εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν, where the singular is broken up into the individual persons: of the purely material, John xi. 9, εἰάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ πρόσκοπτε, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. And in passages like the present, these two senses alternate with and interpenetrate one another: e. g. in τὰ ἐν τῷ κόσμῳ, the κόσμος is apparently material and local: in the opposition which follows, between the love of the world and the love of the Father, the personal meaning begins to be evident: in what follows, πᾶν τὸ ἐν τῷ κόσμῳ, which at first sight seems material, is explained by ἡ ἐπιθυμία τῆς σαρκός, κ.τ.λ., which are the subjective desires of the τὰ ἐν τῷ κόσμῳ, not the things themselves: then, finally, in ver. 17 where ὁ κόσμος καὶ ἡ ἐπιθυμία αὐτοῦ is opposed to ὁ ποιών τὸ θέλημα τοῦ θεοῦ, it is plain that we have passed, by the transition in the last verse, from the material to the personal sense altogether. This account may serve to explain that which has given so much trouble to Commentators here, the question whether ἐπιθυμία is not put for the thing itself which is desired: the fact being that, the κόσμος including the material world in the men, the ἐπιθυμιαί, which are in the men, are in the κόσμος, as well as the things of which they are the desires, and which are in their turn included in them. See on the whole, the long and elaborate note in Dürstiedick, the results of which are nearly the same as those arrived at above. To detail all the shades of opinion, would be hopeless: they will mostly be found, classified and discussed, in the note referred to, **nor yet** (not = μήτε, but carrying with it an exclusive and disjunctive force, implying that what follows is not identical with what went before. That was spoken of the world itself, the totality: "have no love for this present world as such." But an escape from this prohibition might be sought by men who would deny in the abstract the charge of worldly-mindedness,

g = ver. 5 reff.
h Gal. v. 16.
Eph. ii. 3.
2 Pet. ii. 18.
(Rom. xiii. 14.)

οὐκ ἔστιν ἡ ^ε ἀγάπη ^ε τοῦ πατρὸς ἐν αὐτῷ. ¹⁶ ὅτι πᾶν τὸ
ἐν τῷ κόσμῳ, ἡ ^h ἐπιθυμία τῆς ^h σαρκὸς καὶ ἡ ^h ἐπιθυμία

ABCKL
a b c d f
g h j k l
m n o 13

15. for πατρος, θεου AC d 13 harl æth Cyr: txt BKL rel vulg syrr coptt Orig Thl Ec Aug.

but devoted themselves to some one object of those followed by worldly men: so that it is necessary to add, after "Love not the world,"—"no, nor any thing in it") **the things in the world** (explained above: here, the objects after which the ungodly world's ἐπιθυμία reaches out, and on which its ἀλαζονεία is founded). **If any man** (see on the same expression above, ver. 1) **love the world, the love of the Father is not in him** (ἡ ἀγ. τοῦ πατρός, love to the Father, as opposed to his love to the world: not as Luther (2), Seb.-Schmidt, and Calov., the love which the Father hath shewed to us: nor as Bengel, "amor Patris erga suos et filialis erga Patrem." As Bede, "unum cor duos sibi tam adversarios amores non capit." Philo says, fragm. ex Joh. Damasceni sacris parallelis, p. 370 B, ἀμήχανον συνυπάρχειν τὴν πρὸς κόσμον ἀγάπην τῇ πρὸς τὸν θεὸν ἀγάπῃ, ὡς ἀμήχανον συνυπάρχειν ἀλλήλοις φῶς καὶ σκότος).

16.] Gives a reason for the assertion in ver. 15: viz. the entire separation from one another of the world and God. In order to understand clearly the following, it is necessary to define strictly the things mentioned, and to lay down explicitly the apposition between πᾶν τὸ ἐν τῷ κ., and the three particulars which follow as included in that category. By some Commentators this has been altogether passed over: by others very variously done. I apprehend it can only be rightly done by bearing in mind what was said before,—that, as the world is summed up in man, both those objective material things which are properly τὰ ἐν τῷ κ., and those inward subjectivities which are in man and grounded on his cosmic state, are regarded as being ἐν τῷ κ., and these pass into, and are almost interchanged with, one another. Now here, the three things spoken of as examples of τὰ ἐν τῷ κ., are all purely subjective,—ἐπιθυμία, ἐπιθυμία, ἀλαζονεία. But they are subjectivities having their ground in the objectivities of the ungodly world: the first ἐπιθυμία springs out of (see below) the σὰρξ, the human nature unrenewed by God: the second resides in that sense which takes note of outward things and so is inflamed by them; and the ἀλαζονεία is that belonging to ὁ βίος, the manner of life of worldly men among one another,

whereby pride as to display and pomp is cherished. Now each one of these three is included in, and includes in itself, love to the world: and he that loves the world falls into, walks after, becomes part of, these lusts, and this ἀλαζονεία, which is not of the Father but of the world. Loving the things of the world, he becomes *conformed* to the world, and following the lusts and pride which are in the world, he himself becomes one of the things in the world. **Because every thing that is in the world**, (namely, or for instance) **the lust of the flesh** (τῆς σαρκὸς) is not, as made by so many Commentators, an objective gen., so that the words should mean, "lust after the flesh," i.e. impure desire: this they include, but far more. The gen. is subjective, the flesh being that wherein the lust dwells, as in reff.: and in ἐπιθ. τῶν καρδιῶν, Rom. i. 24: cf. Prov. xxi. 26, Sir. v. 2, xviii. 30,—τοῦ σώματος, Rom. vi. 12,—τῶν ἀνθρώπων, 1 Pet. iv. 2: cf. 2 Pet. iii. 3, Jude 16, 18,—and cf. also such expressions as ἐπιθυμία κοσμικαί, Tit. ii. 12, and σαρκικαί, 1 Pet. ii. 11. The gen. after ἐπιθυμία is never, either in LXX or N. T., objective. Cf. some passages in which it occurs in other than the subjective sense, but never of the object desired: Eph. iv. 22, 2 Pet. ii. 10. In Phil. i. 23, only Origen reads after ἐπιθυμίαν ἔχων, τοῦ ἀναλῶσαι instead of εἰς τὸ ἀν., and the lust of the eyes (subjective gen. as before: the lust which the eye begets by seeing. In the apocryphal Testament of the twelve patriarchs [Fabricius, cod. Pseudepigr. Vet. Test. i. p. 522], among the seven πνεύματα τῆς πλάνης is enumerated the πνεῦμα ὁράσεως, μεθ' ἧς γίνεται ἐπιθυμία. Sander, whose commentary, otherwise useful, is disfigured throughout by an ill-natured spirit of carping at Lücke and De Wette, denies the applicability of this passage, understanding ἐπιθυμ. τῶν ὀφθ. as [if I rightly take his meaning, which is not very clear] the desire of seeing, as of the man who would not come to the supper because he must go and see his five yoke of oxen. But his whole view of this difficult passage is very superficial, and the vain-glory of life (the ἀλάζων is one who lays claim to credit or glory which is not his own: see notes on Rom. i. 30 and

τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ¹ see Gen. iii. 6. ² Ezek. xxiv. 16. ³ James iv. 16. ⁴ only f. Hos. v. 6 Aq. The. 2 Macc. xv. 6. ⁵ Luke viii. 14. ⁶ m = John vii. 23 al. ⁷ n = ch. i. 3 reff. ⁸ o ver. 8 reff. ⁹ p John iv. 34. vi. 38. vii. 17. ix. 31. Matt. vii. 21. xii. 50. Eph. vi. 6. Ps. xlii. 10. q John viii. 35. xii. 34. 2 Cor. ix. 9. Heb. vii. 24. 1 Pet. i. 25 only. Ps. lxxxviii. 36. r = John xxi. 5. ver. 13.

ἔκ^m τοῦ πατρός, ἀλλὰ ἔκ^m τοῦ κόσμου ἐστίν. ¹⁷ καὶ ὁ κόσμος^o παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ^p ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα. ¹⁸ Παιδία,

16. rec ἀλλ': txt BC Thl.

17. om αὐτου A al_f arm Orig.

James iv. 16. βίος here as in ref. is men's way or course of life. So in Polyb. vi. 57. 6, ἡ περὶ τοὺς βίους ἀλαζονεία κ. πολυτέλεια: he having before observed, τοὺς βίους γινέσθαι πολυτελεστέρους. This βίος comprehends in it the means of living and fashion of living,—table, furniture, equipage, income, rank; and the ἀλαζονεία arising out of these is that vain-glorious pride, which is so common in the rich and fashionable), is not of (springs not from, has not as its source: see below) the Father (this name is again used for God, in reference to τέκνία and παιδία above), but is of the world (has its origin from the world. It is necessary, in opposition to all such interpretations as that of Socinus, "valde dissident ab eis quæ Deus per Christum nos sectari jussit," and Rosenmüller, "non est in his perfectio moralis," to lay down very distinctly St. John's limits of thought and speech in this matter. "Through our whole Epistle," says Düsterdieck [cf. esp. ver. 29, ch. iii. 7 ff., iv. 2 ff., 7 ff., v. 1 ff.], "runs the view, which also is manifest in the Gospel of St. John, that only the mind which springs from God is directed to God. He who is born of God, loves God, knows God [vv. 3 ff.], does God's will. God Himself, who first loved us, viz. in Christ His incarnate Son, begot in us that love which of moral necessity returns again to the Father, and of like necessity embraces our brethren also. This love is hated by the world, because it springs not from the world. It depends not on the world, any more than that perverted love which springs from the world and is directed towards the world, the lust of the flesh, &c., can be directed to the Father, or to God's children. So that John grasps in reality down to the very foundations of the moral life, when he reminds his readers of the essentially distinct origin of the love of the world, and the love of God. The inmost kernel of the matter is hereby laid bare, and with it a glimpse is given of the whole process of the love of the world and the love of God, even to the end; and this end

is now set forth expressly with extraordinary power:" viz., in the next verse).

17.] And the world is passing away, and the lust of it (αὐτοῦ is subjective again; not as Lücke, Neander, Sander, objective, "the lust after it," but as in ver. 16, which see on the construction: ἡ ἐπιθ. αὐτοῦ summing up in one the three which are there mentioned. παράγεται as in ver. 8: not declaring merely an attribute, that it is the quality of the world and its lust to pass away,—but a matter of fact, that it is even now in act so to pass. See Meyer on 1 Cor. vii. 31. It is no objection to this, that the μένει, which is opposed to παράγεται, contains, not a matter of fact, but a qualitative predication. This is made necessary by the words εἰς τὸν αἰῶνα which that clause contains): but he that doeth the will of God abideth for ever (in this latter member of the contrast, we have a clearly personal agent introduced: and therefore, as above remarked, we may expect that the former member also will have a like personal reference. But this expectation must not be pushed too far: seeing that in the κόσμος, the ungodly men, who are in all their desires and thoughts ἐκ τοῦ κόσμου, are included. They and their lusts belong to, are part of, depend on, a world which is passing away. On the other hand, eternal fixity and duration belongs only to that order of things, and to those men, who are in entire accordance with the will of God. And among these is he that doeth that will, which is [see vv. 3—6] the true proof and following out of love towards Him. As God Himself is eternal, so is all that is in communion with Him: and this are they who believe in Him and love Him, and do His will).

18—28.] WARNING AGAINST ANTICHRISTS AND FALSE TEACHERS (vv. 18—23): AND EXHORTATION TO ABIDE IN CHRIST (vv. 24—28). The place which this portion holds will be best seen by strictly recapitulating. "God is light, and in Him is no darkness:" that [ch. i. 3] is the ground-tone of this whole divi-

Acts ii. 17. ⁸ ἑσχάτη ὥρα ἐστίν, καὶ καθὼς ἡκούσατε ὅτι ^u ἀντί-
2 Tim. iii. 1.
James v. 8.
1 Pet. i. 5. Isa. ii. 2.

t = John iv. 21, 23. Rev. iii. 10.

u ver. 22. ch. iv. 3. 2 John 7 only t.

ABCKL
a b c d f
g h j k l
m n o 13

18. om 1st καὶ K.

om 1st οτι AL æth-rom.

rec ins o bef αντιχριστος,

sion of the Epistle. In ch. i. 5—ii. 11, the Apostle shews, wherein the believer's walking in light consists. At ver. 12, his style takes at once a hortatory turn. In his addresses to the various classes of his readers, the tone of warning is slightly struck by *νενικήκατε τὸν πονηρόν*: if indeed the whole form of assertion of an ideal state in each case do not of itself carry a delicate shade of warning. Hence the transition is easy to actual warning. And this in vv. 15—17 begins by general dehortation from the love of the world as excluding the love of God, and now proceeds by caution against those in the world who would rob them of Him by whom alone walking in the light of God is made both possible and actual to us. The note of transition from the last verses is the *παράγεται*, here taken up by *ἑσχάτη ὥρα ἐστίν*. The world is passing away: and those temptations and conflicts of which ye have heard as belonging to its last period, are now upon you: those adversaries who would endanger your abiding in Him and being found in Him at His coming.

18.] Children (*παιδία*, as before, is addressed not to any one class, but to all the readers), it is the last time (what is exactly the Apostle's meaning by these words? Clearly, *in some sense or other*, that it is the last period of the world. For we must at once repudiate such views as that of Bengel, who, strange to say, seems to understand it as "*extrema Johannis ætas*," and that of Steinhofer, who explains it to be John's own time as the *close of the Apostolic age*: and even more decidedly that of Ec. [*ἔστι δὲ τὸ ἑσχάτον καὶ κατὰ τὸ χρίστον ἐκλαβεῖν, ὡς ὅταν φανέν, εἰς ἑσχάτον ἀγῆμαι κακοῦ*], Schöttgen, Carpzov., Rosenm., for all other reasons, and on account of the saying 2 Tim. iii. 1, *ἐν ἑσχάταις ἡμέραις ἐνστήσονται καιροὶ χελευτοί*. These then being cleared away, we come to the view of

Grot. and Episcopus; "*ultimum tempus, ubi ad Judæos sermo est, significat tempus proximum excidio urbis ac templi et reipublicæ Judæorum*," proceeding to interpret the *ἀντιχριστοὶ* to be the many false Christs who arose in that period, and *ἀντιχριστος* to be the chief of them, Barchochebas. So Grot., Hammond, Mede, Lightfoot, Socinus: and similarly, but not so decidedly, Episcopus. But two sufficient replies may be given to this view. First,

that thus these false Messiahs of the Jews must have gone forth *ἐξ ἡμῶν*, i. e. from the Christian Church, which they did not. Secondly, what would the approximation of the destruction of Jerusalem, viewed merely as a Jewish event [which it must be, on the hypothesis here, as *ἑσχάτη* would only be true as addressed to Jews], have to do with the subject of our Epistle?

And thus we have arrived at the views of those who recognize here the last age of the world, but are anxious to get rid of the idea that the Apostle, in thus speaking, regarded the coming of the Lord as near at hand, and endeavour to give some meaning to the expression which shall preclude this [to them] objectionable notion. Among these may be mentioned Calvin, and many of the elder Commentators [e. g. Aug., Bede, Schol. I., Ec., Thl.], who understand the *latter dispensation*: the time from Christ's advent in the flesh to His coming to judgment. This is [Calv.] "*ultimum tempus, in quo sic complentur omnia, ut nihil supersit præter ultimam Christi revelationem*." With this in the main, Beza, Wolf, Lücke, De Wette, Neander, Sander, also agree. But, apart from considerations of the unfitness of such an idea in the context, in which *παράγεται*, vv. 8, 17,—and our ver. 28, shew that it is the coming of the Lord which is before the mind of the Apostle,—this objection is fatal to it: that manifestly not this whole period itself, but some time within its limits is meant, from the nature of the sign given below, *ὅθεν γινώσκουμεν κ.τ.λ.* If the whole Christian dispensation were intended by *ἑσχάτη ὥρα*, it would not be stated as a sign of its presence, that already there were many antichrists, but rather that already He was come who is to be the final revelation of the Father. The circumstance of there being already many antichrists, corresponds with a prophecy delivered by our Lord, not of the general character of the whole of the last dispensation, but of the particular character of the time preceding *τὸ τέλος*, to which prophecy and to which time the Apostle here beyond question alludes.

Düsterdieck's interpretation is founded in some respects on those of Socinus and Grotius, impugned above,—but with this difference, that he believes the expression to refer to the destruction of Jerusalem considered not as a Jewish, but as a Christian

χριστος ἔρχεται, καὶ νῦν ἂν αντίχριστοι πολλοὶ γεγόν- v pres., Matt.
xl. 3. xvii. 11.
John iv. 25.
vii. 41, 42 al. Isa. v. 26.

with AKL rel Thl Œc: om BCN¹ Orig₂ Epiph₂.

event: as opening that period of judgment, which shall precede the end, and the length of which was no where laid down in our Lord's prophecies, nor revealed to the Apostles. But thus, with all his anxiety to escape the ascribing to the Apostles a mistaken view as to the nearness of the Lord's second coming, he does in fact fall unavoidably into that class of interpreters, by regarding that as left uncertain, of which the apostolic prophecies seem to speak with some certainty. And I believe that if we are to deal ingeniously both with words and with facts, we must recognize this difficulty here, as well as in such passages as 1 Cor. xv. 52; 2 Cor. v. 1 ff.; 1 Thess. iv. 15 ff.; and understand the Apostle to be speaking, as any one in any subsequent age of the Church might have spoken, and as we may speak now, of his time as being the last time, seeing that the signs of the last time were rife in it. How long it may please God to prolong this *ἐσχάτη ὥρα*, how long to permit the signs to continue which demonstrate each age of the church to have this character, is a question to which it was not given to him, and is not given to us, to reply. To him indeed many prophetic visions were given, and have been recorded for us; but what is their plain and unmisakeable import, will only then be known, when it becomes necessary for the churches to see clearly the signs of His coming): **and even as ye heard** (in our preaching, when ye received the Gospel) **that antichrist cometh** (*ἔρχεται*, the present of ordained fixity: "*is to come*." But who, and what, is *ἀντίχριστος*? As far as the meaning of the word is concerned, it may mean, either 1) one who stands *against* Christ, or 2) one who stands *instead of* Christ. The latter meaning is strenuously maintained here by Grotius, who holds that our *ἀντίχριστος* here has nothing to do with the *ἀντικείμενος* of St. Paul, 2 Thess. ii. 3: that being "qui Deo summo se hostem profitetur," whereas this is "qui se Christum facit:" understanding this and what follows [see above] of the *ψευδόχριστοι* prophesied of by our Lord, Matt. xxiv. 5, 24. This he defends by *ἀντιβασιλεύς*, meaning a *viceroy*, not an adversary of the king. And as Düsterd. suggests, he might have cited more instances on his side: *ἀντίψυχος*, in Ignat. Smyrn. 10; Eph. 21; Polyc. ii. 6, in the sense of *ἀντίλυτρον*: the Homeric *ἀντίθεος*, "equal to the

gods:" *ἀνθύπατος*, a proconsul, &c. But seeing that the other meaning, "adversarius Christi," is also upheld by precedent,—e. g. *τύπος*—*ἀντίτυπος*, *ἀντιφίλοσοφος*, *ἀντιφάρμακον*, *ἀντίθεος* in Homer also = enemy to the gods [so Chrys. on 2 Thess. ii. 4, *ἀντίθεός τις ἔσται, κ. πάντα καταλύσει τοὺς θεούς, κ. κελεύσει προσκυνεῖν αὐτὸν ἀντὶ τοῦ θεοῦ*], *ἀντιφύλαξ*, *ἀντιμαχητής*, *ἀντικείμενος* [the book written by Cæsar against Cato], &c.,—it is clear that we cannot solve the doubt by philology alone, but must take into account other considerations. And first among these comes the fact, that St. John, who was acquainted with the form *ψευδόχριστος*, using as he does *ψευδοπροφήτης*, ch. iv. 1, never uses it, but always,—ch. iv. 3, 2 John 7,—this word *ἀντίχριστος*. Is it not hence probable that he intended to signify, not a false Christ, but an anti-christ? Next, we may fairly allege the ancient interpretations, as shewing how Greeks themselves understood the word. In these we do not find a vestige of the meaning *ψευδόχριστος* being attached to the term *ἀντίχριστος* [Hippolyt. de Antichristo, § 6, *κατὰ πάντα ἑξομοιωσθαι βούλεται ὁ πλάνος τῷ νυφί τοῦ θεοῦ*, is not really to the point; it does not give a meaning to *ἀντίχριστος*, but only alleges an undeniable feature in his character. The same may be said of Iren. Hær. v. 28, "ut sicut Christum adorem illum qui seducentur ab illo:" and of that of Hippolytus, de Christo et Antichristo, c. 48, *ἑξομοιωσθαι μέλλει τῷ νυφί τοῦ θεοῦ*, and indeed of all the passages where the Greek Fathers, as Cyril, Theodoret, &c., speak of the likeness of antichrist to Christ], but every where [see e. g. the quotations in Suicer] they interpret *ἀντίχριστος* by *ἐναντίος* τῷ χριστῷ. The most decided is Thl., *πάντως ὁ ψευστής ἐναντίος ὢν τῇ ἀληθείᾳ ἦτοι τῷ χριστῷ ἀντίχριστός ἐστι*. So also the Latins: Tert. de præser. hær. 4,—"*qui antichristi, interim et semper, nisi Christi rebelles?*"—Aug. in loc.,—"*Latine Antichristus est, contrarius Christo:*" and so Bede. And lastly our ver. 22 is quite against Grot.'s view, where *ἀντίχριστος* is interpreted, not ὁ *προσποιούμενος χριστὸν εἶναι*, but ὁ *ἀρνούμενος τὸν πατέρα κ. τὸν υἱόν*, which is explained, ver. 23, to be involved in *ἀρνεῖσθαι τὸν υἱόν*. Taking then [ὁ] *ἀντίχριστος* for Christ's adversary, I would refer to the disquisition and summary of

w = Heb. viii.

3.

x Matt. ii. 16.

Acts xv. 24.

Deut. xiii. 18.

y so Mark xiv. 20.

νασιν, ^w ὅθεν γινώσκουμεν ὅτι ἐσχάτη ^t ὥρα ἐστίν. ¹⁹ ^x ἐξ ^{ABCKL}
 ἡμῶν ^x ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ^y ἐξ ἡμῶν, εἰ γάρ ^y ἐξ ^{abcd}
^{g h j k l}
^{m n o 13}

γινώσκουμεν Α.

19. rec ἐξῆλθον: txt ABC.

opinions in the Prolegomena to Vol. iii. on 2 Thess. i. 1 ff., where the reasons which have induced me to expect a personal Antichrist are given in full: as are also the indications furnished by prophecy, and by the history of the church and the world, as to his probable character and work), **even now there have arisen many antichrists** (not, "even now many have become antichrists:" this would rather be ἀντίχριστοι γεγόνασιν πολλοί, or πολλοί ἀντίχ. γεγ. By the πολλοί being thrown between the subst. and the verb, it is shewn to be only an epithet, not the subject of the proposition. But what are we to understand the Apostle as saying? Is this fact alleged as a presumption that ὁ ἀντίχριστος is *near*, these πολλοί ἀντίχριστοι prefiguring and heralding him,—or as a proof that he is come, being in fact the aggregate of these? The question is an important one, as affecting that of a personal or collective antichrist. And the first thing to be noticed in answering it is, that these ἀντίχριστοι πολλοί are explained by the Apostle himself, ver. 22 f., to be deniers of the Father and the Son: i. e. of the Son: and even more explicitly, ch. iv. 3, deniers that Jesus Christ is come in the flesh. Here, however, this latter point is not yet brought out: here it is as ψευσταί that we hear of them: as *deniers* of the truth, which Truth is Jesus Christ, the Son of God: as not having the Spirit, which is truth and no lie, ver. 27. They are said to have gone forth from the Christian church, but not to have been ἐξ ἡμῶν, as their spirit ἐκ τοῦ θεοῦ οὐκ ἐστίν, ch. iv. 2. They are ἀντίχριστοι; their spirit is τὸ πνεῦμα τοῦ ἀντίχριστου, ch. iv. 3, of which the readers had heard that it should come, and it was in the world already. From much of this it might at first sight appear as if these ἀντίχριστοι in their aggregate formed ὁ ἀντίχριστος. But a nearer inspection will convince us that this cannot be so. [ὁ] χριστός and [ὁ] ἀντίχριστος stand over against one another, and analogy requires that if the one be personal, the other should be also. And in ch. iv. 3 we are not told that merely the spirit is ἀντίχριστου, but that it is τοῦ ἀντίχριστου, the personal reference being still kept. Again, we have ἔρχεται, the present future of prophetic fixity, in both places, here and in ch. iv. 3, set against γεγόνασιν and ἐστίν: and the

verb itself, in its prophetic sense, one regularly used of Christ, as here of antichrist. So that our only refuge in order to consistent interpretation here, is to regard these ἀντίχριστοι πολλοί clothed with the attributes and having the spirit of ὁ ἀντίχριστος, as being his forerunners, in the sense of 2 Thess. ii. 7, τὸ γὰρ μυστήριον ἡδὴ ἐνεργεῖται τῆς ἀνομίας: meaning, as I have explained at length in the summary referred to above, that the antichristian principle was then, as it is now, and will be in every age, working, realizing, and concentrating itself from time to time, in evil men and evil books and evil days, but awaiting its final development and consummation in [ὁ] ἀντίχριστος, who shall personally appear before the coming of the Lord. In St. John's time these ἀντίχριστοι πολλοί were to be seen in the early heretical teachers whose false and corrupting doctrine and practice was beginning to trouble the church. See again, Düsterdieck's long and elaborate note, in which he has discussed all the difficulties of the subject. He in the main agrees with the conclusion given above; as do also De Wette, Lücke, Erdmann): **from whence we know that it is the last time** (these words are a formal statement of the connexion between the first and second members of the foregoing sentence, which without them it would be left for the reader to supply in his mind). ^{19.} These antichrists are designated as having been formerly attached to the Christian church, but never really members of it. They had not that communion with the Father and the Son in which the communion of Christians with one another really consists, inasmuch as they deny the Father and the Son. **They went out from among us, but they were not of us** (it is plain that the prep. ἐξ must in this sentence be taken in two different meanings: first, with ἐξῆλθον, in the mere local reference, and even so our Lord Himself uses the expression, John viii. 42, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἤκω, words which are varied, John xiii. 3, by ἀπό, and xvi. 27 by παρά. And in xiii. 3, the local meaning is stamped as the true one by the addition of καὶ πρὸς τὸν θεὸν ὑπάγει. On the other hand, ἐκ with εἶναι is very frequently used by our Apostle to denote that inner and vital dependence which betokens

ἡμῶν ἦσαν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα ² φανερω- z John iii. 21.

rec ἦσαν bef εἰς ἡμῶν, with AKL rel vulg Cyr-jer Epiph Thl (Ec Iren-lat Orig-lat Cyr: txt BC a (Syr) syr coptt æth Opt Ambr₃.

origin: cf. John iii. 31, vii. 17, viii. 23, 44, &c. It is clear then from this double meaning of εἰς, that ἐξῆλθαν ἐξ ἡμῶν should be rendered with Aug. and Bede, "ex nobis exierunt," and not "ex nobis prodierunt," as vulg. The idea of origin should be kept out of view, as necessarily not contained in the words, which are to be understood as Ec. and Thl., γερονότες μαθηταὶ ἀπέστησαν τῆς ἀληθείας καὶ ιδίᾳς βλασφημίας ἐξεῦρον. Aug. and Bede illustrate their relation to the body of Christ by a homely but instructive comparison: "quandoquidem adhuc curatur corpus Domini nostri Jesu Christi, et sanitas perfecta non erit nisi in resurrectione mortuorum; sic sunt in corpore Christi, quomodo humores mali. Quando evomuntur, tunc relevatur corpus: sic et mali quando exeunt, tunc relevatur ecclesia. Et dicit quando eos evomit, atque projicit corpus, ex me exierunt humores isti, sed non erant ex me. Quid est, non erant ex me? Non de carne mea præcisi sunt, sed pectus mihi premebant dum inessent." Aug. in Ep. Joh. Tract. iii. 4. On this, see more below): **for if they had been of us (ἐξ ἡμῶν is emphatically prefixed), they would have remained with us** (why the E. V. inserts "no doubt," it is difficult to say. The sense is, if they had really belonged to our number, had been true servants of Christ, they would have endured, and would not have become ἀντίχριστοι: their very becoming so, proves the unreality of their Christian profession. This point is now brought out in what follows): **but** (the ellipsis is variously supplied: by ἐξῆλθαν from above; so the Syr., Bengel, Lücke, al.: by τοῦτο πεποιήκασιν, πεπόνθασιν, as Ec., Thl.: "hoc factum est," as Socinus: "hæc facit Deus," as Calvin. All these in fact come to the same, provided that we keep ἵνα to its true telic meaning, which must imply a *doer*; and that *doer*, God. So that it will be better, as the divine purpose must be understood in the depth of the meaning, whatever be supplied, to take the simplest supplement, viz. the ἐξῆλθαν, which is already the expressed verb of the sentence) **in order that they may be made manifest, that all are not of us** (the construction is a mixed one, compounded of two, 1) ἵνα φανερωθῶσιν ὅτι οὐκ ἦσαν ἐξ ἡμῶν, and 2) ἵνα φανερωθῇ ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν: and the meaning is, that by their example it may be made manifest that all [who are among

us] are not of us. This is shewn by the change of tense from ἦσαν to εἰσὶν: and by the impossibility of giving any adequate grammatical sense to the words on the other hypothesis, viz. that πάντες means "they all," viz. the ἀντίχριστοι. For, of the two ways in which the words have been taken, we have 1) that of the E. V. "that they were not all of us," which leaves open the inevitable conclusion that *some of them are of us*. Ecumenius indeed tries to make the distinction in another way,—*τοῦτέστι κατάδηλοι γίνονται ὅτι πάντῃ ἀπῆλλοτρίωνται ἡμῶν καὶ μετὰ τῶν οὐχ ἡμετέρων προσεκολλήθησαν. εἰσὶ γάρ τινες ἐν τούτοις καὶ οὐχ ἐξ ἡμῶν ὄντες, οἳς δηλαδὴ συνῆψαν ἑαυτοὺς οἱ ἐξ ἡμῶν ἐξελθόντες . . . ἡμῶν γὰρ ἀπορρά- γέντες τῶν οἰκείων, ἄλλοις ἐκολλήθησαν τοῖς ἄλλοτρίοις ἡμῶν*. But this is manifestly a mistake, and is in fact a confounding of ἐξ ἡμῶν εἰσὶ with ἐξ ἡμῶν ἐξῆλθαν, which the Apostle expressly distinguishes. Then 2) we have the way proposed by Socinus, to take οὐ πάντες for "nulli;" not "non omnes" but "omnes non:!" in fact making οὐκ belong to the predicate, εἰσὶν ἐξ ἡμῶν, not to the subject, πάντες; which is the case in Rom. iii. 20, ἐξ ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ. But it may fairly be replied here, that whereas in that passage there is no ambiguity whatever, the words πᾶσα σὰρξ falling emphatically at the end, here there would be every chance of the reader mistaking the meaning, no such stress lying on the πάντες as would lie if the arrangement were οὐκ εἰσὶν ἐξ ἡμῶν πάντες, or πάντες οὐκ εἰσὶν ἐξ ἡμῶν. So that our only refuge seems to be, to believe that the Apostle makes their φανέρωσις the proof not that *they* were not of us, but that *all* are not of us, scil. who are commonly found among us. This is the rendering of the principal modern Commentators: cf. Lücke, De Wette, Düsterdieck, Huther. See on the sense, 1 Cor. xi. 19, δὲ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἵναι, ἵνα οἱ δοκιμοὶ φανεροὶ γίνωνται ἐν ὑμῖν. It is not my intention to go at length into the question as to the dogmatic consequences which have been deduced from this verse. It may be sufficient to refer my readers to the principal sources of the two antagonistic opinions as to the final perseverance [not of the elect, which is a truism, but] of those who have been once truly children of God. They will find the most complete state-

θῶσιν ^z ὅτι οὐκ εἰσὶν πάντες ^y ἐξ ἡμῶν. ²⁰ καὶ ὑμεῖς

ABCKL
a b c d f
g h j k l
m n o 13

ment of the predestinarian view as founded on our passage, in Augustine, *De dono perseverantiæ*, § 19. 21, and *De correptione et gratia*, § 20. In the former passage he says, "Hominibus videtur omnes qui boni apparent fideles perseverantiam usque in finem accipere debuisse. Deus autem melius esse judicavit, miscere quosdam non perseveraturos certo numero sanctorum, ut quibus non expedit in hujus vitæ tentatione securitas, non possint esse securi, 1 Cor. x. 12.—Ex duobus autem piis cur huic donetur perseverantia usque in finem, illi autem non detur, inscrutabiliora sunt judicia Dei. Illud tamen fidelibus debet esse certissimum, hunc esse ex prædestinatis, illum non esse. Nam si fuissent ex nobis, ait unus prædestinatorum, qui de pectore Domini bibebat hoc secretum, mansissent utique nobiscum." See also Calvin h. l., who sums up all thus, "Quare non immerito dicit, ubi efficax est Dei vocatio, illic certam perseverantiam fore." The other side is ably stated by Didymus [cited in Diesterd.], whose conclusion is, "Igitur, licet figurate dicta sint hæc, attamen voluntariam necessitatem ostendunt, a quorum et cohabitatione quæ potest esse malis viris cum bonis abscesserint, dum vitio suo tales sint facti. Non igitur oportet intelligi contrarietatem hoc verbo significari naturarum." The various opponents of the predestinarian view as such, have had recourse, as so often, to various unworthy artifices and untenable explainings away of words, to escape from the inference pressed on them. Thus Socinus and Episcopus lay stress on the fact that ἡσαν is imperfect, not perfect: "non enim Apostolus dicit antichristos illos nunquam antea vere Christianos fuisse, sed tantum quod tum, vel jam antequam antichristos se esse profiterentur, non erant ii, qui esse debebant," &c. And so even Grot. ["qui ista crepitabant, jam deseruerant Christianam professionem . . . Si illi tunc ex animo fuissent Christiani cum ista inciperent, non deseruissent cœtus nostros"]. Calov. again tries to escape from the inference, by making ἐξ ἡμῶν apply not to Christians in general, but to the Apostles only.

The best account of the whole matter is found in Düsterdieck's long note, in which he has thoroughly gone over all the opinions and given his own conclusion. It is, in the main, as follows. The Apostle is speaking here not dogmatically but ethically. As Didymus above, if there is a necessity in the μενήμεισαν, it is a "necessitas voluntaria." As Aug. in his comm.

here (written sixteen years before the treatise *De dono perseverantiæ*), "de voluntate sua quisque aut Antichristus, aut in Christo est. Aut in membris sumus, aut in humoribus malis. Qui se in melius commutat, in corpore membrum est: qui autem in malitia permanet, humor malus est: et quando exierit, relevabuntur qui premebantur." We must take these words, ver. 19, in intimate connexion with the enunciation of this whole portion of the Epistle, ch. i. 5—7. The object of this portion is, ch. i. 3, that ye may have fellowship with us, in that we have fellowship with the Father and the Son. This aim penetrates all the warning and exhortation vv. 18—28. This fellowship depends on the walking in light, i.e. on knowledge of the truth as regards ourselves and God, and love to God and the brethren. He who departs from the truth, he who loves not God and the brethren, belongs not to this fellowship, and shews that he belongs not to it. If he had belonged to it, he would have held fast his walk in the light, as shewn by these indications. This is the human side, on which our passage regards the act and fact. There is also a divine side. They who attain eternal life are given by the Father to the Son, and no man can come to the Son except the Father draw him [John vi. 37, 44, 65, xvii. 6], and such are kept by God [ib. xvii. 11]; but also we read that they believe on the Son, receive the word of the Son, and keep themselves [John vi. 40, xvii. 6 f., i. 12, James i. 27]. And so again on the other side, they who remain at last excluded from eternal life, are thus excluded not only by God's decree, but by their own evil choice and will. The words cited above, John vi. 65, were spoken by our Lord with direct reference to the traitor Judas: but on the other hand St. John gives notices of the ethical development of Judas which leaves no doubt that his depravity went hand in hand with God's judgment on him. Judas was covetous: his heart was inclined to mammon; hence he understood not the love of Mary when she anointed Jesus with her precious ointment: he grudged his Lord this token of love: he could not abide with Christ, because he shut his heart through greed, through love of the world, against the love of Christ; for the knowledge of the Lord, faith in Him, fellowship with Him, are all summed up in Love. Thus we see that in the rejection, as in the acceptance of eternal life, the two factors, God's will and man's will,

^a χρίσμα ἔχετε ἀπὸ ^b τοῦ ἁγίου, καὶ ^c οἶδατε ^c πάντα. ^a ver. 27 (his) only. Exod. xxix. 7 al. ^c see Jude 5.

b = John vi. 60. Acts iii. 14.

20. for πάντα, παντες B sah.

are to be regarded in their ethical connexion only. In order to that knowledge of God, which is eternal life, man must be *taught* of God [John vi. 45]: but man must also *learn* of God. And the more St. John sets forth the essential nature of this knowledge of God and Jesus Christ as *ethical*, the more does he recognize, in putting forward God's will in the matter, man's will also. Christ is the Saviour of the whole world, ch. ii. 2, iv. 4. But in the personal appropriation of this universal salvation, not all really take it to themselves,—and many, who have taken it, fall away again, because they do not keep the grace given, do not abide in Christ, do not walk in the light. This last is by no means denied by St. John when he says “if they had been of us they would have remained with us.” The words set forth an ideal [*ἀν*, not *γε* or a similar particle] similar to that in ch. ii. 5, iii. 9, v. 18. As in no one of those places can the Apostle possibly mean, that a true believer, one really born of God, has perfect love to God and cannot sin [for what then would ch. ii. 1 mean?],—so neither here can he mean that whoever once inwardly and truly belongs to the communion of believers cannot by any possibility fall from it. I have abridged Düsterd.'s remarks, and thereby, I fear, not increased their perspicuity. Those who are able [and I would hope, for the sake of English theology, that this number is daily increasing] should by all means give some days to the thorough study of them).

20, 21.] The Apostle puts them in mind, in an apologetic form, of the truth which they as Christians possessed, and the very possession of which, not the contrary, was his reason for thus writing to them. This reminiscence carries at the same time with it the force of an exhortation, as so many of the ideal statements on Christian perfection in our Epistle. What they *have* in the ideal depth of their Christian life, that they ought to have in living and working reality. And (hardly as Lücke, logically adversative to what preceded: so De Wette (aber), and many others. Huther ascribes this interpretation virtually to Düsterdieck, but wrongly: for the latter keeps καὶ in its simple copulative meaning, and only asserts that what adversative meaning there is consists in the *sense*, not in the outward expression. “John,” he says,

“denotes only the passage to a new particular, without distinctly marking its adversative relation to the last”) *ye* (expressed as emphatic: see above) **have an anointing** (χρίσμα is properly the oil or ointment with which the anointing takes place, not the act itself of anointing. For this we have in English no word adequate to the necessity of the passage: “unguent” is the nearest approach, but is still inadequate. It is certain that in later Greek there arose a considerable confusion between verbal nouns in -μα and their cognates in -σις. Thus in Exod. xxix., the ἔλαιον τοῦ χρίσματος, ver. 7, becomes the ἔλαιον τῆς χρίσεως, in ver. 21. On the meaning, see below) **from the Holy One** (viz. from Christ, the δίκαιος of our ver. 1, the ἄγνός of ch. iii. 3, the ἅγιος of Acts iii. 14, and ἅγιος τοῦ θεοῦ of John vi. 69: cf. also Rev. iii. 18, where the Laodicean church is counselled to buy of *Christ* κολύριον ἐγγράσαι τοὺς ὀφθαλμούς σου ἵνα βλέπῃς. This is agreed to by almost all Commentators: even Socinus says that the Apostle “de Deo simul et Christo loqui, non secus ac si ambo una tantum persona essent:” and Schlichting concedes that the words *may* be understood of Christ), **and know all things** (the full and perfect knowledge of Christian truth is the ideal completion of those who have this anointing. This of course must not be understood as actually predicated of these readers: but the expression explains itself as referring to all things needful for right action in the matter under consideration: q. d. πάντα ταῦτα. So most Commentators. “Quod autem omnia dicit novisse, non universaliter capi, sed ad præsentis loci circumstantiam restringi debet,” Calv. See note on John xvi. 13: cf. also 1 Cor. i. 5, viii. 1; Eph. i. 18; Col. ii. 2. Some understand, all things necessary to Christian life and godliness: so Ec., Wolf, Bengel, Neander: “quæ ut homines a Spiritu Sancto uncti doctique tum ad salutem, tum ad cavendos illos seductorum et antichristorum errores scire debetis,” Wolf. But now the question recurs, What is this χρίσμα, and what leads the Apostle to use this peculiar expression here? The reply to the latter question is probably, as Bengel, “Alludid appellatio *chrismatis* ad antichristi nomen, ex opposito.” The Apostle sets his readers, as χριστούς, anointed of God, over against

d = Rom. i. 25. 21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀλήθειαν, ἀλλ' ABCK
 2 Thess. ii. abcd
 11. ὅτι οἶδατε αὐτήν, καὶ ὅτι πᾶν ^d ψεύδος ^e ἐκ τῆς ἀλη- ghjk
 e = ver. 16. mnop
 f ch. i. 10 refl. mnop
 g constr., ch. v. mnop
 5. mnop
 θείας οὐκ ἔστιν. 22 τίς ἐστὶν ὁ ^f ψεύστης, ^g εἰ μὴ ὁ ^h ἄρ-

h w. ὅτι, here only.—folded by neg., see Luke xx. 27. Soph. Antig. 438, 439.

21. om παν C.

the ἀντίχριστοι. Then as to the nature of the *χρίσμα*, we can hardly fail to be right in interpreting it of the *Holy Ghost*. For “Christ received the Holy Ghost without measure [John iii. 34]: on Him the Holy Ghost abode [ib. i. 33]: God ἔχρισεν αὐτὸν πνεύματι ἁγίῳ [Acts x. 38]. Christ baptizeth with the Holy Ghost [John i. 33]: He sends the Holy Ghost, who takes of His and shews it to believers [John xv. 26, xvi. 14, Acts ii. 33]. And seeing that the Son hath all which the Father hath, the Father is said to send forth the Spirit of His Son into the hearts of His children [Gal. iv. 6: cf. Eph. iii. 16, Phil. i. 19, 2 Cor. iii. 17 ff.], and this, at the prayer, in the name, through the mediation, of the Son [John xiv. 16, xvi. 7 f.]: the Father anoints believers by giving them his Spirit [2 Cor. i. 21 f.], as He has anointed the Son with the Holy Ghost. And hence the Spirit, which we have received, is the token that we are in the Father [ch. iii. 24], and in the Son [iii. 27], that we are children of God [Rom. viii. 14 ff., Gal. iv. 6]. The Holy Ghost teaches the faithful the truth and keeps them in it: that truth, in the knowledge of which they have eternal life, having thereby the Father and the Son.” Düsterdieck, p. 354 f. This anointing, by virtue of which they are Christ’s and the Father’s, and without which a man is none of Christ’s [Rom. viii. 14, 9], in respect of which they are *χριστοί*, the ἀντίχριστοι attack in its very root, and would rob them of, thereby severing them from the Son and from the Father: from light and truth and life. And this very *χρίσμα* is the means and weapon whereby *they* must be detected and resisted. As regards the custom of anointing in baptism, see note on ver. 26).

21.] I did not write to you (see on ἔγραψα above, vv. 13, 14. It may refer either to what has immediately preceded, or to the whole Epistle: here probably to the immediately preceding) because ye know not the truth, but because ye know it, and because no lie is of the truth (i. e. coupling the fact of your knowledge of the truth with the fact that no lie is of the truth, I wrote to supply the link between these two, to point out to you the lie and the liar, that you might at once act

on that your knowledge of the truth, and not listen to them that deceive you. Thus we keep *ὅτι* and *καὶ ὅτι* correlative. So Justiniani, Schlichting, and Neander: but almost all the expositors take the second *ὅτι* as dependent on *οἶδατε*, “because ye know the truth, and [also know] that no lie, &c.” So Aug., Bede, Erasmus, Grot., Calvin, Luther, Estius, Corn.-a-lap., Socinus, Episcopus, Wolf, Whitby, Hammond, Lücke, Baumg.-Crus., De Wette, Sander, Düsterd., Huther, and many others. But this surely does violence to the construction: *ὅτι οἶδατε αὐτήν, καὶ ὅτι . . . οὐκ ἔστιν. ὅτι* twice repeated, and each time with an indicative verb, surely must be kept to one and the same meaning in both clauses. Nor does the sense gain any thing, as Düsterd. maintains. For their knowing the truth and their knowing that no lie is of the truth, the one a cognition of God and His Son, the other a mere apprehension of a truism, are no logical correlatives, nor can be concurrent reasons for the Apostle’s writing: whereas the two facts, the one, their knowing the truth, the other, that no lie belongs to that truth, are concurrent reasons for the Apostle’s writing: viz. that he may set plainly before them what the lie is, that they may at once discern their entire alienation from it. And this accordingly he proceeds to do in the next verse. As regards the construction of *πᾶν ψεύδος . . . οὐκ ἔστιν*, it is not, as so many of the Commentators, a Hebraism, but merely that common one of attaching the negative to the predicate, instead of to the subject. *πᾶν ψεύδος* [every lie] *ἐκ τῆς ἀληθείας οὐκ ἔστιν* [is excluded from being of the truth]).

22.] Who is the liar? (the question passes from the abstract τὸ ψεύδος to the concrete ὁ ψευστής. “Quis est illius mendacii reus?” as Bengel. The Apostle proceeds to identify the utterer of the ψεύδος of which he has just spoken. We have a similar question in ch. v. 4, 5: where after describing the victory that overcometh the world, he rejoins τίς ἐστὶν ὁ νικῶν κ.τ.λ. εἰ μὴ ὁ, as here. Some have neglected the article altogether; so Luther, and the E. V.; others have given it merely the force of pointing out as “insigne:” so Calv. [“nisi

νοούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός; οὗτός ἐστιν ^{1 ver. 18.}
^k ἄντίχριστος, ὁ ^k ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. ^{k — Matt. x. 33}
^{bis. Luke}
^{xii. 9. Acts}
^{iii. 13, 14.}
^{vii. 35.}
^{1 Tim. v. 8.}
^{1 = ch. v. 12}
^{2 Tim. ii. 12. 2 Pet. ii. 1. Jude 4. Rev. ii. 13; iii. 8.}

23. rec om 2nd clause, with KL rel harl Œc: ins ABC a b² j 13 cc vss Clem Orig³
 Ath Cyr-jer Cyr Thl Vig Pelag. (*The omission arose from the τον πατερα εχει oc-*
curring twice.)

hoc censeatur mendacium, aliud nullum haberi posse"], Seb.-Schmidt; Socin. ["mendacium, quo nihil possit esse majus"], De Wette ["diese Irrlehre gift dem Hr. statt aller, scheint ihm alle andern einzu[schließen"]. So also Lücke, and Huther. But there can be little doubt that the ὁ refers as above to the preceding ψευδός, but ("if not:" so εἰ μὴ in ref. and Luke xvii. 18, Rom. xi. 15, 1 Cor. ii. 11, 2 Cor. ii. 2) **he that denieth that Jesus is the Christ** (lit. "denieth [to the effect] that Jesus is not the Christ." "This accepting εἰ μὴ," says Kühner, Gram. ii. p. 561, "is frequently found after τί [= τί ἄλλο], and also after οὐδεὶς ἄλλος. Hom. hymn. Cer. 78, οὐδέ τις ἄλλος αἰτιος ἀθανάτοισιν, εἰ μὴ νεφέληγεῖτα Ζεὺς: Aristoph. Eq. 1106, μηδὲν ἄλλ', εἰ μὴ ἔσθι: Xen. Œc. ix. 1, τί δέ, εἰ μὴ ὑποσχεῖτό γε ἐπιμελήσεσθαι; Cf. Cyr. i. 4. 13." So the Greeks often, bringing out more distinctly the negative proposition involved in the verb of negation,—so Demosth. p. 871: ὡς δ' οὐκ ἐκείνος ἐγεώργει τὴν γῆν, οὐκ ἠδύνατ. ἀρνηθῆναι,—or prohibition,—so Herod. iii. 128, Δαρείος ἀπαγορεύει ὑμῖν μὴ δορυφορεῖν Ὀροῖτα. See Kühner, Gram. ii. p. 410. On the meaning, see below)? **This (the ψευστής just described; ὁ ἀρνούμενος &c. below being appositional, and an additional consequence from his former denial) is the antichrist** (on the personal interpretation, see above, ver. 18. ὁ ἀντίχρ. is obviously here used not as predicating the one person in whom the character shall be finally and centrally realized, but as setting forth identity of character with him, and participation in the same development of the antichristian principle. Nor is this, as Huther characterizes it, a "willkürliche Umdeutung und Ergänzung," but something of the kind must be understood, whichever way antichrist be taken, collective or personal), **who denieth the Father and the Son** (it is implied then, that the denying Jesus to be the Christ, is equivalent to denying the Father and the Son. And this the Apostle carefully asserts in the next verse). **Every one that denieth the Son, neither hath he the Father** (the οὐδέ is exclusive and climacteric; not only hath he denied the

Son, but he cannot hold, possess the Father): **he that confesseth the Son hath also the Father.** As nearly the whole of this Epistle, so especially such an assertion as this, formed a battle-field for the old rationalists. Some of the early Commentators and Fathers imagining that *Jewish* error was indicated by the denying that Jesus is the Christ, the idea has been again taken up by Semler, al., and pressed in the anti-trinitarian interest. Grot., Socinus, Episcopius, all evade the Apostle's words by inadequate or far-fetched interpretations, understanding the expressions in ver. 23, of not obeying the teaching, not following the example, &c. of the Son, and by consequence of the Father. But the deeper and truer meaning of the Apostle's words has been recognized by all the better Commentators, with some variations from one another. While some, as Beza, Calov., Seb.-Schmidt, mark perhaps too precisely the doctrinal character of the words, others, as Lücke and De Wette, make their force consist too much in an ideal and economical relation between the divine Persons. Still all are agreed, that that which is spoken of is the revelation of the Father by the Son only, and that he who rejects this in its fulness rejects all that can be known of the real essence and nature of the Father Himself; "nempe quia Deus se totum nobis in Christo fruendum dedit," as Calvin. "The antichrists denied that Jesus, the definite Person whom the Apostles had seen, heard, and handled, is the Christ. In whatever sense this denial is to be taken,—the Apostle speaks merely of the fact, as known to the readers;—at all events there is involved in it a denial of the Son of God; because it is only as the incarnate Son of God [ch. iv. 2], that Jesus is the Christ. And in the denial of the Son is involved necessarily the denial of the Father, since the Father cannot be known without the Son, and the Father cannot be perceived, believed on, loved, by any man, without the Son, or otherwise than through the Son, i.e. the Son manifested in the flesh, the Christ, which is, Jesus. So that in St. John's development of the argument there are three essentially connected points: denial of the Christ, of the Son, of

m = ver. 7. 24 ὑμεῖς ὁ ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ¹ ἔχει. ABCKL
 ch. iii. 11. a b c d f
 n see John xv. ἡκούσατε ^m ἀπ' ἀρχῆς ⁿ ἐν ὑμῖν ⁿ μενέτω. g h j k l
 7. m n o 13
 o John, here ⁿ μείνη ὁ ^m ἀπ' ἀρχῆς ἡκούσατε, καὶ ὑμεῖς ⁿ ἐν τῷ υἱῷ καὶ
 only: Luke, ⁿ ἐν τῷ πατρὶ ⁿ μενεῖτε. 25 καὶ αὕτη ἐστὶν ἡ ὁ ἐπαγγελία
 Paul, Heb., passim.
 2 Pet. iii. 4, 9. Esth. iv. 7.

24. rec aft *υμεῖς* ins *ουν*, with KL rel Thl Œc Aug: om ABC a 13 vulg syr arm Cyr Bede. om last *εν* B vulg copt Melet-ap-Epiph lat-ff: ins ACKL rel demid syrr sah Cyr Thl Œc.

the Father. The middle link of the chain, the denial of the Son of God, shews how the denial of the Father is of necessity involved in the denial of Christ. And the cogency of this proof is made yet more stringent by another equally unavoidable process of argument. The antichristian false doctrine consists mainly in a negation, in the denying of the fundamental Christian truth, that Jesus is the Christ. But in this is involved the denial of the essence of the Son as well as of the Father, and again in this denial is involved the losing, the virtual *not-having* of the Son and of the Father. In the sense of St. John, we may say, taking the first and last steps of his argument and leaving out the intervening ones: *He who denieth that Jesus is the Christ, hath not the Father.* And this necessary connexion between denying and not having, is perfectly clear, the moment we understand the ethical character, the living realism, of St. John's way of regarding the subject. As (ver. 23) we cannot separate the knowledge and confession of the Christ, the Son, the Father, from the *having*, the real possession of, the practical fellowship with, the actual remaining in the Son and the Father, so conversely, together with the denial is necessarily given the *not-having*; together with the loss of the truth of the knowledge, the loss of the life which consists in that knowledge (John xvii. 3). In such a connexion, the *confession* of the truth is as essential on the one side, as the *denial* on the other. Each is the necessary manifestation of the belief or unbelief hidden in the heart. And this ὁμολογεῖν is not to be understood of the 'confessio cordis, vocis et operis' (Bede), but only as ch. i. 9, of the confession of the mouth (στόματι ὁμολογεῖται, Rom. x. 9, see John xii. 42). It is parallel with φέρειν διδασχύν, 2 John 7, 10; and indicates the definite utterance of the doctrine which was made known by the apostolic preaching, ver. 24." Düsterdieck. 24, 25.] *Exhortation to perseverance in the truth delivered to them, and statement of the promise connected with it; connected with the foregoing by the ὁμολογεῖν, as involving an*

ἀκοῦσαι: see the concluding sentence of Düsterd. above.—*Ye* (the ὑμεῖς stands alone, serving to mark more distinctly the change of person. We have a similar anacoluthon in ver. 27. Kühner, Gram. ii. p. 156, says: "the word which exceeds in significance the other members of the sentence, is sometimes with rhetorical emphasis not only put at the beginning of the sentence, but also expressed in a form calculated to shew that it is the subject underlying the whole sentence, although the grammatical structure would require another and dependent case. So Plato Cratyl. p. 403, Δ, ὁ δὲ "Αἰδης, οἱ πολλοὶ μὲν μοι δοκοῦσιν ἀπολαμβάνειν τὸ αἰεὶδὲς προσεῖρησθαι τῷ ὀνόματι τούτῳ: and ib. p. 404, Περσέφαστα δὲ, πολλοὶ μὲν καὶ τοῦτο φοβούνται τὸ ὄνομα." Some however explain the position of ὑμεῖς here by a trajection: so Bengel, "antitheton est in pronomine, ideo adhibetur trajectio;" and so Beza, Socinus, and even De Wette. But the other is more probable),—*let that which ye heard from the beginning, abide in you* (i.e. not merely as Thl., φυλάττετε παρ' ἑαυτοῖς, but as in ch. iii. 9, σπέρμα αὐτοῦ ἐν αὐτῷ μένει, the truth respecting the Father and the Son once heard is regarded as a seed, dropt in and abiding in the man. ἀπ' ἀρχῆς, necessarily bound here to the subjects of ἡκούσατε, just as it is necessarily bound in ch. i. 1, to the subject of ἦν,—as Beza, "Ex quo institui cœpistis in primis christianæ religionis rudimentis"). *If that which ye heard from the beginning abide* (aor. in the sense of the futurus exactus, "shall have abode." The result in the apodosis will be brought about by the accumulative accomplishment of the supposition) *in you, ye also* (on your part; vicissim, as Bengel. If it abide in you, ye too shall abide . . .) *shall abide in the Son and in the Father* (here again the rationalizing Commentators, Socinus, Grotius, Hammond, Semler, have endeavoured to explain away the close personal relation and immanence in God expressed by the Apostle's words: "ita cum Patre et Filio conjunctum esse, ut bonorum ab utroque proficiscentium quis sit particeps," Socinus,

^P ἦν αὐτὸς ^a ἐπηγγείλατο ἡμῖν, ^P τὴν ^r ζωὴν τὴν ^r αἰώνιον. ^P ^{attr.} 2 Cor. x. 13.
²⁶ ταῦτα ἔγραψα ὑμῖν περὶ τῶν ^b πλανώντων ὑμᾶς. ²⁷ καὶ ^q so James i. 12, ii. 6.
^r John iii. 15
^u ref.
^s ch. i. 8 ref.
^u ver. 20.
^t anacol., Luke xxi. 6. Rom. viii. 3 al. Winer, edn. 6, p. 506, § 63. I. d.

25. ὑμιν B m¹ am: txt ACKL rel vss Thl (Ec Aug Bede.

αἰωνίαν B.

27. for 1st χρίσμα, χάρισμα B 10².

ἐλαβατε B¹.

rec εν ὑμιν bef μενει,

—and similarly Semler: “summo eorum favore et amicitia fruimini,” Grot., Hamm. But here as every where else, they entirely miss the sense. He in whom abides the message of life in Christ which he has heard, not only has received the tidings of that life, but is transformed into the likeness of Him whose seed he has taken into him: is become a new creation: and the element in which and by which he lives and acts is even He in whom and by whom this new life comes, even Christ the Son of God. And thus living in the Son, he lives in the Father also: for Christ the Son of God is the manifestation and effulgence of the Father, himself abiding ever in the Father, as His people abide in Him. See the same truth declared John vi. 56; xv. 1 ff.; xvii. 23 [Eph. iii. 17; 1 Cor. iii. 16; vi. 17]). And (καὶ is the simple copula: not put αἰτιολογικῶς, as Ec., Thl.) **this is the promise** (the preceding μενεῖτε naturally carried the mind onwards into the future. The result of that abiding will be the fulfilment, not only in partial present possession but in complete future accomplishment, of Christ’s promise to us. This taking up again and explaining of something expressed [see ch. iii. 23, v. 11] or implied [see ch. i. 5, iv. 21, v. 14] before, is often found in our Apostle’s style) **which He Himself** (Christ; cf. δ ἀκηκόαμεν περὶ τοῦ λόγου τῆς ζωῆς, ch. i. 1: cf. αὐτῷ, ver. 8; αὐτοῦ, ver. 27; αὐτῷ, ver. 28) **promised to us** (in many passages of the Gospel: e. g., John iii. 15; iv. 14; vi. 40, 47, 57; xi. 25, 26; xvii. 2, 3), **eternal life** (accus. instead of nom., by a common attraction of the subject of the sentence into the case of the relative clause: “urbem quam statuo vestra est.” The fact of ζωὴν αἰώνιον being put in logical apposition with ἐπαγγελία must not make us suppose, that ἐπαγγελία means the thing promised. The aor. ἐπηγγείλατο plainly enough shews that ἐπαγγ. is to be taken in its usual sense of a spoken promise. Then, when the purport of this promise comes to be explained, it is not “that we should inherit eternal life,” but, instead, the *subject* of the spoken promise is expressed, as very commonly in ordinary discourse. “He promised me such or such a price” is a case in point). **26, 27.]**

Η Η 2

Conclusion of the section concerning anti-christ. These things I wrote to you concerning them that deceive you (ταῦτα, the whole since ver. 18. The pres. part. πλανώντων describes the occupation, the endeavour of the antichrists: what result it had had, is not expressed: some result seems implied by ver. 19). **And you** (the same anacoluthon rhetoricum as in ver. 24: again setting his believing readers in marked contrast to the deceivers just mentioned),—**the anointing which ye received from Him** (Christ, ver. 25: see above, ver. 20: as also on χρίσμα) **abideth in you** (“habet hic indicativus perquam subtilem exhortationem, conferendam ad 2 Tim. iii. 14.” Bengel), **and** (“et ideo,” Beng.) **ye have no need that any one teach you** (the constr. = χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, Heb. v. 12, or that with the simple infin., Matt. iii. 14, xiv. 16, al. See ref. and John xvi. 30. The ἵνα in such cases cannot be pressed to its telic meaning; rather we should say that the clause beginning with ἵνα is expegetical of the verb preceding. Some Commentators have understood the διδάσκειν of the teaching of the antichrists: so Corn.-a-lap., “non est necesse ut pseudo-apostoli et hæretici vos doceant veram fidem et doctrinam:” so Semler, Sander, al.: but manifestly from want of apprehension of the Apostle’s meaning. His assertions here are so many delicate exhortations, veiled under the declaration of their true ideal state of union with the Holy Spirit who guides into all truth. **If** that union were abiding in them in all its fulness, they would have no need for his or any other teaching. And in what is said, he does not indeed say that it is not abiding in them; but the contrary, thus reminding them what their real state is): **but** (contrast to the οὐ χρείαν ἔχετε) **as his anointing teacheth you concerning all things** (if we read τὸ αὐτό, it is not, as Bengel, “semper idem, sibi constans:” but marks merely the identity of the anointing which they once received with that which was now abiding in them. On the reading, see the Digest. Our διδάσκει ὑμᾶς περὶ πάντων is parallel to δδηγῆσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν, John xvi. 13.

Two ways are open to us of taking what

v John 11. 25.
see Heb. v.
12.

w ver. 21.

οὐ ἡ χρείαν ἔχετε ἵνα τις διδάσκῃ ὑμᾶς, ἀλλ' ὡς τὸ
αὐτοῦ ἡ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθὲς
ἐστὶν καὶ οὐκ ἔστιν ἡ ψεύδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς

ABCKL
a b c d f
g h j k l
m n o 13

with KL rel syr Cc: txt ABC d¹ m 13 vulg Ath Cyr Did Thl Aug.—μενετω a d m 13
al vulg syr Thl Aug. διδάσκει CKL c d f m¹ n 13. for ἀλλ' ὡς, ἀλλα B al₁
sah aeth Aug Jer. rec αυτο, with AKL rel copt Cc Thl Jer: txt B (see table at
end of prolegg) C k cc al vulg syr sah aeth arm Ath Cyr Did Aug Fulg Bede.
for 2nd χρισμα, χαρισμα 10². 13: πνευμα al₂ copt aeth Cyr₁. om last και

follows. Either 1) καὶ ἀληθὲς ἐστὶν καὶ οὐκ ἔστιν ψ., καὶ καθὼς ἐδίδαξεν ὑμᾶς is all part of the protasis, which begins with ὡς above, and the apodosis begins with μένετε,—or 2) the apodosis to ὡς κ.τ.λ. is καὶ ἀληθὲς ἐστὶν κ. οὐκ ἔ. ψ., and then comes a new protasis, κ. καθὼς ἐδ. ὑμ., with its apodosis μένετε κ.τ.λ. The former view is taken by (Ec. and Thl., by Lücke, De Wette, Neander, Düsterdieck, al.: the latter by Luther, Calv., Baumg.-Crus., Sander, Brückner, Huther, and indeed most Commentators. If we take the former, we must regard καὶ ἀλ. ἔ. κ. οὐκ ἔ. ψ. as a parenthetical insertion, stamping the character of the διδαχὴ περὶ πάντων just mentioned, and then καὶ καθὼς ἐδ. ὑμ. as a resumption, slightly varied, of ὡς . . . διδάσκει ὑμ. before. To this it is objected, that it is harsh, and not so like St. John's style as the other: that καθὼς does not naturally resume ὡς, nor καί, ἀλλά,—nor the aor. ἐδίδαξεν the pres. διδάσκει: that περὶ πάντων in the former clause has no correspondent in μένετε ἐν αὐτῷ in the latter. But it is answered on the other side, that these divergences from the former expression are entirely in accordance with the vivid and rapid movement of the thought in the Apostle's style, and cannot in any way tend to obscure the connexion. The ἀλλά above was occasioned by the preceding οὐ χρείαν ἔχετε ἵνα, whereas the καὶ before καθὼς seems to take up again the construction broken by the parenthesis κ. ἀλ. . . ψ. Again καθὼς, the fuller and more precise conjunction, not only repeats but enforces the ὡς above. And the change of the pres. διδάσκει into the aor. ἐδίδαξεν is no objection, but a recommendation, to this view. For by it we have, as so often in St. John's repetitions, a new side of the subject brought out: viz. the absolute historical fact, that at a certain time this teaching came to them from Christ, viz. when they heard the apostolic preaching: so that the ὡς διδάσκει, its enduring teaching, is not only taken up again but placed in a new light, by its commencement being referred to.

And as to the last objection, which is Huther's, of there being in the resumption no member corresponding to περὶ πάντων, it seems to me to amount to nothing. The correspondent member would be found not in the apodosis, μένετε or μένετε,—but in the resumption of the protasis: and there it may be well understood to be implied in ἐδίδαξεν, there being no reason why it should be again expressed. But against the second view there are weightier objections. First, the καὶ before ἀληθὲς is in this case no natural introduction to an apodosis. Huther compares it with the καὶ before ὑμεῖς in ver. 24: but that, giving [see there] the sense of "ye too," is quite another thing. Here, there is no mutual correspondence, and the καὶ merely drags on the ear. Then, the apodosis thus introduced is no logical apodosis: "as it teaches you concerning all things, [so] it is true and is not a lie," is not a connected judgment: its being true and not a lie may be an authoritative assertion inserted by way of reminding, but cannot be a logical inference from its teaching being universal; for universal teaching may be false, as well as true. For these reasons I prefer, and adopt the former rendering, —and is true, and is not a lie (what is true, and not a lie? the anointing itself, or that which it teaches about all things? Ec. and Thl. understand the latter: ἀληθὲς γὰρ ἐστὶ κ. οὐκ ἐστὶ ψεύδος ὃ δηλονότι ἐδίδαξεν ὑμᾶς. But the construction seems to require the other view: ἀληθὲς is in strict concord with τὸ χρίσμα, and to supply τὸ διδάσκόμενον would be very harsh. And this is quite correspondent to the fact that the Spirit who is this anointing, is the Spirit of Truth [John xiv. 17] and therefore leads into all truth [ib. xvi. 13]. As Düsterd. remarks, "The chrisma which abides in and teaches believers, is essentially true, is not a lie, and hence nothing can come from it which is a lie"),—and even as He (or, it? so Erasmus, paraphrasing χρίσμα by 'Spiritus' and adding "perseveretis in eo quod Ille vos semel docuit;" and so Düsterd.: but the change to the aor. seems necessarily to refer to

μένετε ἐν αὐτῷ. ²⁸ καὶ ^x νῦν, ^y τέκνία, μένετε ἐν αὐτῷ, ^x ἵνα ἐὰν ^z φανερωθῇ, ^{ab} σχῶμεν παρρησίαν καὶ μὴ ^{ac} αἰσχυ-
θῶμεν ^d ἀπ' αὐτοῦ ἐν τῇ ^e παρουσίᾳ αὐτοῦ.

ver. i reff. x = Col. iii. 4. 1 Pet. v. 4. ch. iii. 2. a Phil. i. 20. Prov. xlii. 5. b = Eph.
iii. 12. 1 Tim. iii. 13. Heb. iii. 6. iv. 16. x. 19, 35. ch. iii. 21. iv. 17. v. 14. Job xxvii. 10. c gosp. p.
Luke xvi. 3 only. 2 Cor. x. 8. Phil. i. 20. 1 Pet. iv. 16 only. Ps. xxxiv. 4. d Sir. xli. 17. xli.
22. See ch. iii. 17. 2 Thess. i. 9. e = 1 Cor. xv. 23. 1 Thess. ii. 19. iii. 13. v. 23.

A sah Aug. rec μενετε, with KL rel Thl Ec: txt ABC a d 40 Cyr Phot.

28. aft τεκνια ins μου K b l 40 vss. rec (for εαν) οταν, with KL rel Thl Ec: txt ABC d 13 coptt. rec (for σχωμεν) εχωμεν, with AKL rel Ec: txt BC d 40 Thl.

Christ as the subject,—the ἅγιος from whom the χρῆσμα came, and who is ever in the Writer's mind, a subject ever ready to be supplied) taught you, abide in Him (or, "in it," as Erasmus? or, in that which it teaches, as Baumg.-Crus.? Neither of these: for the μένετε ἐν αὐτῷ is immediately after repeated, and the reference of αὐτῷ fixed, by what follows, to be to Christ. [But I see that Estius, holding it improbable that this αὐτῷ refers to Christ, makes that also to mean "in eo quod doctum fuerat:" supplying "Christ" as a subject before φανερωθῇ.]

As regards μένετε, Huther, who upholds this reading, takes it as indicative here, and imperative in the next verse. But, apart from the arbitrariness of such a distinction, would it be quite true or according to the Apostle's way of asserting as existent the ideal Christian state of his readers? True, he does assert that the chrisma μένει in them, and from that abiding, important consequences are hortatively deduced: one of the most important of which is, the enduring and ultimate abiding in Christ. Therefore I much prefer taking μένετε imperative. The reading μενετε is variously understood: by Socinus, Corn.-a-lap., Estius, Lorinus, Semler, al., as an imperative: by others as a pure future: so Beza, "mihi videtur omnino servanda futuri propria significatio ut est optime sperantis;" and Bengel, "vim consolandi et hortandi habet hoc futurum." But see Digest).

28.] Conclusion of this part of the Epistle: forming also a transition to the next part: see below. And now (by καὶ νῦν, the preceding considerations are linked on to the exhortation regarding present practice which follows: see reff. On ἀλλὰ νῦν, νῦν δέ, νῦν οὖν see Düsterdieck's note), little children (the affectionate repetition of τέκνία binds this on to ver. 18, and to the ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα, ver. 17), abide in Him ("repetitio est præceptum erga eos amorem declarat," Estius. αὐτῷ, Christ: as before, ver. 27: but here even

more decidedly,—pace Estii, see above: and against the Socinian interpreters): in order that if He should be manifested (in case of His second coming taking place. The ἐὰν differs from ὅταν, in marking, not time but reality only. We may supply, "in our time:" but it is better to leave it unsupplied), we (observe that he changes to the communicative way of speaking. This was not a matter in which Apostle and converts, teacher and hearer, were separate: but one in which all had a share: viz. the Christian hope of standing before the Lord with joy at His coming. This is far the most likely reason, and not as Seb.-Schmidt, mere modesty, still less, as Sander, because the failure of any of his τέκνία at that day would be a detraction from his full apostolic reward: for the relation between shepherd and flock, minister and people, is not in question here) may have confidence (παρρησία, subjective: not freedom of speech, but confidence,—see note on Heb. iii. 6; and the reff. Cf. also Suicer, sub voce), and may not shrink with shame from Him (the ἀπ' ἐν αὐτοῦ, expresses the flying from His presence, which the shame in αἰσχυθῶμεν would suggest: see reff. [Hammond renders, "turn with shame from Him."] It is not equivalent to coram, as many Commentators: nor to ὑπό, as Socinus: nor to both of these together, as Sander, who however quotes πορεύεσθε ἀπ' ἐμοῦ, Matt. xxv. 41: nor can the words mean, as Erasmus thought, "ut illum non pudeat nostri." "He who has not abode in the Lord [ἐν αὐτῷ], will flee from Him [ἀπ' αὐτοῦ] with shame and confusion when He appears." Düsterd.) at His coming (Bengel remarks, "Epistolam igitur hanc prius scripsisse videtur quam apocalypsin, in qua demum adventus magis est dilatus." On this, see Prolegomena).

II. 29—V. 5.] THE SECOND GREAT DIVISION OF THE EPISTLE: the doing of righteousness, the sign of new birth from God: the opposite, the sign of not being of God. This main subject, enunciated in

f see John xv.
18.
g ch. iii. 7, 10.
Matt. vi. 1
only. Ezek.
xviii. 17.

29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν, ἵ γινώσκετε ὅτι καὶ παῖς
ὁ ὅ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ ἡ γενένηται.

ABCKL
a b c d f
g h j k l
m n o 13

h John i. 13 refl.

29. ἰδῆτε AKL, b' f g m n o cc copt æth Thl: ὁρῆτε j: οἰδατε c. rec om καί,
with BKL rel am (and harl tol) Thl Ec Ambr Aug Vig: ins AC a d 13 demid fuld sah.

verse 29, is carried onward throughout, and more especially with reference to brotherly love, which is the great and obvious example of likeness to God, and its absence the most decisive proof of alienation from Him. The various subdivisions see, as the exegesis proceeds. II. 29

—III. 3.] Connected with the principle enounced ii. 29, is its obvious *application to ourselves, as children of God*. Hoping as we do to be entirely like Christ at His appearing, each one of us, in pursuance of this hope, is even now approximating to this perfect likeness by purifying himself even as He is pure.

29.] If ye know (appeal to their recognition of the divine character as that which he describes it) that He is righteous (of whom is this said? If of Christ, as seems most natural after αὐτοῦ . . . αὐτοῦ preceding, we find a difficulty in ἐξ αὐτοῦ γενένηται below, seeing that we are never said to be born anew of Christ, but always of God [through Christ], ch. iii. 1, 9; iv. 7; v. 1, 4, 18 &c. If on the other hand they are said of God, it seems strange that after a change of reference from the preceding αὐτοῦ, another subject should be expressed in ch. iii. 1 by the words ὁ πατήρ. In consequence of these difficulties, some, as Storr, Lücke, al., have referred δίκαιός ἐστιν to Christ, and ἐξ αὐτοῦ to God; which cannot well be. It would be possible, doubtless, to understand the whole of Christ, without change of subject from ver. 28; and to leave the γενένηται ἐξ αὐτοῦ as we find it. If it occurs no where else in reference to Christ, there is in it nothing abhorrent from our Christian ideas. And in St. John's sense of the intimate union between the Father and Son, he who is born of the Father might be said to be born of the Son also. Another reason for this might be the easily occurring reference, in δίκαιός ἐστιν, to Ἰησοῦν χριστὸν δίκαιον, ver. 1. This view is taken by Bengel, Corn.-a-lap., Lorinus, al. But after all, the other, which is that of most ancient expositors, of Baumg.-Crus., De Wette, Neander, Düsterdieck, al., must, I apprehend, be adopted. The analogy of the passage, as shewn in ch. iii. 1, 2, 9, 10, fixes the ἐξ αὐτοῦ γενένηται to birth from God: and the absence of a new expressed

subject in δίκαιός ἐστιν must be accounted for by remembering that this verse, as ch. i. 5, is the opening, and general statement, of a new section of the Epistle. And the essential unity of the Father and the Son comes in on this side also: so that the judgment alluded to ver. 28, which shall be executed by the Son, being judgment committed to Him by the Father, brings to mind the justice and righteousness in which that judgment is founded.

The whole subject of the righteousness of God is fully treated by Düsterd. in his note here. The definition which seems to him to express it most fully, is that of Hollaz, one of the best of the old Lutheran dogmatists [died 1713],—in his Examen theologicum,—“Justitia Dei est attributum divinum ἐνεργητικόν, vi cuius Deus omnia quæ æternæ suæ legi sunt conformia, vult et agit; creaturis convenientes leges præscribit, promissa facta hominibus implet, bonos remuneratur et impios punit”): ye know (many, as vulg., which Aug., Bede, and the R.-C. expositors follow, also Luth., Calv., Socin., Episcop., Grot., Carpzov., Lücke, Sander, al., take γινώσκετε as imperative. But the whole tone of the Epistle is against this: which is one not of authoritative revelation of truth, but of inferring ethical truth from previously known theosophic facts. And with such a tone it is much more consonant to say, “If ye know the one, ye know—that knowledge sets forth and assumes—the other:” than to say, “If ye know the one, know the other.” Not to insist, that γινώσκειν is more the apprehension, εἰδῆτε the possession, of knowledge; if ye are already aware, . . . ye thereby know . . .) that also every one who doeth righteousness (τὴν δικαιοσύνην, the righteousness which is implied in δίκαιος above: if it were not too strong, we might almost say, “that righteousness:” the art. shewing that there is no other. πᾶς, “omnis, et solus,” says Bengel: every one, and no one else. The proposition will bear converting: not logically, but theologically. ποιῶν, for [see Hollaz's definition above] all righteousness is energetic: it springs out of holiness, truth, love: πρακτικαὶ γὰρ αἱ ἀρεταί, καὶ ἐν τῇ γίνεσθαι ἔχουσι τὸ εἶναι παυσάμεναι γὰρ ἢ μέλλουσαι οὐδὲ τὸ εἶναι

III. ¹ Ἰδετε ¹ ποταπὴν ἀγάπην ^k δέδωκεν ἡμῖν ὁ πα- ^{12 Pet. iii. 11}
^{reff.}
^{k so James iv. 6.}

CHAP. III. 1. for δέδ., ἐδωκεν AL c d 13: txt BCK rel Thl EC.

υμιν BK¹

ἐχουσι. EC. on ch. iii. 3), is born (= hath been begotten) of Him (God: see above: ὁ δίκαιος γὰρ δίκαιους γεννᾷ. The inference here must be carefully kept to the Apostle's words and obvious sense. And those require that we should understand it thus: God is *righteous*. This is our axiom, from which we set out. And if so, then the *source* of righteousness. When therefore a man doeth righteousness, γινώσκουμεν, we apprehend, we collect, from our previous knowledge of these truths, that the source of his righteousness is God: that in consequence he has acquired by new birth from God, that righteousness which he had not by nature. We argue from his ποιῆν τὴν δικαιοσύνην to his γεγενῆσθαι ἐκ θεοῦ. And the right apprehension of this is the more important, because the whole mass of Socinian and Pelagian Commentators have reversed the members of the argument, and made it conclude that ποιεῖν τὴν δικαιοσύνην is the condition, on our part, of becoming a child of God. So Socinus, Episcopius, Grot., Hammond, Semler, Rosenmüller, al. And the R.-C. expositors, while they avoid this error, making the good works spoken of to be, as Lyra, "opera justitiæ infusæ, quæ datur cum gratia, per quam homo constituitur in quadam participatione supernaturali esse divini," yet go equally wrong, in understanding γεγέννηται not as the statement of a past and abiding fact, but as the ground of a confidence as to the future: "habebit omnimodam fiduciam, quia iudici suo justo similis, imo ex ipso natus est, hoc est, ipsius filius et hæres est." Corn.-a-lap.). III. 1—10.] *The true and distinguishing signs of the children of God and the children of the devil.* 1—3.] The foundation and source of all righteousness in us is, the essential righteousness of God. All our doing of righteousness is a mere sign that He has begotten us anew—that we are *His children*. And what great things are contained in this name—how precious treasures of faith, of hope, of love! On this thought the Apostle now enters. He places the whole glory of the children of God before his readers. The being righteous as He is righteous, is the token of that new birth, and the measure of the life which began with it: the striving to perfect and mature this token, to fill up this measure, is an additional proof that a

man is of God.

1.] Behold (as in John i. 29; xix. 5, does not express the Writer's own astonishment, but directs the attention of those who are addressed: "commendat Apostolus his verbis magnum Dei beneficium," Estius. But there immediately follows ἡμῖν, the communicative address, so that in fact the Apostle does in a manner include himself among those addressed in ἴδετε), **what manner of** (thus the E. V., literally and rightly. ποταπός, properly ποδαπός, originally meant, "of what country;" and occurs in this sense continually in the classics: e.g. Herod. vii. 218, εἴρετο . . . ποδαπός [or ὀποδ-] εἶη ὁ στρατός, al. Its derivation is matter of dispute: whether from δάπος, τάπος, which forms enter into δάπεδον, ἔδαφος, τόπος; so Valcknaer: or from ἀπό, as Buttm. Lexil. comparing ἀλλοδαπός, παντοδαπός &c., δ being inserted as in *prodi-ire, prodesse*. Then in later writers it came to signify "of what kind," as e.g. in Demosth. p. 752, 8, τις ὁ κύων καὶ ποδαπός; οἷος μὴ δάκνειν, al. The signification *quantus* seems never to have belonged properly to the word. It may of course be often included in *qualis*, as it undoubtedly is here: "what manner of" including "how great," "how free," "how precious"—in fact all the particulars which are afterwards brought out respecting this love: see ver. 16, ch. iv. 9, 16) **love** (is ἀγάπην here, joined as it is with the verb δέδωκεν, literally *love itself*, or does it import some gift, bestowal, or fruit of love? The latter (caritatis munus) is taken by Beza: and similarly, *beneficium*, or the like, by Socinus, Episcopius, Seb.-Schmidt, Grot., Est., Rosenm., Neander, al. But there seems no necessity for diverting the word from its proper meaning. As in ch. iv. 9, the proof of the love is that which is imported, not by the love itself, but by the verb joined with it; as by ἐφανερῶθη there, so by δέδωκεν here. So that in fact δέδωκεν, which has been the motive for these renderings, speaks, as Düsterd. observes, most decidedly against them. He quotes from Luther's scholia, "Usus autem est Joannes singulari verborum pondere: non dicit dedisse nobis Deum donum aliquod, sed ipsam caritatem et fontem omnium bonorum, cor ipsum, et idque non pro operibus aut studiis nostris, sed gratuito." Cf. χάριν διδόναι, ref. James) **the Father** (ὁ πατήρ, spoken here not, as some, of

1 John i. 12
reff.
m Matt. v. 9.
Hos. i. 10.
n constr., John
xii. 39.

τῆρ ἵνα ¹ τέκνα θεοῦ ^m κληθῶμεν, καὶ ἰσμέν. ⁿ διὰ τοῦτο ABCKL
a b c d f
g h i k l
m n o 13
ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ^o ἔγνω αὐτόν.
o ch. iv. 6 reff.

m¹: txt ACL rel.
Aug Bede.

rec om και εσμεν, with KL rel copt Ec: ins ABC a 13 ec Thl
μας KL b¹ f g k l m n o Thl Ec.

God in general, the whole three Persons in the blessed Trinity, but personally, of the Father, as distinguished from the Son, in whom we have received our adoption. Even the Socinian Schlichting has recognized this: "Nempe Pater ille Jesu Christi et consequenter omnium in Jesum Christum credentium, unus ille Deus, qui si Pater Jesu Christi non esset, nec Jesus Christus ejus Filius ille singularissimus, neque nobis tanta ejus ac vere paterna gratia unquam obtigisset") **hath given** (see above) **unto us, that** (how is ἵνα here to be taken? is it to be kept to its strong telic sense, indicating that our being called the children of God is the purpose of that gift of love just spoken of, or does it, as so often in St. John, introduce the purport of that love, stated in the form of an end to be gained by its manifestation? Lange, Lücke, De Wette, and Brückner keep the strong telic sense. "What great love," says Lücke, "hath the Father shewn us [viz. in sending His Son, ch. iv. 10], in order to make us children of God!" But the objection to this is, that thus a proof of the divine Love is hinted at in our verse which is not expanded, but is left to be gathered from elsewhere: and the purpose introduced by ἵνα becomes the secondary and remote subject of the sentence, whereas, from τέκνα θεοῦ taking up the preceding γεγέννηται, and being again taken up in verse 2, it is evidently the primary subject. The other meaning of ἵνα is taken by the ancient Greek expositors, so Ec., Thl., εἶδετε γὰρ ὅτι ἔδωκεν ἡμῖν τέκνα θεοῦ γενέσθαι τε καὶ κληθῆναι [λογισθῆναι Thl.]. And this is not to confound ἵνα with ὅτι. Of the latter construction we have a plain example with ποταπός, in Matt. viii. 27: ποταπός ἐστιν αὐτός, ὅτι καὶ οἱ ἄνθρωποι . . . ὑπακούουσιν αὐτῷ. There, the *matter of fact* is the ground of the wonderment expressed in the ποταπός—"What a man must this be, seeing that" . . . : whereas here the ground of the wonderment is in the *result*: "what manner of love . . . resulting in, proved by, our being, &c." The effect of the love, that at which it is aimed in its immediate bestowal [its *Sciē*], is, that we should be called children of God: its ultimate purpose [its *ἔντελ*] is another thing. Cf. vv. 11, 23, where we have the

same construction) **we should be called children of God** (why has the Apostle rather used κληθῶμεν than ὦμεν? Probably to bring forward the title, the reality of which, notwithstanding its non-recognition by the world, he is about to assert immediately. It is not that καλεῖσθαι, as Baumg.-Crusius, = ἐξουσίαν ἔχων γενέσθαι, John i. 12, so that the sense should be, "that we have a right to presume to call ourselves children of God," Neander: against this the aor. κληθῶμεν is decisive, signifying our reception of the title once for all, and identifying this reception with the gift of love spoken of above. In this definite reference to an actual bestower of the name, probably an allusion is made to such prophecies as that cited 2 Cor. vi. 18); **and we ARE [so]: for this cause the world doth not know** (apprehend, recognize) **us; because it did not know Him** (viz. Christ.—The insertion of καὶ ἰσμέν appears to serve the purpose of bringing out the reality of the state conferred upon us with this title, in spite of any non-recognition of it by the unbelieving world. To those, as Lücke and De Wette, who regard the preceding ἵνα as telic, the clause has no meaning, and they at once reject it as a gloss. Had it been, it would surely have been καὶ ὦμεν, as the vulg. *et simus*. But in our rendering of the passage, καὶ ἰσμέν is of the highest possible significance. On ἰσμέν depends διὰ τοῦτο: and we ARE God's children: for *this very reason*, because we bear not the name only but the essence, the world knows us not: and then, as a reason for this ignorance following on this reality of our derivation from Him,—because it knew Him not. The reality of a believer's sonship of God, and his non-recognition by the world, are thus necessarily connected together. But Whom did the world not know, and when? αὐτόν here, by the very requirements of the logic of the passage, must be the Father, who not being recognized, neither are His children: τὸν υἱοθετήσαντα, as Ec.; Aug., Benson, al., understand *Christ*: "ambulabat et ipse Dominus Jesus Christus, in carne erat Deus, latebat in infirmitate." But this can only be, if we understand that the world rejected that revelation of the Father which was made by Christ His

2 ^p ἀγαπητοί, νῦν ¹ τέκνα θεοῦ ἐσμέν, καὶ οὐπω ^q ἐφανερώθη ^p ch. ii. 7.
 τί ἐσόμεθα. οἶδαμεν ὅτι ἐάν ^q φανερωθῇ, ὅμοιοι αὐτῷ ^q = Col. iii. 4.

2. rec aft οἶδαμεν ins δε, with KL rel Syr copt Orig₁ Thl Ec Ambr₁ Jer₁ Quæst : om ABCN 13 vulg syr sah arm Orig₂ Did Tert Aug(oft).

Son. And if we introduce this element, we disturb the strictness of the argument. It is the world's ignorance of God, considered [and this is the force, if it is to be pressed, of the aor. *ἔγνω*] as one great act of non-recognition, disobedience, rebellion, hate [for all these are involved in St. John's *οὐ γινῶναι*, as their opposites in his *γινώσκειν*], which makes them incapable of recognizing, loving, sympathizing with, those who are veritably children of God : cf. ch. v. 1).

2.] **Beloved, now are we children of God** (the world recognizes us not : but our sonship is real : none the less real, that we ourselves know not our future condition in all its manifestation. So that the next member of the sentence is introduced not with an *ἀλλά*, but with a *καί* : the two are not contrasted, but simply put in juxtaposition as components of our present state. We are really sons of God, even *now* : and we look [this very word *νῦν* suggesting a future] for an inheritance in virtue of that sonship : it has not been yet manifested of what sort that inheritance shall be : thus much we know &c. Such seems to be the simple connexion, without any adversative particles expressed or understood, and it was never yet manifested (on any occasion : such is the force of the aor. And *ἐφανερώθη*, as so often in St. John, and as in the next sentence, does not mean, made manifest to knowledge or anticipation,—for that it is, as asserted below : but, shewn forth in actuality, come to its manifestation) **what we shall be** (understand, in virtue of this our state of sons of God : to what new development or condition this already existing fact will lead. But we must take care not to fall into Grot.'s error, “quo modo futuri simus filii Dei :” for as Calov. rightly remarks, “non dantur gradus *υἱότητος* :” we are as truly, and in the same sense, children of God now, as we shall be then : but now [cf. Gal. iv. 1] we are children waiting for an unknown inheritance—then we shall be children in full possession of that inheritance. And hence, from the reality and identity of that sonship, comes what follows,—our certain knowledge, even in this absence of manifestation in detail, that our future condition will consist in likeness to Him. As Ec., *τὸ γὰρ νῦν ἄδηλον φανερόν γενήσεται, ἐκείνου ἀποκαλυπτομένου*.

ὅμοιοι γὰρ αὐτῷ ἀναφανέντες τὸ τῆς υἱοθεσίας λαμπρόν παραστήσομεν. οἱ γὰρ υἱοὶ πάντες ὅμοιοι τῷ πατρὶ. We know (no contrast—see above : what we know of this *τί ἐσόμεθα* is this. There is not even a correction of the preceding, as Düsterd. : the connexion is simply, “This future condition of ours hath never yet appeared : thus much we know of it.” οἶδαμεν, as always, of certain, well-assured cognition) **that, if it were manifested** (viz. the *τί ἐσόμεθα* ; this *φανερωθῇ* takes up again the former one. So Didymus [Aug. is quoted on both sides by the Commentators, but he does not really commit himself on the point], Ec. [*τὸ γὰρ νῦν ἄδηλον φανερόν γενήσεται*], Luther, Seb.-Schmidt, Socinus, Episcopius, Schlichting, Grotius, Spener, Bengel, Benson, Rosenm., Lücke, Sander, De Wette, Baumg.-Crus., Neander, Düsterd., Huther, and others : on the other hand, Bede, Calvin, Beza, [and the E. V. : Tyndale and Cranmer had “it”], Aretius, Whitby, Calov., Estius, al., supply “*He*,” understanding *Christ* : appealing to St. John's well-known usage which we have in ch. ii. 28, and below in our ver. 5. But it may be replied, that in the former case the subject was plainly suggested by *ἐν αὐτῷ*, in the latter actually expressed in *ἐκείνος* : whereas here the reference of the verb is no less plainly given by the preceding *ἐφανερώθη*. Besides which, *ἐκείνος* in verse 5 clearly shews that the divine subject of these verses is not Christ but the Father. Estius and Lyra indeed seem to hold it possible to supply *ὁ θεός* as a subject to *φανερωθῇ* here, but not even themselves have propounded this for their own interpretation : indeed the former sets it aside, and the latter seems to be only paraphrasing when he says, “cum nobis se patrem ostenderit in possessione celestis hereditatis.” On the *ἐάν*, hypothetical, see above, ch. ii. 28. As there, the *φανερωθῇ* is the *futurus exactus* : “on its manifestation :” and here the hypothesis, from the repetition of the verb, necessarily gains emphasis, almost = that, *even if it were* manifested, . . . This consideration has an important bearing on what follows), **we shall be** (*ἐσόμεθα* taken up again from above, and the emphatic *ὅμοιοι αὐτῷ* corresponding exactly to *τί* above) **like Him (God ;** as Ec. above, and most Commentators. See

τ Matt. v. 8.
Heb. xii. 14.
Rev. xxii. 4.

ἑσόμεθα, ὅτι ὁφόμεθα αὐτὸν καθὼς ἐστίν. ³ καὶ πᾶς

below), because (ὅτι must be kept firm to its causal meaning, and all the difficulties of the sentence met thus, not by explaining it away, as even Ec. [ἀλλὰ καί], ὅτι καί [Schol. ii.], et [Luther]. Nor does it express merely the *mode* of the transformation, as Lyra. Still less must we, with Calvin ["neque enim docet similes ideo nos fore, quia fruemur adspectu, sed inde probat nos divinæ gloriæ fore participes, quia nisi spiritualis et cœlesti beataque immortalitate prædita esset natura, ad Deum nunquam tum prope accederet"], Seb.-Schmidt ["Qui visurus est Deum sicuti est, eum oportet esse perfecte similem Deo"], and Socinus ["neque enim fieri potest ut quis ipsum Deum videat, . . . nisi ei similis aliquo modo . . . fuerit"], —and so even Huther, endorsing Calvin's statement, "ratio hæc ab effectu sumta est non a causa,"—reverse the causal connexion, and make the seeing Him as He is merely a proof that we shall be like Him [ὅτι = γάρ]. Whatever consequences it may entail, it is philologically certain that the proposition introduced by ὅτι contains the real essential cause and ground of that which it follows) **we shall see Him** (God: see below) **as He is** (with St. John, the recognition and knowledge of God is ever no mere cognition, but the measure of the spiritual life: he who has it, possesses God, has the Father and the Son: becomes more and more like God, having His seed in him. So that the full and perfect accomplishment of this knowledge in the actual fruition of God Himself must of necessity bring with it entire likeness to God. And this is the part of the future lot of the sons of God which is certain. Because we shall see Him as He is,—which is taken for granted as a Christian axiom, —it of necessity follows that we shall be entirely like Him: ethically like Him: we shall behold, as Ec., δίκαιον δίκαιοι, ἄγρον ἄγνοί. The difficulty that no man can see God, is not in reality contained here, any more than it is in our Lord's "Blessed are the pure in heart, for they shall see God." The word, however understood, has for its limit, that no created eye even in the glorified body can behold the Creator: that beyond its keenest search there will be glory and perfection baffling and dazzling it: but this incapacity does not prevent the vision, as far as it can reach, being clear and unclouded: being, to the utmost extent of which our glorified nature is capable, ὡς ἐστίν—a true and not a false vision of God. And if it be

again objected that we seem to be thus confounding the ethical sight of God which is the measure of our likeness to God, with corporeal sight of Him in the resurrection body, I answer that in the realm where our thoughts are now employed, I cannot appreciate that distinction between ethical and corporeal. We are speaking of things which eye hath not seen, nor mind conceived: what a σῶμα πνευματικόν may imply, our ideas now do not enable us to conceive: but I suppose it must at all events be a body, all of whose senses are spiritually conditioned and attuned: that what τὰ φνσικά are to our bodies here, τὰ πνευματικά will be there: and feeling this, however little I may know of the details of the great fact, it removes from me all insuperable difficulty as to the ὁφόμεθα αὐτὸν καθὼς ἐστίν. "I know that in my flesh I shall see God," may not be the right expression in Job, but it is the expression of my hopes as a son of God: it is the one expression of a hope in which all other hopes culminate and centre. And every son of God knows, that for it ever to be fulfilled, he must be growing onward in likeness to Him, pure, even up into His purity: for in His light only shall we see light.

The literature of this verse would far surpass our limits, even in an abridged summary. It will be found in Düsterdieck's Commentary, vol. ii. pp. 56—82. One point only must be noticed before passing onward; the fact that several of the great interpreters understand αὐτῷ and αὐτόν of Christ. This has partly of course been occasioned by their supplying Christ as a subject to the verb φανερωθῇ above. Augustine has one of his most beautiful passages, explaining how at Christ's appearing, the impious shall see only *formam servi*, but we *formam Dei*. The whole view, however, does not satisfy the requirements of the passage. It is the τέκνα θεοῦ who are addressed: and the topic of exhortation is that they be righteous as God their Father is righteous. Christ is expressly introduced below by ἐκεῖνος. Augustine concludes with a burst of eloquence which describes just as well the true view of the vision: "Ergo visuri sumus quandam visionem, fratres, quam nec oculus vidit, nec auris audivit, nec in cor hominis ascendit: visionem quandam, visionem præcellentem omnes pulchritudines terrenas, auri, argenti, nemorum atque camporum, pulchritudinem maris et aëris, pulchritudinem solis et lunæ, pulchritudinem angelorum, omnia

ὁ ἔχων τὴν ἑλπίδα ταύτην ἔπ' αὐτῷ ἀγνίζει ἑαυτὸν ⁸ καθὼς ἐκεῖνος ἁγνός ἐστιν. ⁴ πᾶς ὁ ποιῶν τὴν ἁμαρ-

⁸ Ps. lxi. 7. see Rom. xv. 12 ref. ⁴ James iv. 8 ref.

u 3 Cor. vii. 11. xi. 2. Phil. iv. 18. 1 Tim. v. 22. Tit. ii. 5. James iii. 17. 1 Pet. iii. 2 only. Ps. xi. 6. v John viii. 34. 2 Cor. xi. 7. James v. 15. 1 Pet. ii. 22. 3 Kings xvi. 19.

superantem, quia ex ipsa pulchra sunt omnia." Tract. in Ep. Joh. iv. 5).

3.] And every one that hath this hope (viz., that of being like Him hereafter) on Him (i. e. rested and grounded on God, in God, and grounded on His promises, is all our hope), purifieth himself (these words are not to be taken in any Pelagian sense, as if a man could of himself purify himself: "apart from me," says our Lord, "ye can do nothing." John xv. 5. The man who purifies himself has this hope, resting upon God. This mere fact implies a will to purify himself, not out of, nor independent of, this hope, but ever stirred up by, and accompanying it. So that the will is not his own, sprung out of his own nature, but the result of his Christian state, in which God also ministers to him the power to carry out that will in self-purification. So that Aug. who pleads strongly for free will here, is right when he says "castificas te, non de te, sed de illo qui venit ut inhabitet te." See 2 Cor. vii. 1, which is remarkably parallel: and 1 Pet. i. 21, 22. The idea of ἀγνίζειν is much the same as that of καθαρίζειν, ch. i. 9: it is entire purification, not merely from unchastity but from all defilement of flesh and spirit. "In the LXX, the word [ἁγνός] appears to be synonymous with καθάρος, being used for ῥιπῶ and like words. Levitical purity of persons and things [Num. viii. 21, 31, xix. 23; 1 Chron. xv. 12], the pure life of the Nazarenes [Num. vi. 2, 3], the purity of God's word [Ps. xi. 7, xviii. 10], all these are expressed by ἁγνός, ἀγνίζειν &c. And correspondent to this is N. T. usage. The purity of the wisdom that cometh from above [James iii. 17], the purity of those who had to keep a vow [Acts xxi. 24, 26, xxiv. 18], the absence of moral stain in the Christian character generally, which includes above all things purity of heart [1 Pet. i. 22; James iv. 8; 2 Cor. vi. 6; 1 Tim. v. 22: cf. Phil. iv. 8, 1 Pet. iii. 2], and the particular purity of chastity [Tit. ii. 5; 1 Tim. iv. 12, v. 2; 2 Cor. xi. 2],—all these are rightly included in the name ἁγνεία." Düsterdieck), even as He is pure (Who is intended by ἐκεῖνος? Clearly below in ver. 5, Christ, from the facts of the case. But is it as clear here? Almost all the modern Commentators assume it. And certainly, first appearances are greatly in its favour: the usual rule requiring that ἐκεῖνος shall

point to a third person as yet not spoken of in the context, and differing from αὐτός. The inference is also upheld by a first view of ch. ii. 6, where much the same expression is used, and used of Christ. But there are some weighty considerations against the view. First, it is the Father, of whom it is written, "Be ye holy, for [or as] I am holy," 1 Pet. i. 15, 16; Levit. xi. 44, xix. 2: cf. also Matt. v. 48. Secondly, it would be very harsh thus to introduce a new subject, in the face of this Scripture usage. Thirdly, it would be against the whole spirit of the context: in which sonship of God and likeness to God are joined together, and the hopes belonging to the state are made motives for the duty. Fourthly, if it be asserted that Christ is our Pattern, in whom we see the Father's purity shewn forth; I answer that this would be perfectly intelligible, if allusion was made, as in ch. ii. 6, to some historical manifestation in our Lord's life [καθὼς ἐκεῖνος περιπάτησεν]: but being as it is in the present tense, it refers to the essential divine attribute of purity: and if so, then to that attribute in its primary inherence in the Father. Fifthly, the usage of ἐκεῖνος with αὐτός does not at all require the change of persons, only a change of the phase of predication regarding the same person, and the throwing up into emphasis some new particular which is brought into view. See this maintained on 2 Tim. ii. 26, and consult also the note on ch. ii. 6, where it is very doubtful whether αὐτός and ἐκεῖνος do not refer to the same divine Person. For these reasons, I would interpret ἐκεῖνος here of the Father, in whom essentially abides this perfection of purity, and after continual increase of likeness to whom his sons, having the ultimate hope of being completely like Him, will be striving. In ver. 5 the case is otherwise: see there, and also on ver. 7).

4—10.] The irreconcilability of sin with the work of redemption, with communion with Christ, and with being born of God. So De Wette: and the passage seems thus to be well described. But the difficulty has been, to mark distinctly the connexion with the foregoing. In order to discover this, we must go back to the theme of the whole section of the Epistle, in ch. ii. 29: "If God is righteous, then every one that doeth righteousness, is born of Him."

w Matt. xiii. 41
only. Ps.
xxxvi. 1.
x ch. i. 2 reff.

τίαν καὶ τὴν ἁνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ
ἀνομία. ⁵ καὶ οἴδατε ὅτι ἐκεῖνος ἔφανερώθη ἵνα τὰς

ABCKL
a b c d f
g h i k l
m n o 13

Hitherto the positive side of this position has been illustrated: the inseparability of birth-from-God and likeness-to-God. Now, the Apostle comes to treat its negative side: the incompatibility of sin with birth-from-God. And this he deals with essentially and in the ideal, as always. The whole is in the closest connexion with the foregoing, and is developed step by step with the minutest precision, as will be seen in the exegesis.

4.] In this verse we have ver. 3 taken up [cf. πᾶς ὁ ἔχων . . . πᾶς ὁ ποιῶν] ex adverso. There, God's essential purity formed a law, according to which the child of God, having hope of ultimate complete likeness to Him, purifies himself. Here we have it declared that the sinner goes counter to [this and all other] law: indeed the two terms, sin and lawlessness, are synonymous and convertible. Every one that committeth sin, also committeth transgression-of-law: for sin (abstract and in general) is transgression-of-law (abstract and in general). The assertion amounts to the identification of the terms, and the ἐστὶν amounts to "is equivalent to." If either of the words were anarthrous, it would become predicative of quality,—"is of the nature of"—as in θεὸς ἦν ὁ λόγος: both having the article, both are distributed logically, and the one is asserted to be co-extensive and convertible with the other. And from the nature of the foregoing clause, which was to declare the ἀνομία of sin, it would appear here also that we must take ἡ ἁμαρτία as the subject and ἡ ἀνομία as the predicate, not the converse.

This being so, *what is it exactly that our verse asserts* respecting these two things, sin, and transgression-of-law? First and obviously, no appropriation must be made, in this verse and throughout this passage, of ἁμαρτία to one kind of sin, whether it be mortal sin as distinguished from venial [so the R.-C. expositors, e. g. Estius, but hesitatingly, "loquitur præcipue de peccato mortali, quamquam et venalia sunt iniquitates quædam et legi divinæ alieni repugnant, et ab ingressu regni cælestis ac similitudine Christi participanda remorantur, donec expurgata fuerint"], or notorious and unrepented sins, or sins against brotherly love [as Luther, and Aug. on ver. 9]: "peccare contumaciter," Aret.: "peccato dare operam," Beza, Piscator: "peccare scientem et volentem," Seb.-Schmidt, Spener. The assertions are all perfectly

general, and regard, in the true root and ideal, every sin whatever. Every sin whatever then is a transgression of God's law: as indeed its very name implies: ἁμαρτάνειν being to miss a mark, and the mark being that will of God which is the νόμος and σκοπός to him who ποιεῖ τὸ θέλημα τοῦ θεοῦ, ch. ii. 17. Ec. gives the meaning very well, except that he understands of the law of nature only, what ought to be understood of the law of God, the revelation of His will, in whatever way made: ἰστέον δὲ ὡς ἁμαρτία μὲν ἡ τοῦ ἀγαθοῦ ἀνόπτωσις ἐστίν, ἀνομία δὲ ἡ περὶ τὸν θετὸν νόμον πλημμέλεια. καὶ ταύτην ἔχουσιν ἀρχὴν ἐκάτερον τούτων, τὸ μὲν τὴν ἀπὸ τοῦ ἀγαθοῦ ἐκπτώσιν, τὸ δὲ τὴν περὶ τὸν θετὸν νόμον πλημμέλειαν. συμφέρονται δὲ ταύταις καὶ κατὰ ταῦτόν. ὃ τε γὰρ ἁμαρτάνων τοῦ κατὰ τὴν φύσιν καὶ ἐν τῇ φύσει ἀπίτυχε σκοποῦ. σκοπὸς γὰρ τῇ ἀνθρωπείᾳ φύσει τὸ κατὰ τὸν λόγον ζῆν, τῆς ἀλογίας πόρῳ ἀπικισμένῳ. ἐσάτως καὶ ὁ ἄνομος πλημμελεῖ περὶ τὸν ἐν τῇ φύσει δεδομένον νόμον, διαγινόμενος ἀκρατῶς. καλῶς οὖν ὁ μαθητὴς τοῦ κυρίου εἰς ταῦτόν ἀμφότερα περιέστησεν).

5.] Additional argument for the incompatibility of sin with the life of God's children: that He, Christ, in and by whom we have this adoption (John i. 12), and by being in whose likeness alone we can be perfectly like God, was manifested to take away all sins, being Himself sinless. And ye know (the Apostle assumes it as known by those who had an anointing from the Holy One and knew all things, ch. ii. 20) that He (now clearly Christ, from the context, which [see above on ἐκεῖνος, ver. 3] can alone decide the reference in each case) was manifested (viz. by His appearing in the flesh, and all that He openly and visibly did and taught in it, or may be known, by the Spirit, to have done and taught) in order that He may [might] take away (aor. "take away by one act and entirely." The meaning, "take away," and not "bear," is necessitated here by the context. Sin is altogether alien from Christ. He became incarnate that He might blot it out: He has no stain of it on Himself. If we render ἀρῇ "bear," this coherence is lost. Of course this fact is in the background, that He took them away by bearing them Himself: but it is not brought out, only the antagonism between Him and sin. See, on the word, the note on John i. 29) sins (τὰς ἁμαρτ., all sins, not merely cer-

ἁμαρτίας ὧς, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστιν. ⁶ πᾶς ὁ ^{John 1. 29.}
^z ἐν αὐτῷ ^{Col. ii. 14.} μένων οὐχ ἁμαρτάνει. πᾶς ὁ ἁμαρτάνων ^{see Exod.}
^{xxviii. 24}
^{(38). Levit.}
^{z ch. ii. 24.}

x. 17. 1 Kings xv. 25. xxv. 28.

5. rec aft *αμαρτίας* ins *ημων*, with CKL rel Syr Ath Thl Ec Bede: om AB 13 am (with fuld demid harl tol) syr coptt aeth arm Tert Aug Fulg Cassiod.

tain sins. The object of His manifestation is stated not only categorically, but definitively. Compare the striking parallel Heb. ix. 26, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται; and in Him sin is not (as His work, in being manifested, was, altogether to take away sin, so likewise is He himself free from all spot of sin. The καὶ serves to co-ordinate the last clause with the first, not to subordinate it, as many Commentators have supposed, and even Aug.: "In quo non est peccatum, ipse venit auferre peccatum: nam si esset et in illo peccatum, auferendum esset illi, non ipse auferret." and Ec., τὸ καὶ ἀντι τοῦ διότι: and afterwards, ἵνα ὡς μὴ ἁμαρτίαν ποιήσας τὰς ἁμαρτίας ἡμῶν ἄρῃ: so also Corn.-a-lap., Lorinus, Baumg.-Crus., Sander, Neander. This interpretation is confuted by the ἔστιν, which should have been ἦν: and by the following context, in which this fact of the sinlessness of Christ serves as the foundation for what is said, verse 6. The most palpable violations of the construction and sense are made by the rationalists, of whom Grotius may serve as an example: "præsens pro præterito: peccatum in eo non erat, nempe cum vitam mortalem viveret." Socinus, feeling that this could not be, tries to explain away *peccatum*, as meaning "non vitium aliquid in moribus," but the consequences of sin, "omnia mala, omnesque perpeffiones, una cum ipsa morte," from which Christ is now [hodie] for ever free, "utpote beatissimus, et impatibilis atque immortalis." And strange to say, Calvin so far misunderstands what is here said as to write "non de Christi persona hic agit, sed de tōto corpore. Quocunque vim suam diffundit Christus, negat amplius locum esse peccato." This would deprive ἐν αὐτῷ μένων, verse 6, of all its meaning as referring back to the ἐν αὐτῷ here, and make it merely tautological. It is only by holding fast here the personal reference to Christ in himself, that we keep the logical coherence between that verse and this: the reasoning from that which He is not, and cannot be, to that which they that abide in Him are not and cannot be). 6.] The connexion see above. Every one that abideth in Him (μένει ἐν αὐτῷ) is not to be weakened down, with Semler, Episcopus, al., by any rationalistic

interpretation as "credere in Christum," "Christi discipulum esse:" still less as Ec., does ἀνευδότως τὰς ἀρετὰς μετῶν express ὁ ἐν αὐτῷ μένων. Grot. is better this time,—"qui vero amore Christo conjungitur;" but this is not enough. This a man might be to an earthly friend: but could not be said ἐν αὐτῷ μέναι. See the sense expanded in the note on ch. ii. 24. Nothing short of personal immanence in the personal Christ will satisfy the words: a living because He lives, and as receiving of His fulness) sinneth not (nor again is this to be tamed down, as has been done by far more and better interpreters than in the last case, by making it mean "does not persist in sin," so Luther, "does not allow sin to reign over him"—so Hunnius: and similarly Socinus, Episcopus, Calvin, Beza, the Schmidts, Calov., J. Lange, Bengel ["bonum justitiæ in eo non separatur a malo peccati"], Sander, al. Against all such the plain words of the Apostle must be held fast, and explained by the analogy of his way of speaking throughout the Epistle of the ideal reality of the life of God and the life of sin as absolutely excluding one another. This all the best and deepest Commentators have felt: so Augustine and Bede, "in quantum in ipso manet, in tantum non peccat." The two are incompatible: and in so far as a man is found in the one, he is thereby separated from the other. In the child of God is the hatred of sin; in the child of the devil, the love of it; and every act done in virtue of either state or as belonging to either, is done purely on one side or purely on the other. If the child of God falls into sin, it is an act against nature, deadly to life, hardly endured, and bringing bitter repentance: it is as the taking of a poison, which if it be not corrected by its antidote, will sap the very springs of life. So that there is no real contradiction to ch. i. 8—10, ii. 2, where this very falling into sin of the child of God is asserted and the remedy prescribed. The real difficulty of our verse is in that which follows); every one that sinneth hath not seen Him, neither hath known Him (here it seems to be said that the act of sinning not only "in tantum" excludes from the life in God and Christ, but proves that that life has never existed in the per-

a ver. 1. ch. iv. 6 reff. b ch. ii. 18. c ch. i. 8 reff. ii. 26. d ch. ii. 29 reff.

οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν. 7^b Παιδιά, ABCKI
a b c d f
g h i k l
m n o 13
μηδεὶς^c πλανάτω ὑμᾶς. ὁ^d ποιῶν τὴν^d δικαιοσύνην δι-

7. rec (for παιδια) τεκνια, with BKL rel Thl Ec, *filioli* vulg spec syrr Tert : txt AC
13 syr-marg copt arm, *filii* Lucif. for μηδεὶς, μη τις Α.

son so sinning. That this cannot be the meaning of the Apostle, is evident from such passages as ch. i. 8—10, ii. 2, and indeed from the whole tenor of the Epistle, in which the *νὺν τέκνα θεοῦ ἐσμέν* occurs in combination with *μηδεὶς πλανάσθω ὑμᾶς* and the like : whereas if the above view were correct, the very fact of *πεπλανῆσθαι* not only would cause them to cease from being *τέκνα θεοῦ*, but would prove that they never had been such. If then this cannot be so, what meaning are we to put upon the words? First observe the tense in which the verbs stand : that they are not aorists but perfects : and that some confusion is introduced in English by our perfect not corresponding to the Greek one, but rather partaking of the aoristic sense : giving the impression “hath *never* seen Him nor known Him :” whereas the Greek perfect denotes an abiding present effect resting on an event in the past. So much is this so, that *ἐγνώκα*, and many other perfects, lose altogether their reference to the past event, and point simply to the abiding present effect of it : *ἐγνώκα* is the present effect of a past act of cognition, = “I know.” In the Greek perfect, the *present* predominates : in the English perfect [and in the German still more], the *past*. Hence in very many cases the best version-rendering of the Greek perfect is by the English present. And so here, without for a moment letting go the true significance of the tense, I should render, if making a version, “*seeth Him not, neither knoweth Him.*” But manifestly such an interpretation would be philologically insufficient, and would only be chosen as the less of two evils, and as bringing out that side of the Greek perfect which, besides being the prevalent one, is less liable to mistake than the other. In exegesis, we must take in not merely the absence of such sight and knowledge in the present state of the sinner, but the significance of such present failure as regards the past : that his sight and knowledge are so far annulled as to their validity and reality. In fact, we get to much the same declaration as that in ch. ii. 19, *εἰ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἂν μεθ’ ἡμῶν* : and their very going out shewed that they were not [all are not] of us : so here : the cutting off by an act of sin of

the sight and knowledge of Christ, shews, and shews in proportion as it prevails, unreality in that sight and knowledge.

As regards the relation of the words themselves, *ἑώρακεν* and *ἔγνωκεν* ; some, with whom Diisterd. in the main agrees, hold that there is no perceptible difference : but that the latter word fixes and specifies the necessarily figurative meaning of the former : *οὐδέ* being simply copulative [= *οὐτε*]. Lücke would understand *ὁρᾶν* of knowledge obtained by historical information, which matures and completes itself into *γινώσκειν* [edn. 3] ; taking *οὐδέ* also merely as copulative. But this seems hardly according to St. John’s practice, who uses *ὁρᾶν* either of bodily sight [John i. 18, 1 John i. 1, &c., &c.],—or of an intuitive immediate vision of divine things, such as Christ has of the Father and heavenly things [John iii. 11, 32, vi. 46, viii. 38],—or of spiritual intuition gained by knowledge of Christ and the divine life [John xiv. 7, 9 ; 3 John 11] : and there can be little doubt that this last is the meaning here : as Sander ; and thus *οὐδέ* will retain its proper exclusive and climactic force : *ὁρᾶν* is a further step than *γινώσκειν* : a realization of Christ’s personality and of the existence of heavenly things which is the result of spiritual knowledge : and thus the sinner “hath not seen Him, nor yet known Him”).

7, 8.] *The contrast is again stated*, and introduced by a solemn warning not to be misled respecting it : and, as usually in St. John’s repetitions, a new feature is brought in, which the following verses take up and further treat : viz. *ἐκ τοῦ διαβόλου ἐστίν.* 7.] **Little children, let no^oone deceive you** (it does not seem that any particular false teacher is here in St. John’s view ; but he alludes to all who would sever ethical likeness to God from the Christian life) : **he that doeth righteousness** (τὴν 8., perhaps as being abstract, but more probably because the righteousness spoken of is but one, and that God’s : the righteousness which is His) **is righteous, even as He** (here apparently, God, notwithstanding the apparent parallel of Ἰησοῦν χριστὸν δικαίον in ch. ii. 2 : for we are by this saying, as by that in verse 3,—where see note,—referred back to the great Source of our spiritual birth, ch. ii. 29, and our

καίος ἔστιν καθὼς ἐκεῖνος δίκαιός ἐστιν· ⁸ ὁ ^e ποιῶν τὴν ^e ver. 4.
^e ἁμαρτίαν ^f ἐκ τοῦ ^f διαβόλου ἐστίν, ὅτι ^f ἀπ' ^g John viii. 44.
^g ἀρχῆς ὁ ^g John xviii. 37.
^h διάβολος ἁμαρτάνει. ^g εἰς τοῦτο ^h ἐφανερώθη ὁ υἱὸς τοῦ ^h Acts ix. 21.
^{al.} Rom. xiv. 9.
^h ver. 5.

8. ins δε bef ποιων A k al, tol Syr copt Lucif.

likeness to Him insisted on: ὁ ποιῶν τὴν δικαιοσύνην ἔγνωκεν τὸν δίκαιον, καὶ δίκαιός ἐστιν ὡς καὶ ἐκεῖνος δίκαιός ἐστιν, τοῦτέστιν ὁ θεός.

This verse has absolutely nothing to do with the sense which the R.-Cath. expositors have endeavoured to extract from it, "adversus hæreticos hodiernos, simili ratione populum seducentes, cum negant per bona opera quemquam justum esse coram Deo," Est., and so Lyra, Corn.-a-lap., and Tirinus. But this is altogether to invert the proposition of the Apostle, who is reasoning, not from the fact of doing good works to the conclusion that a man is righteous, but from the hypothesis of a man's being a child of God, born of Him and like Him, to the necessity of his purifying himself and doing righteousness. And in doing this, he ascribes the ποιεῖν τὴν δικαιοσύνην to its source, and the ποιεῖν τὴν ἁμαρτίαν to its source: the one man is of God, the other is of the devil. As Luther well says [in Düsterd. h. l.], "good works of piety do not make a good pious man, but a good pious man does good pious works. . . . Fruits grow from the tree, not the tree from fruits").

8.] *Contrast to ver. 7:* cf. ὁ ποιῶν . . . ὁ ποιῶν: but here by the necessity of the case, when a *positive* assertion comes to be made respecting the sinner, the new element ἐκ τ. διαβ. ἐστίν is introduced: see below. **He that doeth sin is of the devil** (notice first ὁ ποιῶν τὴν ἁμαρτίαν, as indicative not so much of individual acts as of a state, corresponding to ὁ ποιῶν τὴν δικαιοσύνην. And then ἐκ τοῦ διαβόλου ἐστίν must not be rationalized away, as is done by those who deny the personal existence of the devil. It is the distinct opposite correlative of ἐκ τοῦ θεοῦ ἐστίν [ver. 10 al. freq.], and implies a personal root and agency just as much as that other does. But again, it does not imply any physical dualism on the part of the Apostle. "Neminem fecit diabolus," says Aug. h. l. Tract. iv. 10, "neminem genuit, neminem creavit; sed quicumque fuerit imitatus diabolium, quasi de illo natus, fit filius diaboli, imitando, non proprie nascendo . . . Omnes peccatores ex diabolo nati sunt, in quantum peccatores. Adam a Deo factus est; sed quando consensit diabolo, ex diabolo natus

est, et tales omnes genuit qualis erat. . . ." And below, § 11, "Ergo duas natiuitates attendite, Adam et Christi. Duo sunt homines, sed unus ipsorum homo homo, alter homo Deus. Per hominem hominem peccatores sumus, per hominem Deum justificamur. Natiuitas illa dejecit ad mortem, ista natiuitas erexit ad vitam: natiuitas illa trahit secum peccatum, natiuitas ista liberat a peccato: ideo enim venit homo Christus, ut solveret peccata hominum." Origen [iv. 325 D, in Lachmann] remarks that ἐστίν is said ἐπὶ τοῦ ἐκ τοῦ διαβόλου, not ἐπὶ τῶν ἐκ τοῦ θεοῦ, and on the other hand γεγεννημένος is said ἐπὶ τῶν ἐκ τοῦ θεοῦ, not ἐπὶ τῶν ἐκ τοῦ διαβόλου. This must not be urged too far, seeing that St. John does speak of εἶναι ἐκ τοῦ θεοῦ, e. g. v. 19, and places over against one another the τέκνα τοῦ θεοῦ and the τέκνα τοῦ διαβόλου, ver. 10: besides which, the devil is said to be ὁ πατήρ of the unbelieving [John viii. 44]. All that we can say is, that the two are not strictly correspondent: that Origen's latter assertion is true—we have no γεγεννησθαι ἐκ τοῦ διαβόλου. In the case of the children of God, there is a definite time, known to Him, when they passed from death unto life [ch. ii. 29, iii. 14, v. 11; John i. 12, iii. 3 ff., v. 24, &c.]: from which their new life unto God dates: but there is no such point in the life of those who are the children of the devil: no regeneration from beneath corresponding to that from above: the natural life of men is not changed by seed of the devil as it is by seed of God. Rather may we say, that in those who are of the devil this latter change has never taken place. Since sin has come to reign in the world by man's sin, our natural birth, which is properly and essentially a birth from God, a creation by the eternal Word, has become a birth from the devil: so that it is, as Bengel expresses it, "corruptio, non generatio," and there is no trace of a physical dualism in St. John's doctrine: nay, the idea is at once precluded by the fact that according to the Apostle [John i. 12] those who are children of God have become so from having been children of the devil. See this expounded, as usual, in Düsterd.'s note, from which much of the above is gathered): **because the devil**

1—John ii. 19. θειού, ἵνα ἰ λύσῃ τὰ κ ἔργα τοῦ κ διαβόλου. 9 πᾶς ὁ ἰ γε-
 Eph. ii. 14.
 2 Pet. iii. 10,
 11, 12.

k comp. John viii. 41, 49.

1 John i. 18. ch. ii. 29.

ABCKL
 a b c d f
 g h j k l
 m n o 13

sinneth from the beginning (= 'sinned in the beginning, and has never ceased to sin since: ' as Bede: "cum præmitteret 'ab initio,' subjunxit verbum præsentis temporis 'peccat: ' quia ex quo ab initio cœpit diabolus peccare, nunquam desiit." But the question meets us, what is ἀπ' ἀρχῆς? Bede, al., understand it of the beginning of all creation: "neque enim dubitandum est inter primas creaturas angelos esse conditos; sed cæteris ad laudem Creatoris gloriam suæ conditionis referentibus, ille qui primus est conditus, mox ut altitudinem suæ claritatis ascepit, contra conditorem cum suis sequacibus superbus intumuit, perque eandem superbiam ex initio peccans, de archangelo in diabolum est versus." Many Commentators, to avoid all chance of dualism, make it mean not from the time of his creation, but from that of his fall: so Estius, understanding the ἀρχή of the beginning of *our world*: "statim a mundi creatione diabolum peccasse, cum prius nullum esset in mundo peccatum:" Calvin, "nihil aliud vult, Johannes, quam diabolum statim a creatione mundi fuisse apostatam." But again, others suppose the term to mark the beginning of the devil's own apostasy: so Bengel, "ex quo diabolus est diabolus," Sander, al. And lastly, Lücke, De Wette, Brückner, Düsterd., Neander, take it with Seb.-Schmidt, "ab initio τοῦ peccare," from the time when any began to sin. And this seems, when we compare John viii. 44, to be the true interpretation. He has ever been the depository, as it were, of the thought and the life of sin: the tempter to sin: the fountain out of which sin has come, as God is the fountain out of which has come righteousness. See on this subject, my Sermons on Divine Love, Sermon v. pp. 68 ff., "the First Sinner;" and Sartorius, "Lehre von der heiligen Liebe," i. pp. 115 ff.). **To this end was the Son of God manifested** (viz. in His incarnation, pregnant with all its consequences), **that He might destroy** (do away, break up, pull down: see reff.: of a building, or a law, or an organized whole) **the works of the devil** (what are these? Clearly, in the first place, works whereof the devil is the author: not as Baumg.-Crus., merely *devilish works*. And then, are we to include in the list not only sins, which manifestly belong to it, but also the consequences of sin, pain, sorrow, death? The *fact* would be true if we did: for Christ

hath abolished death [2 Tim. i. 10]: and Estius's objection need not have any weight with us, "mors peccatum non est, sed poena peccati, Deum habens auctorem. . . . Destruitur mors per Christum, non quod ipsa sit opus diaboli sed quod ex opere diaboli justo Dei judicio subsecuta:" for even thus considered, it would be implicitly one of those works. But the context seems to require that we should at all events keep death and the results of sin in the background, as no mention is made of them here, and sinful works are clearly in the Apostle's mind. These works the whole φανέρωσις of Christ went directly to nullify: more especially His Death, in which His power over Satan reached its highest point,—the bruising of His heel, in which he bruised the Enemy's head:—for it was in that, that He won for us that acceptance which is sealed by His glorification, and in virtue of which the Holy Spirit is given us, of whose work in us it is said that we πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦμεν, Rom. viii. 13).

9, 10.] *The contrast taken up again, and from the converse: he that is born of God cannot sin: he that does not righteousness, is not of God: i. e. is a child of the devil. Then we have the usual new particular, to give the transition note to that which is to follow,—including in this last category him that loveth not his brother. Every one that is begotten of God, doeth not sin* (the meaning of this declaration has been treated of above, ver. 6. Here we meet it in its barest and plainest form—the two states, being begotten of God, and sin, absolutely excluding one another), **because His seed abideth in him** (i. e. because that new principle of life from which his new life has unfolded, which was God's seed deposited in him, abides growing there, and precludes the development of the old sinful nature. So the majority of the better expositors, defining somewhat differently, when they come to explain in detail, this germ of spiritual life: Ec.,—ἦτοι (1) τὸ πνεῦμα ὃ διὰ τοῦ χαρίσματος ἐλάβομεν, . . . ἢ (2) καὶ αὐτὸς ὁ χριστός, ὃς ἐνοικῶν ἐν τοῖς πιστοῖς ποιεῖ αὐτοὺς υἱοὺς θεοῦ: Severus in Cramer's Catena, ἢ τοῦ ἁγίου πνεύματος ἐπιφοίτησις δι' ἧς ἀνεγεννήθημεν: so (1) Lücke, Düsterd.;—"Spiritus sanctus et virtus ejus," Calvin, Beza; "gratia," Lyra, Tirinus, Corn.-alap.; "nativitas spiritualis," Estius, Luther; "vires regenerationis quæ a Spiritu

γεννημένος ¹ ἐκ τοῦ θεοῦ ^ο ἀμαρτίαν οὐ ^ο ποιεῖ, ὅτι ^m σπέρμα ^m — here only.

sancto fit," Seb.-Schmidt; "the power of the divine life," De Wette [= τὸ πν. τοῦ θ.], Baumg.-Crus., Neander, Erdmann, De W.; "the spirit of man new begotten by the Spirit of God, in contrast to the flesh," Sander. Some of the ancients understood it of the word of God, as in the parable of the sower, Matt. xiii. 3 ff. So Clem. Alex. [but not as exegesis on this passage: at least if the passage in Strom. i. l. 1 be meant,—ὁ Σαλομῶν (Prov. ii. 1) . . . σπειρόμενον τὸν λόγον κρύπτεσθαι μηνύει καθάπερ ἐν γῇ τῇ τοῦ μανθάνοντος ψυχῇ, καὶ αὕτη πνευματικὴ φυτεία], Aug. [Tract. v. § 7, "Semen Dei, id est, verbum Dei: unde dixit apostolus, Per evangelium vos genui, 1 Cor. iv. 15"], Bede [h. l.], Luther (1), Spener, Grotius, Calov., Bengel, Benson, Whitby, Socinus, Schlichting, Rosenmüller, al. This last interpretation has been impugned by all the moderns, but I cannot see that they have made good their objection: the force of which, as stated by Huther and Düsterd., amounts to this; that the word of God is not so much the *Seed*, as the *means whereby the begetting to the new life takes place* ["das Mittel der Erzeugung des neuen Lebens," Huth.]. But whether we regard the generation of plants, or animal procreation, which latter is more in question here, what words can more accurately describe the office of the seed, than these? and what is the word of God but the continually abiding and working seed of the new life, in the child of God? Nay, it seems to be that exactly of which we are in search: not the Holy Spirit, the personal agent; not the power of the new life, the thing begotten; but just that which intervenes between the two, the word, the utterance of God—dropt into the soul of man, taking it up by divine power into itself, and developing the new life continually. This is in the most precise and satisfactory sense the σπέρμα τοῦ θεοῦ: and on this all Scripture symbolism is agreed: cf. 1 Pet. i. 23, James i. 18. In fact the very passage which is the key to this, is John v. 38, τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. Nor should any exception have been taken by Huther and Düsterd. to the comparison with the parable of the Sower ["wie viele ältere Ausleger mit ungeschickter Vergleichung von Matt. xiii. 3 ff.," Düsterd.], for though the attendant circumstances of generation are different, the analogy is the same.

There is a novel and extraordinary rendering proposed by Bengel, who, after explaining σπέρμα by "verbum Dei cum sua virtute," says, "vel potius sic: Semen Dei, i. e. is qui natus est ex Deo, manet in Deo. σπέρμα, natus. Tales sunt vero οἱ υἱοὶ τοῦ θεοῦ, semen Dei: Mal. ii. 15:"—and adopted by Sander,—see above. This hardly needs refutation: we can only say that any one who can persuade himself that σπέρμα αὐτοῦ, anarthrous, and loco subjecti, can mean ὁ ἐκ τοῦ θεοῦ γεγεννημένος, has, both philologically and exegetically, much yet to learn.

The reason of this absence of the article is plain: the seed is thought of not individually, but categorically: q. d., "because seed of His abideth in him"; and he cannot sin (there is no climax in καὶ οὐ: if there is any, it rests entirely with δύνатаι. No explaining away of this declaration must be attempted, as is done by Corn.-a-lap., who understands it of *deadly* sin; by Aug. and Bede, who confine the ἀμαρτάνειν to the violation of brotherly love: or as Grot. "res de qua agitur aliena est ab ejusmodi ingenio." The Apostle is speaking not only of the ideal, but of the real state of those born of God: drawing the strongest possible contrast between the life of God and the life of sin, as excluding one another absolutely. And there is no contradiction between what is here said and ch. i. 8, 9; nay, rather that passage shews, by the strong desire to be cleansed from all sin, which it assumes, the same incompatibility as is here insisted on), because he hath been begotten of God (almost all the expositors, from the first times until now, make this ὅτι more or less represent ἐφ' ὅσον, *in quantum, quam diu, quatenus*, and the like. And where τὸ ἐν αὐτῷ μένειν was the matter to be measured, as in ver. 6, no doubt this might be: but τὸ ἐκ τοῦ θεοῦ γεγεννησθαι is an absolute fact, to which an ἐφ' ὅσον refuses to be applied: it either has been, or it has not been: its effect either endures, or does not endure. And in this last consideration lies the true solution of the difficulty. As before in ver. 6, so now, the Greek perfect is especially to be held firm in our exegesis. The Apostle does not say οὐ δύναται ἀμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ ἐγεννήθη: this would testify to a past fact, once for all occurring, without any reference to its present permanence: but he has said ὅτι ἐκ τ. θ. γεγέννηται,—because he *has abiding in him* that his birth from God. So that the ἐφ' ὅσον explanation, though falling

αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι
 n ch. ii. 8 reff. ¹ ἐκ τοῦ θεοῦ ¹ γεγέννηται. ¹⁰ ^a ἐν τούτῳ φανερά ἐστιν τὰ
 ABC KL
 a b c d f
 g h j k l
 m n o 13

far short of the real meaning, has at least a feeling after the truth of the Apostle's assertion in it. The abiding force of this divine generation in a man, excludes sin ["qui eam indolem retinebit, non peccabit," as Grotius, thus far right]: where sin enters, that force does not abide: the *γγεννηθῆναι* is in danger of becoming a *γεννηθῆναι*, a fact in the past instead of a fact in the present: a lost life, instead of a living life. And so all such passages as this, instead of testifying, as Calvin would have this one do ["Johannes non solum docet quam efficaciter agat semel Deus in homine, sed clare affirmat, Spiritum suum gratiam in nobis ad extremum usque persequi, ut ad vitæ novitatem inflexibilis perseverantia accedat"], to the doctrine of final perseverance of the regenerate, do in fact bear witness to the very opposite: viz., that, as the Church of England teaches, we need God's special grace every day to keep us in the state of salvation, from which every act and thought of sin puts us in peril of falling away. Jerome, advers. Jovin. ii. 1, quotes Jovinian as maintaining, from this verse, "eos qui fuerint baptizati a diabolo non posse tentari: quicunque autem tentati fuerint, eos aqua tantum et non spiritu baptizatos;" which view Lücke ascribes to his desire, in a spirit of ethical reform, to bring back men's minds to the fundamental and ideal contrasts of Scripture itself. But surely in such a case, "a diabolo non posse tentari" was rather beyond the mark.

Before leaving this important passage, I must quote Düsterdieck's concluding remarks. "The difference between the older and more modern expositors [as Lücke, Rickli, De Wette, and Neander] lies in this, that the former are more anxious to moderate the details of the Apostle's sentiment, and to tone down his assertion to the actual life of Christians, while the moderns recognize the full precision of the text as it stands, but then remind us that the ideal truth of the principle announced by St. John continually so to speak floats above the actual life of believers as their rule and aim, and that, in so far, the Apostle's saying finds in such actual life only a relative fulfilment. None however of all the expositors, who in any way has recognized the ideal character of St. John's view, has overlooked the fact, that even in the actual life of all that are born of God there is something which in full verity answers to the ideal words

'they cannot sin.' The children of God, in whom the divine seed of their eternal life abides, have, in reality, a holy privilege, as Steinhöfer says,—they sin not, and they cannot sin, just in proportion as the new divine life, unconditionally opposed to all sin, and manifesting itself in godlike righteousness, is present and abides in them. Expositors of all theological tendencies, in all times, e. g. Didymus, Ec., Est., Schlichting, Luther, Hunnius, Seb.-Schmidt, Calov., Bengel, Joachim Lange, Rosenm., Lücke, Neander, &c. point to this, that the new life of believers, veritably begotten by regeneration from God, is simply incompatible with sin [*ἀν-ἀκόλουθον καὶ ἀνάρμοστον*, Didymus];—the life which essentially alienates the spirit from all sin [*ἀνεπίδεκτον ἁμαρτίας τὸν νοῦν ἡμῶν ποιῇ*, Ec.], fills it with an irreconcilable hate against every sin, and urges it to an unceasing conflict against all unrighteousness. Luther excellently says, that a child of God in this conflict receives indeed wounds daily, but never throws away his arms or makes peace with his deadly foe. Sin is ever active, but no longer dominant: the normal direction of life's energies in the believer is against sin, is an absence of sin, a no-will-to-sin and a no-power-to-sin. He that is born of God has become, from being a servant of sin, a servant of righteousness: according to the divine seed remaining in him, or, as St. Paul says, according to the inner man [Rom. vii. 15 ff.], he will, and he can work only that which is like God,—righteousness, though the flesh not yet fully mortified, rebels and sins: so that even in and by the power of the new life sin must be ever confessed, forgiveness received [ch. i. 8 ff.], the temptation of the evil one avoided and overcome [ch. v. 18], and self-purification and sanctification carried on").

10.] "*Epilogus superioris argumenti*," as Luther: with the insertion, in the latter half, of the new particular which is to form the argument of the next section. But this latter half belongs not only to that next section, but to this as well: its assertion *πᾶς ὁ μὴ κ.τ.λ.*, is requisite for the carrying out fully of the *ἐν τούτῳ*, which at the same time looks backward and forward: backward, for the children of God have already been designated by the absence of sin, ver. 9: forward, for the children of the devil are designated below by the presence of sin in the second half of the verse. In this

ο τέκνα τοῦ ο θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. πᾶς ὁ μὴ ^{o ver. 2.} ^{p John viii. 23} ^{al. fr.} ^{q ver. 23 reff.} ^{r ch. i. 6 only.} ^{Prov. xii. 25.} ^{xxvi. 16.}
^d ποιῶν ^d δικαιοσύνην οὐκ ἔστιν ^p ἐκ τοῦ θεοῦ, καὶ ὁ μὴ
ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. ¹¹ ὅτι ^q αὕτη ἐστὶν ἡ ^r ἀγγε-

10. [See Tisch Cod. Ephr. p. 344.]
c f g k m : om BL rel.

ins την bef δικαιοσυνην (from ver 7) ACK

11. ἐπαγγελία C a n 40 al harl syrr syr-marg-gr coptt ath Cyr Lucif : txt ABKL
rel vulg Thl Ec-comm Aug Bede.

(fact, circumstance: *in* better than *by*, which gives the idea that this is the *only* sign) **are manifest** (it has been asked, *to whom?* Lücke, Sander, and Düsterd. say, to God's unerring eye alone. True, in the full and deep truth of the saying: but surely in degree and proportion to those whom the unction from the Holy One enables to know all things: in proportion as sin is manifested, or hatred and avoidance of sin is manifested, in a character. And the especial sign which follows, the sin of hate, is one which is plainly open to men's eyes, at least in its ordinary manifestations) **the children of God and the children of the devil** (see these expressions explained and vindicated from the charge of dualism, above, ver. 8. Cf. John viii. 44, Acts xiii. 10. Socinus remarks well, "Ex Apostoli verbis satis aperte colligi potest, quod inter filios Dei et filios diaboli nulli sint homines medii"): **every one that doeth not righteousness** (see ch. ii. 29: the difference here being that *δικαιοσ.* having no art. is more general, whereas it was *τὴν δικαιοσ.* there in reference to the *δικαιος* which was predicated of God. It is natural that, in a recapitulation, the language should be more general, though the same thing is intended) **is not of God** (= is not a child of God), **and he that loveth not his brother** (see below, these words pointing on to the next section).

11—24.] Of *brotherly love*, as the sum and essence of *δικαιοσύνη*: as Christ's command [ver. 11]: whereas in the world there is hate [12, 13]: bound up with life, as hate with death [14, 15]: finding its great pattern in Christ [16]: to be testified not in word only but in deed [17, 18]; as the ground of confidence toward God and the granting of our prayers to Him, being obedience to His will [19—22]; which obedience consists in faith and love [23], and is testified to by the witness of His Spirit [24].

Before entering on ver. 11, the latter half of ver. 10 must be considered, as belonging properly, in its sense, to this section, though in arrangement inseparable from the last. The *καί*, which binds on the additional particular in the last clause,

serves, as in ver. 5, to co-ordinate that clause with the foregoing: not in this case as excluded from the forementioned category, but as one particular, taken out from among the general category, and put into a co-ordinate position with it. And it is thus put, as being the most eminent, and most of the nature of a summary, and criterion, of the rest, of any of those graces which are necessarily involved in *δικαιοσύνη*. Aug. beautifully says, "Dilectio sola discernit inter filios Dei et filios diaboli. Signent se omnes signo crucis Christi: respondeant omnes Amen: cantent omnes Halleluia: baptizentur omnes, intrent ecclesias, faciant parietes basilicarum: non discernuntur filii Dei a filiis diaboli nisi caritate." And this love, thus constituted into "magnum indicium, magna discretio" [Aug.], is necessarily the family love of brother for brother within the limits of those who are begotten of God. Universal love to man is a Christian grace—but it is not that here spoken of: it neither answers the description of the *ἀγάπη* given in ver. 11, nor corresponds to the context here in general, the drift of which is that a test of our belonging to God's family is our love towards His children who are our brethren in that family: cf. ch. v. 1 ff. But, while there can be no doubt that this is the right understanding of the brotherly love here insisted on, we incur at once a formal difficulty in applying this meaning to the negative or exclusive side of the test. He who does not love his brother, has in strict fact *no brother to love*, for he is not a child of God at all. Hence we must understand, strictly speaking, *τὸν ἀδελφὸν αὐτοῦ* in this case as importing his hypothetical brother: him, who would be, were he himself a true child of God, a brother, and if so, necessarily beloved. That this love does not exist in him, demonstrates him not to be of God's family.

11.] Because (proof that absence of love of the brethren excludes from God's family) **the message which ye heard from the beginning** (the announcement which from the beginning of the preaching of the Gospel was made to you. *ἀγγελία* is not here = *ἐντολή*, though that which is cited is

sc. ch. i. 7 reff.
t John xiii. 34.

xv. 12, 17.
John only,
exc. Rom.

xiii. 8.

1 Thess. iv. 9.

1 Pet. i. 22.

u ch. ii. 13 reff.

v Rev. v. 6 al7.

(John) only.

Gen. xiii. 10.

w John, here only.

xiv. 16 vat. only.

only.

λία ἢν ἠκούσατε ἅπ' ἀρχῆς, ἵνα ἡ ἀγαπῶμεν ἡ ἀλλήλους. ABCKL
a b c d f
g h j k l
m n o 13

12 οὐ καθὼς Κάιν ἔκ τοῦ πονηροῦ ἦν, καὶ ἔσφαζεν τὸν ἀδελφὸν αὐτοῦ. καὶ χάριν τίνος ἔσφαζεν αὐτόν; ὅτι

τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ

ἦν δίκαια. 13 Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ

John, here only. Luke vii. 47. Gal. iii. 19. Eph. iii. 1, 14. 1 Tim. v. 14. Tit. i. 5, 11. Jude 16 only. 3 Kings

xiv. 16 vat. only. Sir. xxxiv. (xxx.) 6. x John iii. 19. vii. 7. Col. i. 21. 2 Tim. iv. 18. 2 John 11

only. y with ἐργα, here only. see Phil. iv. 8. Matt. xxiii. 35. Heb. xi. 4. z so Mark xv. 44.

13. [C¹ uncertain.] rec aft ἀδελφοί ins μου, with KL rel syrr coptt Thl Ec: om ABC d m 13 cc vulg arm Did-lat Lucif Aug Ors Bede.

a commandment: but it is an ἐντολή conveyed in words and by messengers, and thus become an ἀγγελία) is this (in all such sentences as this, the demonstrative pronoun which begins them is in reality the predicate, and often might in English be transposed to the end with advantage), that we love one another (on ἵνα, see note, ver. 1. It is impossible here, as there, to press the strong telic sense. The particle carries that combination of purpose and purport which we have so many times had occasion to notice: see e. g., note on 1 Cor. xiv. 13).

12, 13.] See summary above: example of the first instance of the world's hate, by way of contrast.

12.] Not as Cain was of the wicked one and slew his brother (the construction is elliptic, or rather brachylogic, for nothing is to be supplied, as ἐσμέν [Sander], or ὤμην ἐκ τοῦ πονηροῦ, as Grot., Lücke, or diligamus, as Corn.-a-lap.; or a relative ὅς before ἐκ τ. πον. ἦν, as Beza and Socinus. The construction is just as in John vi. 58, and in the passage of Demosth. p. 415 A, which Winer adduces, οὐ γὰρ ἐκ πολιτικῆς αἰτίας, οὐδ' ὥςπερ Ἀριστοφῶν . . . ἔλυσε τὴν προβολήν. It would be simpler, οὐ καθὼς Κάιν ἔσφαξε τὸν ἀδ. αὐτοῦ, ἐκ τοῦ πονηροῦ ὦν.

The word σφάζω properly means to kill by cutting the throat. It is said to occur in LXX and N. T. in the general sense of killing [so Düsterd.]; but I cannot find any instances which will not bear the precise meaning as well as a more general one. It is remarkable however, that St. John only of N. T. writers uses the verb, and that in every place there is nothing requiring the proper sense: so that any inference from its occurrence here as to the manner of Cain's murder of Abel would be unsafe. In ἐκ τοῦ πονηροῦ ἦν we have a resumption of ἐκ τοῦ διαβόλου ἐστίν from above, ver. 8: the word πονηρὸν being used probably on account of τὰ ἔργα αὐτοῦ πονηρὰ ἦν following. Observe, the ἐκ τοῦ πονηροῦ ἦν is the inference from that great proof which he gave of it by

killing his brother: as is also the reason given in what follows: see below. So that here the assertion of his being of the wicked one is, as above, strictly ethical, and in no way physical or dualistic: "Cain erat filius non Dei sed diaboli, non generatione, sed imitatione et suggestione," Corn.-a-lap.). And for what reason (reff.) slew he him? because his [own] works were wicked, and those of his brother righteous (it has caused some difficulty, that no mention of this ethical difference is made in the narrative in Genesis. It has been supposed, e. g. by Socinus, that the Apostle gathers it from God's differing acceptance of the offerings of the two: others, as Lyra, have called the ethical characters of the two the "ocasio prævia," whereas the immediately exciting cause was the "ocasio propinqua," of the murder. But properly considered, the Apostle's assertion here is only a "deductio ex concessio." Cain murdered his brother: therefore he hated him: and hate belongs to the children of the evil one,—classes him at once among those whose works are evil, and who hate those who, like Abel, are testified to [Heb. xi. 4] that they are of the children of God who work righteousness. Whatever might be the exciting occasion of the murder, this lay at the root—the hatred which the children of the devil ever bear to the children of God. The various legends, about Cain being the child of the serpent by Eve, and the characters of Cain and Abel, see in Lücke, edn. 3, pp. 317, 318, notes; and the former in Luther, p. 148).

13.] The connexion with verse 12 is close: the world (= the children of the devil) began so, and will ever go on as it began. Marvel not, brethren, if (no doubt is expressed by this εἰ. The hypothesis is set forth as actually fulfilled. See on this [originally Attic] use of εἰ after θαυμάζω, and like verbs, in Kühner, § 771. Among his examples are the following: οὐ δὲ θαυμαστόν ἐστιν εἰ στρατευόμενος κ. πονῶν ἐκείνος . . . ἡμῶν μελλόντων . . . περιγίνεται,

κόσμος. ¹⁴ ἡμεῖς οἶδαμεν ὅτι ^a μεταβεβήκαμεν ἐκ τοῦ ^a JOHN V. 24.
^a θανάτου εἰς τὴν ^a ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς.
 ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ. ¹⁵ πᾶς ὁ μισῶν τὸν

14. rec aft αγαπων ins τον αδελφον, with CKL rel syrr copt sah-woide Thl (Ec Cassiod: om ABN 13 vulg sah-mnt arm Did-lat Lucif Aug Bede.

Demosth. p. 24. 23: ἀλλ' ἐκείνο θαυμάζω, εἰ Λακκιδαιμονίους μὲν ποτε . . . ὑπὲρ τῶν Ἑλληνικῶν δικαίων ἀντήρατε νυνὶ δὲ δυνεῖτε, κ.τ.λ., ib. p. 52. 43: in both which places *matters of fact* follow the εἰ. Kühner ascribes the idiom to the Attic urbanity, which loved to give to speech a certain tinge of doubt and uncertainty) **the world hateth you** ("magis esset mirabile si diligenter eos," says Didymus. This verse is in close sequence on the example just given: Cain being taken as the prototype and exemplar of such hate).

14, 15.] See summary above on ver. 11. The connexion with the foregoing is very close. We learnt from ver. 10, that the love of the brethren is that which makes manifest the children of God and the children of the devil. And now again, having spoken of the hate of the world as a thing to be looked for, the Apostle brings up this sign as one tending to comfort the child of God, and shew him that, notwithstanding the world's hate, he has more to rejoice at than to fear from the fact: he is in life, they in death. **We** (ἡμεῖς, emphatic: we whom the world hates: we, as set over against the world) **know** (see above, ver. 2 al.: of certain knowledge) **that we have passed over out of death into life** (notice both times the articles after the prepositions, removing the nouns in this case out of the abstract, and giving them a concrete totality—the *death*, which reigns over the unregenerate: *the life*, which is revealed in Christ), **because** (ὅτι gives the ground and cause, not of the μεταβεβήκαμεν, but of the οἶδαμεν) **we love the brethren** (here distinctly, our Christian brethren: the term οἱ ἀδελφοί being that well-known one by which the body of Christians was represented. It is curious to follow Diisterdieck in his recension of the R.-Cath. and Socinian interpretations of this verse, and to see how they both run into one in wresting it to their own doctrines. First, the former begin with οἶδαμεν. Lyra would confine it to the *Apostles*; they knew "certitudinaliter, de hoc per divinam revelationem certificati;" but "si ad alios refertur, tum hoc scire accipitur pro probabili conjectura," Similarly Corn.-a-lap., Tirinus, and Estius [and I may add, Justiniani, even more strikingly; see below], denying that St.

John speaks of the certainty of assurance grounded on faith by the heretics, but "de certitudine morali et conjecturali, concepta ex testimonio bonæ conscientiae, innocentia vitæ et consolatione Spiritus Sancti." [Justiniani's words are, "Recte ait (Didymus) nos *disciplinabiliter* id scire, ut formidinem quidem excludat, nihil tamen præter probabilitatem ex scientia offerat." Estius predicates the knowledge indeed simply of Christians respecting all the "boni fideles," "quorum e numero nos esse singuli confidimus." On the other hand Socinus, remarking that the Scripture writers [and even our Lord Himself, for which he refers to the Beatitudes] often "hyperbolicis quibusdam amplificandæ rei causa loquutionibus utuntur," says of the test here proposed, "nam qui tali animo est præditus, vix fieri potest quin alias etiam Christianas qualitates habeat, quæ necessariæ sunt ad vitam æternam consequendam." This remark brings us on common ground with the R.-Catholics, who would do violence to the express perfect tense μεταβεβήκαμεν to suit their purpose. So even Didymus, "quoniam qui diligit fratres secundum Deum, ad vitam ex morte *transit*:" [so Justiniani, making brotherly love the instrument of our μετάβασις, instead of the sign of its having taken place: "amor itaque ex caritate a morte nos ad vitam *traducit*:"] so Bede, who having explained rightly μένει ἐν τῷ θανάτῳ below, "quod in anima mortui omnes in hanc lucem nascimur," goes on to say, "in illa utique morte, . . . si fratres perfecte amaret, *exsurgere posset*:" so Lyra,—"opera ex caritate facta sunt meritoria;" so the Socinians, e. g. Schllichting ["docet quid maxime Deum impellat, ut nos ex morte transferre velit in vitam æternam:"], adding, as we might expect, "dicit *transivimus*, per enallagen temporis pro *transibimus*:" so the rationalists, Grotius ["juri ad rem sæpe datur nomen rei ipsius"], and Carpzov. It is very remarkable, that the fine exegetical tact of Estius causes him on the one hand to deliver a clear and decided interpretation of the verse as it really is ["non hic significatur meritum aut omnino causa dictæ translationis, quasi prius sit, diligere fratres, posterius autem, et effectus illius, transferri de morte ad vitam, id est, justificari.

b John viii. 44
only †.

ἀδελφὸν αὐτοῦ^b ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀβκκλ
ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. a b c d f
g h j k l
m n o l 3

15. αὐτου B.

αὐτω AC rel 40: txt BKL (c?) m 13 cc Thl Œc.

Neque enim opera bona præcedunt justificandum, sed sequuntur justificatum, ut concinne B. Augustinus dicit, de fid. et op. c. 14. . . . Sed causalitas hæc referenda est ad cognitionem. Nam ex dilectione fraterna velut effectu et signo cognoscimus, nos de morte ad vitam translatos esse: et quantum de illa certi sumus, tantum et de isto⁷³], while his doctrinal bias leads him, a few lines after, to strike out the whole of this sound exposition by saying, “Veruntamen etsi dilectio Dei et proximi justificationem nostram totam, cujus initium est a fide, nec mereatur, nec præcedat, sed sub ea comprehendatur tanquam pars ejus, impetrat tamen remissionis gratiam, juxta verbum Domini Luc. 7, *Remittuntur ei peccata multa quoniam dilexit multum*: sed et *augendæ justificationis* est causa, ut *qui justus est*, opera caritatis exercendo *justificetur adhuc*, Apoc. ultimo.” I have not considered it beside my purpose to spend even a long note on recounting the above interpretations. It may conduce to a right estimate of the doctrines of men and churches, and put younger Scripture students on their guard, to see the concurrent habits and tendencies of interpreters apparently so opposite. When Pilate and Herod are friends, we know what work is in hand. But as a conclusion, I will quote the clear and faithful exposition of a greater and better man: “Quid nos scimus? quia transivimus de morte ad vitam. Unde scimus? quia diligimus fratres. Nemo interroget hominem: redeat unusquisque ad cor suum: si ibi invenerit caritatem fraternam, securus sit quia transit [surely, from the whole context in Aug., this should be *transiit* or *transivit*] a morte ad vitam. Jam in dextera est: non adtendat quia modo gloria ejus occulta est; cum venerit Dominus, tunc apparebit in gloria. Viget enim, sed adhuc in hyeme: viget radix, sed quasi aridi sunt rami: intus est medulla quæ viget, intus sunt folia arborum, intus fructus: sed æstatem expectant.” Aug. Tract. in 1 Joan. 5, § 10); **he that loveth not** (there is this time no qualifying object, as τὸν ἀδελφόν: the absence of love from the character is the sign spoken of. τὸν ἀδελφόν is right enough as a gloss, but the Apostle’s saying is more general), **abideth in death** (ἐν τῇ θανάτῳ; on the art., see above: in that realm of death, in which all men are by nature: see Bede, quoted

above. Here again, the absence of love is not the reason, why he remains in death; but the sign of his so remaining. The μετάβασις has not past upon him. The words have no reference to *future* death any further than as he who is and abides in death, can but end in death; “notandum quod non ait qui non diligit, venturus est in mortem, quasi de pœna perpetua loqueretur, quæ restat peccatoribus in futurum: sed ‘qui non diligit,’ inquit, ‘manet’ in morte.” Bede.

15.] **Every one that hateth his brother is a manslayer** (in these words, (1) the ὁ μὴ ἀγαπῶν which preceded is taken up by πᾶς ὁ μισῶν: shewing, as most Commentators have remarked, that the two are identical: the living spirit of man being incapable of a state of indifference: that he who has banished brotherly love has in fact abandoned himself to the rule of the opposite state. In the ethical depth of the Apostle’s view, love and hate, like light and darkness, life and death, necessarily replace, as well as necessarily exclude, one another. He who has not the one, of necessity has the other in each case. (2) he who hates his brother is stated to be an ἀνθρωποκτόνος. The example given, ver. 12, shewed the true and normal result of hate: and again in the Apostle’s ethical depth of view, as in our Lord’s own [Matt. v. 21 ff., 27 ff.], he who falls under a state, falls under the normal results of that state carried out to its issue. If a hater be not a murderer, the reason does not lie in his hate, but in his lack of hate. “Quem odimus, velle-mus perisse,” says Calvin. Some would make ἀνθρωποκτόνος mean, a destroyer of *his own* soul: so Ambrose [partly], precat. ad Missam: Lyra [not Corn.-a-lap., as Düsterd. implies], Tirinus. But this, as well as the view [Corn.-a-lap., al.] that it is the murder of his brother’s *soul* which is intended, “provocando eum ad iram et discordiam,”—errs by pressing the reference to the example of Cain above. Some again, as Sander, would interpret it by a reference to John viii. 44, understood as pointing to the ruin of Adam by the Tempter. But as Düsterd. remarks [referring to a paper on John viii. 44, by Nietzsche, in the Theolog. Zeitschrift, Berlin, 1822, Heft. 3, p. 52], far rather should we say that this passage throws back a light on that passage, and makes it likely that the case of Cain and not that of Adam, is

16 ^c ἐν τούτῳ ^c ἐγνώκαμεν τὴν ἀγάπην, ^d ὅτι ἐκεῖνος ^e ὑπὲρ ^c ch. ii. 3 reff.
^d ch. iv. 9, 10,
^e John x. 11 reff.

there referred to); and ye know that every manslayer hath not (is without the possession of) eternal life abiding in him (*οἰδατε*, viz. by your own knowledge of what is patent, and axiomatic in itself. We must not fall into the error of referring the saying to the future lot of the murderer, as Bede, "Etsi hic per fidem inter sanctos vivere cernitur, non habet in se perpetuo vitam manentem; nam ubi retributionis dies advenit, cum Cain . . . , damnabitur:" it regards his present state, and is another way of saying that he *μένει ἐν τῇ θανάτῳ*, ver. 14. Eternal life, which abides in God's children, which is the living growth of the seed of God in them, is evidenced by love: if the very crown and issue of hate, homicide, be present, it is utterly impossible that this germ of life can be coexistent with it; can be firmly implanted and abiding [cf. John v. 38] in the man.

Socinus [and Corn.-a-lap.] gives the syllogism contained in these verses thus: "nullus homicida habet vitam æternam in se manentem: verum qui fratrem suum odit est homicida: ergo qui fratrem suum odit, non habet vitam æternam in se manentem. Hoc syllogismo probat Apostolus eum qui non diligit fratrem suum manere in morte").

16—18.] *Description and enforcement of true love.* "Exposui hactenus et probavi, quod dilectio fratrum verissima et optima nota sit discernendi filios Dei et filios diaboli. Sed ne quis hic loci vel seipsum decipiat, vel ab aliis decipiatur, . . . exponendum etiam erit, . . . quæ sit vera et christiana caritas." Seb.-Schmidt, in Düsterd.

16.] *Example of true love in Christ, and enforcement of it on us.* In this (on ἐν τούτῳ, see above, ver. 10, and note, ch. ii. 3) **we have the knowledge of (ἐγνώκαμεν,** "we have arrived at and possess the apprehension of:" *γινώσκειν* implying knowledge as an act of the understanding proceeding on intellectual grounds. Here however it is used entirely within the sphere of the Christian life of union with Christ. None can understand true love as shewn in this its highest example, but he who is one with Christ, and has felt and does feel that love of His in its power on himself. See note on ch. ii. 3) **love** (i. e. what love is: the nature of love true and genuine: "amoris naturam," Bengel; "veram indolem amoris," Rosenmüller. And Aug., "perfectionem dilectionis dicit, perfectionem illam quam commendavimus." And so most of the Commentators. Some have

held to the insertion of *τοῦ Θεοῦ* after *ἀγάπην*, which has hardly any authority [only one cursive ("52") vulg. arm.-usc]. So Beza, Socinus, Whitby, Grot., Seb.-Schmidt, Calov. And others, as Spener, Carpzov., Episcopius, though they do not read *θεοῦ*, yet would supply it, or *χριστοῦ*, in the sense of Rom. v. 8, John iii. 16. But there can be but little doubt that the other is the right view. The love of God to us is not that which would, as *sach*, be adduced as a pattern to us of brotherly love; it is true that in the depth of the matter, all true love is love after that pattern: but in a passage so logically bound together it is much more probable that the term common to the two, Christ and ourselves, would be, not divine love, which as such is peculiar to Him, but love itself simply, that of which He has given the great example which we are to follow), **that He** (Christ, as the words beyond question shew) **laid down His life for us** (*ψυχὴν τιθέναι*, as "vitam ponere" in Latin, to lay aside life, to die: not as Grot., who in all the places where it occurs maintains that it is only "vitam occidere periculis," which would entirely enervate the Apostle's saying here. *ὑπὲρ ἡμῶν* carries in it and behind it all that we know of the nature of the death which is spoken of: but the vicariousness and atoning power of Christ's death are not here in consideration: it is looked on here as the greatest possible proof of love, as in John xv. 13. It is the very perversity of unsound reasoning to maintain, as Paulus [in Düsterd.], that because our imitation of Christ's example, insisted on below, cannot have the virtue commonly ascribed to his death, therefore his death had in reality no such virtue): **and we** (*ἡμεῖς*, emphatic: we on our part, as followers of Christ) **ought on behalf of the brethren to lay down our lives** (on *ψυχάς*, Socinus says well: "Non dicit nos debere *animam* ponere, quasi ut unus pro multis morti sit obstrictus, sed *animas*, quia singuli pro singulis mori debemus." The Apostle states the duty generally: and thus stated it is clear enough. As Christ did in pursuance of His love, so ought we to do in pursuance of ours, bound as we are to Him not by the mere force of an outward example, but by the power of an inward life. But naturally and necessarily the precept finds its application only in those cases where our Heavenly Father's will sets the offering of such a sacrifice in the course and

μη ἀγαπῶμεν ^p λόγῳ μηδὲ τῇ ^a γλώσσῃ, ἀλλ' ἐν ^p ἔργῳ ^p Rom. xv. 18.
καὶ ἀληθείᾳ. ¹⁹ [καὶ] ^c ἐν τούτῳ ^c γνωσόμεθα ὅτι ^a ἐκ ^q see note.
τῆς ἀληθείας ^a ἐσμέν, καὶ ^t ἔμπροσθεν αὐτοῦ ^u πείσομεν τὰς ^r 2 John 1.
² Chron. xix. 9. ^s John xviii. 37. see Rom. ii. 8. ^t = John, here only. ^u = (see note) 2 Cor. v. 11. ^v Matt. xxii. 10.
xv. 32. Luke xxi. 36. 2 Cor. v. 10. 1 Thess. ii. 19. Gal. i. 10 al.

arm Clem Damasc Aug. (13 def.)

ABCKL rel 40 Thl. rec om *εν*, with K rel *ΕC*: ins A B(sic: see table at end of Prolegg) CL a b g h k l m o 40 Clem Thl. (40 also ins *εν* bef λογω.)

19. rec ins 1st *καὶ*, with CKL rel Syr sah Thl *ΕC* Aug: om AB d 40 vulg syr copt Clem. (αλλ' *εκ* τουτου α.) rec (for γνωσόμεθα) *γνωσκομεν*, with KL rel vulg

firm abiding principle; that at all events at the moment when he thus shuts up his bowels of compassion, it is not *abiding* in him. But this would seem to violate the ideal strictness of the Apostle's teaching, and the true sense rather to be, "How can we think of such an one as at all possessing the love of God in any proper sense?" giving thus much emphasis to *μένει*, but not putting it in opposition to *ἐστίν*, as Lücke does; for it is, in the root, equivalent to it.

Here again, many questions of casuistry have been raised as to the nature and extent of the duty of almsgiving, on which it is impossible to enter here, and for which I must refer my readers as before. The safest answers to them all will be found in the Christian conscience enlightened by the Holy Spirit, guiding the Christian heart warmed by the living presence of Christ)?

18.] *Exhortation to true brotherly love*: following naturally on the example of the want of it given in the last verse. **Little children, let us not love with word nor yet with tongue, but (let us love) in deed and truth** (there is some little difficulty in assigning these words their several places in the contrast. We may notice first, that the two former, *λόγῳ* and *γλώσσῃ*, are simple datives of the instrument, whereas the two latter are introduced by the preposition *ἐν*, denoting the element in which. The true account of the arrangement seems to be, that the usual contrast of *λόγῳ* and *ἐν ἔργῳ* is more sharply defined by the expegetical *τῇ γλώσσῃ* and *ἐν ἀληθείᾳ*: *τῇ γλώσσῃ* giving, by making the mere bodily member the instrument, more precisely the idea of absence of truth than even *λόγῳ*, and [*ἐν*] *ἀληθείᾳ* more definitely the idea of its presence than even *ἐν ἔργῳ*. Similar contrasts are adduced by the Commentators from the classics: especially from Theognis; e. g. 973 f., *μή μοι ἀνὴρ εἴη γλώσσῃ φίλος, ἀλλὰ καὶ ἔργῳ χερσίν τε σπένδοι χρήμασι τ' ἀμφοτέραι*: 63, *ἀλλὰ δοκεῖ μὲν πᾶσιν ἀπὸ γλώσσης φίλος εἶναι*: 96, *ὅς κ. ἐπὶ γλώσσῃ λῶστα, φρονῶ δ' ἕτερα*. As connected with the

exhortation in this verse, I may cite the tradition reported by Jerome in his Commentary on Gal. vi. 10: "Beatus Joannes Evangelista cum Ephesi moraretur usque ad extremam senectutem, et vix inter discipulorum manus ad ecclesiam deferretur, nec posset in plura vocem verba contexere, nihil aliud per singulas solebat proferre collectas, nisi hoc: 'Filioli, diligite alterutrum.' Tandem discipuli et fratres qui aderant, tædio affecti, quod eadem semper audirent, dixerunt: Magister, quare semper hoc loqueris? Qui respondit dignam Joanne sententiam: Quia præceptum Domini est, et si solum fiat, sufficit").

19—24.] See the summary at ver. 11. *The blessed effects of true brotherly love as a test of the Christian state.*

19, 20.] [And] in this (on *ἐν τούτῳ*, see above, vv. 10, 16. It here refers to what had gone before: viz. to the fulfilment of the exhortation in ver. 18, as the future shews: q. d., which thing if we do, This has been very generally acknowledged: some Commentators mentioning, but only to repudiate, the connexion with what follows, *ὅτι ἐὰν κ.τ.λ.* Some, as De W., refer *ἐν τούτῳ* back to vv. 10, 16; others, as Lücke, to ver. 14. But to whichever of these it is referred, the sense is much the same. The context which follows is best satisfied by taking it as above: see on *ἐξ ἀληθείας ἐσμέν* below) **we shall know** (on the *future*, see above. It is the result consequent on the fulfilment of the condition implied in *ἐν τούτῳ*. De Wette's idea, after Bengel, that the rec. *γινώσκομεν* has been altered to the future to suit the following future *πείσομεν*, is not to be thought of, in the presence of the common formula *ἐν τούτῳ γινώσκομεν*, ch. ii. 3, iii. 24, [iv. 26,] iv. 13, v. 2. The prevalent form was adopted by the transcribers, *regardless* of the future following) **that we are of the truth** (*ἐν τίνι*; *ἐν τῷ* *μή* *λόγῳ ἀγαπᾶν*, ἀλλὰ *ἐργῳ καὶ ἀληθείᾳ*. . . . καὶ *πῶς*; ὁ γὰρ ἄλλο μὲν *λέγων*, ἄλλο δὲ *ποιῶν*, *μή* *σύμφωνον ἔχων* *τῷ λόγῳ τὴν πράξιν*, *ψεύστης ἐστὶ καὶ οὐκ ἀληθής*. *ΕC*. But, true as this is, and

▼ Gal. II. 11
only. Deut.
xxv. 1.
Sir. xiv. 2.

καρδίας ἡμῶν 20 ὅτι ἐὰν ὡς καταγινώσκη ἡμῶν ἡ καρδία, ABCKL
a b c d f
g h j k l
m n o l 3

Thl Ec Aug Bede: txt ABC a j cc 40 coptt arm Clem Damasc, *cognosceamur* syr. (13 def.) for τὰς καρδίας, τὴν καρδίαν A¹ (originally) B Syr sah Aug: txt A (as anciently corrd, perhaps 1. m.) CKL rel Thl Ec Bede.

self-evident, it does not reach the depth of the meaning: as of course do not the many rationalistic paraphrases which have been given: "congruere evangelio," Grot., Whitby, &c. To be ἐκ τῆς ἀληθείας, is a different matter from to be truthful or true men. Estius *approaches* the meaning, understanding ἀλήθεια to be the truth of God in His promises, and so ἐκ τῆς ἀλ. ἐσμέν to mean "are of the number of the elect." Bede's interpretation, "ex veritate quæ Deus est," in which Lyra, Tirinus, Calvin, all agree, is nearer still: but had the Apostle intended this, he surely would have written ἐκ τοῦ θεοῦ. The Lutheran Commentators have come nearer still, making ἡ ἀλήθεια to be "verbum veritatis" by which we are begotten anew unto God: so Luther, Seb.-Schmidt, Calov., Spener, Bengel, Lücke, De Wette. But why stop at that which after all is itself ἐκ τῆς ἀληθείας? why not mount up to the ἀλήθεια itself, that pure and objective Truth which is the common substratum and essential quality of the Spirit Himself, of the Word, of those who are born of the Word by the Spirit? and thus Düsterd., Huther, al.), and shall persuade our hearts before him (i. e. and in and by this same sign, shall still the questionings of our hearts before God, by the assurance that we are His true children. This meaning has been acquiesced in by almost all Commentators both ancient and modern. Fritzsche alone maintains a different one: "Et coram Deo, i. e. Deum intuiti et reveriti, animos nostros flectemus [viz. ad amorem vita factisque ostendendum], quia, si animus nos hujus officii prætermitti condemnnet, quia major est, inquam, Deus animo nostro et omnia scit." He denies that πείσομεν is to be referred to ἐν τούτῳ, and, as above, interprets that by the consideration of God's greatness and omniscience we are to persuade our hearts to love in truth. This view is impugned and satisfactorily confuted by Lücke, on the following grounds: 1. that after so solemn an exhortation to brotherly love on the deepest grounds, it is not likely that the Apostle would subjoin another, grounded on less deep and more general motives: 2. that every thing said by way of a motive in ἔμπροσθεν αὐτοῦ has been included in what has been said before: 3. [And this is the weightiest objection of

all, enlarged on and pressed further by Düsterdieck] in this case τὰς καρδίας here must denote the heart as the seat of the affections, whereas in ver. 20 ἡ καρδία must denote the heart as the seat of the conscience. Whereas on the common view, καρδία is, throughout, the heart as the seat of the conscience, giving rise there to peace or to terror, according as it is at rest or in disquietude: nearly as Thl., πείσομεν τὴν συνείδησιν ἡμῶν, τούτο γὰρ βούλεται σημαίνειν διὰ τὰς καρδίας:—only that this view of the identity of the conscience with the καρδία is not correct. St. John uses καρδία for the innermost seat of our feelings and passions: of alarm [John xiv. 1, 27], of mourning [xvi. 6], of joy [xvi. 22], it was into the καρδία of Judas that the devil put the intent of betraying the Lord [xiii. 2]: and the καρδία here is the inward judge of the man,—whose office is, so to say, promoted by the conscience, accusing or else excusing [Rom. ii. 15]. Then, as to πείσομεν, there is no need to give to the verb any unusual meaning. It does not mean "quiet" or "assure," except in so far as its ordinary import, "persuade," takes this tinge from the context. And so it is, in every instance cited by the Commentators for this unusual meaning: e. g. in Matt. xxviii. 14, Acts xii. 20, and reff.: in Jos. Ant. vi. 5. 6, where Samuel ἐπισχεῖται καὶ παρακαλέσει τὸν θεὸν συγγνώμην περὶ τούτων αὐτοῖς καὶ πείσειν: in the passage in Plutarch, where one says ἀπολοιμὴν εἰ μὴ σε τιμωρησαίμην, and the other answers, ἀπολοιμὴν εἰ μὴ σε πείσαιμαι.

It must be plain from what has been said, that the future πείσομεν is not, on account of ἔμπροσθεν αὐτοῦ, to be taken as referring to the future day of judgment, as some [e. g. Benson, Lücke, De Wette] have done. In ch. iv. 17, which is in some respects parallel with this, that day is expressly named: whereas in our passage, an equally clear indication is given, by the parallelism of γνωσόμεθα and πείσομεν, that no such reference is intended. ἔμπροσθεν αὐτοῦ is not, at His appearing, but, in His sight, as placed before His all-seeing eye: ὡς ὑπὸ θεῷ μάρτυρι, as Ec., though misunderstanding the whole: see above: so Aug. ["ante Deum es: interroga cor tuum . . . si persuademus cordi

...της
καρδίας
π.
ABCKL
a b c d f
g h j k l
m o 13

^w ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει ^w (see note)
ch. v. 9.

20. καταγινώσκει L f k n 13. om 2nd σι A d 13 al vulg coptt Ec Aug Bede :
ins BCKL rel Thl. for θεος, κυριος C.

nostro, coram ipso persuadeamus"], Bede, Corn.-a-lap., Luther, Calov., Bengel, Neander, Huther, Sander, Erdmann, Düsterd. It may be remarked finally, that by ἔμπροσθεν αὐτοῦ being thus put first, it has evidently the emphasis : and this is important for that which follows. 20.] *takes up this matter of the persuading our hearts before God, and shews its true importance and rationale.* This is carried on in the following verses, but is here and in ver. 21 placed as its ground. If our heart, ἔμπροσθεν αὐτοῦ, judges us unfavourably—we may be quite sure that He knowing more than our heart does, judges us more unfavourably still : if our heart condemn us not, again ἔμπροσθεν αὐτοῦ, judging and seeing in the light of His countenance, then we know that we are at one with Him, and those consequences follow, which are set forth in ver. 22.

But before arriving at this sense, there are several difficulties of no slight weight to be overcome. With these it will be best to deal, before translating the verse. Three principal questions must be answered : 1. What is the first ὅτι ? 2. What is the second ὅτι ? 3. What is the meaning of μείζων ? 1, 2. Some monstra of exegesis must first be eliminated. It has been tried to make ὅτι ἐάν = ὅταν, "whenever." For this is quoted *Sam. Andréu*, of whom I can discover nothing. This of course is impossible : as it is likewise to make it = ὅτι ἐάν [Nösselt, al.]. Equally impracticable are the endeavours to alter the text ; by striking out the 2nd ὅτι as Grot., or making this one into ἔτι [H. Stephanus, Pricæus, Piscator]. Again it is quite out of the question to supply before the second ὅτι, "eheu nobis," as *Episcopus*,—"scimus, aut scire debemus," as *Calov.*, al. Of other interpretations, the first requiring notice is that upheld by *De Wette*, and pronounced the only tenable one by *Brückner*, which would make the second ὅτι independent of the first, and regard it as containing the reason of the final clause, καὶ γινώσκει πάντα. The objection to this is, not the καὶ before γινώσκει, which would be natural enough,—"because God is greater than our heart, it follows that . . . ;" such an apodosis being very commonly introduced by καὶ,—but 1) the sense thus obtained, which would be illogical, as it would not follow, *because* God is greater than our heart, that He knows all things : and 2) that brought by

Düsterd., the exceeding harshness and clumsiness thus introduced into the style, whereas *St. John* is singularly lucid, and has but very few inversions, none indeed at all approaching the harshness of this. *Bengel*, *Hoogeveen*, *Morus*, *Nösselt*, *Baumg.-Crus.*, *Huther*, regard the first ὅτι as the pronoun relative, ὅτι : "coram ipso secunda reddemus corda nostra quocunque tandem crimine damnat nos cor," as *Hoogeveen*. The objection to this is not *N. T.* usage, as alleged, e. g. by *Düsterdieck* against ὅτις ἐάν, for we read ὅτις ἐάν *Gal. v. 10* in *Lachmann's* text, and ἥτις ἐάν *Acts iii. 23* in *Tischendorf's* : but sense, context, and analogy. Sense,—for it would surely be monstrous to make the Apostle say that if we have brotherly love, we may make ourselves easy, whatever else our consciences accuse us of : context,—for in this sentence no logical reason would thus be given by the following ὅτι, which *Hoog.* renders *quia* : analogy, as shewn in the parallelism ἐάν καταγινώσκῃ and ἐάν μὴ καταγινώσκῃ, which we thus altogether destroy. Another interpretation is given, and, as usual, defended with extreme fervency and bitterness against those who differ, by *Sander*. He would make the whole of ver. 20 depend on ἐν τούτῳ γνωσόμεθα and on πείσμεν [some others had done the same before, e. g. *Meyer*. See also *Erdmann* below] ; and regard it as meant in a consolatory sense : by thus loving in deed, &c., we shall know, &c., and shall persuade our hearts that if our heart condemn us, God [he is troubled with the second ὅτι, and offers to his readers the alternative of erasing it with *Lachmann* or reading ἔτι with *Stephens*] is greater than our heart and knoweth all things : i. e. knows us to be His children and better than we seem to ourselves. With this in the main *Erdmann* agrees : "Hoc igitur apostolus dicit : filiis Dei, si forte in peccata inciderint, et conscientie accusatione perterriti fuerint, quum e conscientia vera caritatis erga Deum et fratres pro certo sciant se ex veritate esse, vitæque novitatem in Dei patris societate accepisse, persuasum fore, τὸ καταγινώσκειν, conscientie magnitudine et potestate gratiæ divinæ illoque Dei γινώσκειν πάντα superari."

But how any exegete of tact and discernment can hold this, I am at a loss to imagine. Leaving for the present the question respecting the sense of μείζων

x ch. li. 7.
y ch. ii. 28. lv.
17. v. 14.
Eph. iii. 12.
Heb. x. 19.
Job xxvii. 10. see 2 Cor. iii. 12. vii. 4. Heb. iii. 6.

πάντα. 21 * ἀγαπητοί, ἐὰν ἡ καρδιά [ἡμῶν] μὴ κατα- ABCKL
γινώσκῃ ἡμῶν, ὧς παρρησίαν ὧς ἔχομεν ὧς πρὸς τὸν θεόν, 22 καὶ abcd f
m o l 3

z = Rom. v. 1. 2 Cor. vii. 4.

21. for εαν, αν Α. rec ins 1st ημων, with CKL rel vulg syrr coptt Thl Ec
Cypr Aug₁ Jer₁ Hesych: om AB 13 fuld Aug₁ Jer₁. καταγινώσκει L c f k 13.
om 2nd ημων BC (Orig₁): ins AKL rel. for εχομεν, εχει B al₁.

ἐστὶν κ.τ.λ., can we conceive the Apostle to write so loosely as this—"we shall persuade our hearts, that if our heart condemn us . . . ?" For, in this case, the καρδίας of the former clause has no connexion with the καρδιά of the latter, but, as Erdmann confesses, is equivalent to ἡμᾶς αὐτοῦς, whereas in the latter, καρδιά is the "conscientia reatus." And besides, the πείσομεν has already had its emphatic completion in the words ἔμπροσθεν αὐτοῦ, declaring its meaning to be absolute, and preventing its passing on to the ὅτι.

It would seem then that the first ὅτι cannot be "that," but must be causal. And if the first, then the second, which, as far as I know, no one has attempted to render "that" after rendering the other "because." How then is the repetition to be interpreted? The first ὅτι furnishes the reason for introducing the clause: what purpose is served by the second? The old scholium says, τὸ δεύτερον ὅτι παρέλκει. And so several of the Commentators, adducing instances of a repeated and superfluous ὅτι from Xenoph. Anab. v. 6. 19, λέγουσιν ὅτι, εἰ μὴ . . . , ὅτι κινδυνεύσει . . . : and so Anab. vii. 4. 5: Eph. ii. 11, 12 in N. T. But in all these places ὅτι is "that," not "because:" nor can an instance be produced of the repetition of a causal ὅτι. This resource thus seems taken from us. The second ὅτι must have its distinct place and meaning assigned it. And, reserving the consideration of the meaning thus obtained, till we treat of μεῖζων ἐστὶν κ.τ.λ.,—there is one legitimate way of taking it, which does not seem to have been suggested: viz., that there is an ellipsis of the verb substantive before the 2nd ὅτι, and that the clause, thus introduced, forms the apodosis to the ἐὰν κ.τ.λ.: "because if our heart condemns us, [it is] because God, &c." Instances of similar ellipses after εἰ or ἐὰν are of course common enough: εἰ τις ἐν χριστῷ, καὶ νῦν κτίσις, 2 Cor. v. 17: εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς κ. εἰς ἡμᾶς συνεργός: εἴτε ἀδελφοὶ ἡμῶν, ἀποστόλοι ἐκκλησιῶν, δόξα χριστοῦ. Nearer to the point is 2 Cor. i. 6, εἴτε θλιβόμεθα, ὑπὲρ τῆς ὑμῶν σωτηρίας: 1 Cor. xiv. 27, εἴτε γλώσση τις λαλεῖ, κατὰ δύο . . .

But this brings us to consider (3) the meaning of the words μεῖζων ἐστὶν ὁ θεός

τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα. Two ways of taking them have been prevalent: the ancients regarded them as intensifying the ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά: as the Schol. in Cramer's Catena, εἰ γὰρ ἀμαρτάνοντες, τὴν καρδίαν ἐαυτῶν λαθεῖν δυνάμεθα [qu. οὐ δυνάμ.] ἀλλὰ νυττόμεθα ὑπὸ τοῦ συνειδότος, πόσω μᾶλλον τὸν θεὸν πράττοντες τι τῶν φαῦλων δυνήθωμεν [οὐ δυν.] λαθεῖν; and so Aug., &c., and of the moderns, Calvin, Beza, Socinus, Grot., Corn.-a-lap., Castalio, Estius, Calov., Semler, Lücke, Neander, al. On the other hand, Luther, Bengel, Morus, Spener, Nösselt, Rickli, Baumg.-Crus., Sander, Besser, Düsterd., Huther, Erdmann, regard them as consolatory in their tendency, and as softening our self-condemnation by the comforting thought of God's greatness and infinite mercy. Erdmann remarks, "Respondet his sententia S. Pauli ad Rom. v. 20 sq.: οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις. Luther ad h. l. dicit: Das Gewissen ist ein einziger Tropfen, der verdöhrnte Gott aber ist ein Meer voller Tröpfchen." He compares John xxi. 17, κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.

But beautiful and true as this is, and the similar considerations which have been urged by others of the above Commentators, it is to me very doubtful whether they find any place in the context here. That context appears to stand thus. The Apostle in ver. 19 has said that by the presence of genuine love we shall know that we are of the truth, and shall persuade our hearts in God's presence. He then proceeds to enlarge on this *persuading* our hearts, in *general*. If our heart condemn us, what does it import? If our heart acquit us, what? The ἐὰν καταγινώσκῃ, and the ἐὰν μὴ καταγινώσκῃ, are plainly and necessarily *opposed*, both in hypothesis and in result. If the *consolatory* view of ver. 20 is taken, then the general result of vv. 20, 21 will be, whether our heart condemn us or not, we have comfort and assurance: and then what would be the import of πείσομεν τὰς καρδίας ἡμῶν at all? But on the other interpretation, taken with some modifications, all will be clear. I say, taken with some modifications: because the sense has

ὁ ἐὰν ^a αἰτῶμεν ^b λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ^c ἐντολάς

^a John xvi. 23
al. fr.
^b — Matt. vii. 8.
ch. ii. 3 reff.

xxi. 22 al. fr.

22. for εαν, αν B a m Orig.
Cyp̄r Lucif.

λαμβανόμεν A k m, accipiemus vulg syr coptt
rec (for απ') παρ', with KL rel Orig Thl Ec: txt ABC a 13.

been much obscured⁷ by the introduction of the particular case treated in ver. 18 into the general statements of vv. 20, 21. It is not, If our heart condemn us *for want of brotherly love*, as Lücke for instance, calling it a statement 'e contrario' to ver. 19: but this test is dropped, and the general subject of the testimony of our hearts is entered upon. Thus we get the context and rendering, as follows): **because** (q. d., and this *ἐμπροσθεν αὐτοῦ πείσαι τὰς καρδίας ἡμῶν* is for us a vital matter, seeing that condemnation and acquittal by our own hearts bring each such a weighty conclusion with it) **if our heart condemn** (notice the words *γνωσόμεθα . . . καταγινώσκῃ . . . γινώσκει*: for the meaning, see reff. It is a word especially appropriate to self-consciousness: "know [aught] against us") **us, it is because** (our self-condemnation is founded on the fact, that) **God is greater than our heart, and knoweth all things** (i. e. the condemning testimony of our conscience is not alone, but is a token of One sitting above our conscience and greater than our conscience: because our conscience is but the faint echo of His voice who knoweth all things: if it condemn us, how much more He? and therefore this *πείσαι*, for which this verse renders a reason, becomes a thing of inestimable import, and one which we cannot neglect, seeing that the absence of it is an index to our standing condemned of God. And then, having given the reason why the *καταγινώσκειν* should be set at rest by the *πείσαι*, he goes on to give the blessed results of the *πείσαι* itself in verses 21, 22). **Beloved** (there is no adversative particle, because *ἀγαπητοί* throws up the contrast quite strongly enough, as introducing the very matter on which the context lays the emphasis, viz., the *πείσαι τὰς κ. ἡμῶν*), **if our heart** (so it will stand, whether *ἡμῶν* be read or not) **condemn us not, we have confidence towards God** (reff.: said generally: not with direct reference to that which follows ver. 22, which indeed is one form of this confidence: see ch. v. 14, where the connexion is similar. The confidence here spoken of is of course present, not future in the day of judgment, as Estius. *πρὸς τὸν θεόν*, with reference to God: but more than that: to God-ward, in our aspect as turned towards and looking to God.)

It must be remembered that the words are said in the full light of the

reality of the Christian state,—where the heart is awakened and enlightened, and the testimony of the Spirit is active: where the heart's own deceit does not come into consideration as a disturbing element), **and** (such another *καί* as that in ver. 10 above, where, after *πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ*, we have *καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ*, i. e. after the general statement, *καί* introduced the particular instance in which the general truth was carried forward. So here: By dwelling and walking in love, we can alone gain that approval of our conscience as God's children, which brings real confidence in Him and real intercommunion in prayer, which is a result and proof of that confidence) **whatsoever we ask, we receive** (pres.: not for future, as Grot. The Apostle is setting forth actual matter of fact) **from Him** (these words must be taken in all their simplicity, without capricious and arbitrary limitations. Like all the sayings of St. John, they proceed on the ideal truth of the Christian state. "The child of God," as Luther says, "asks for nothing, which is against the will of its Father"), **because** (ground of the above *λαμβάνομεν*) **we keep His commandments, and do the things which are pleasing in His sight** (on the last expression [and parallelism] see Exod. xv. 26; also Deut. vi. 18, xii. 25, Ezra x. 11, Isa. xxxviii. 3. It is added, not as expegetical of *τὰς ἐντολάς αὐτοῦ τηροῦμεν*, as Sander, but as Düsterd., to connect with His granting our prayers, since our lives are in accord with His good pleasure. This however brings us to the theological difficulty of our verse, wherein it would seem at first sight as if the granting of our prayers by God depended, as its meritorious efficient, on our keeping of His commandments and doing that which pleases Him. And so some of the R.-Catholic expositors here: Corn.-a.-lap., with the curious peculiarity of distinguishing *τὰς ἐντολάς αὐτοῦ τηρεῖν*, the keeping of the moral law of the decalogue, from *τὰ ἀρεστά ἐνώπ. αὐτοῦ ποιεῖν*, the doing of "consilia evangelica, viz. continentia, obedientia et paupertas," the observance of which goes "augere gratiam Dei et merita." This is refuted by the parallelism, in which [see above] the second clause takes up the first and applies it to the matter in hand. And it is further refuted by the usage of the expression *τὰ ἀρεστά*,

d John viii. 29. αὐτοῦ^c τηροῦμεν καὶ τὰ^d ἀρεστὰ^e ἐνώπιον αὐτοῦ ποιούμεν. ABCKL
 Acts vi. 2. 23 καὶ^f αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα^g πιστεύσωμεν τῷ^h
 xii. 3 only. see note. ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ καὶ^h ἀγαπῶμεν
 e — John, here only. ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ καὶ^h ἀγαπῶμεν
 Luke xvi. 15. ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ καὶ^h ἀγαπῶμεν
 Acts iv. 19. ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ καὶ^h ἀγαπῶμεν
 1 Tim. ii. 3. ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ καὶ^h ἀγαπῶμεν
 v. 4. ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ καὶ^h ἀγαπῶμεν
 f ver. 11. John vi. 29, 30. (xv. 8.) xvii. 8 al. John only. ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ χριστοῦ καὶ^h ἀγαπῶμεν
 viii. 31 (?). h ver. 11 reff. i John xi. 57. xii. 49. xiii. 34 only. 81r. xlv. 5.

τηρωμεν AK 40.

23. for πιστευσωμεν, πιστευωμεν AC a fl 13 Thl; -ομεν c: txt BKL rel Ec.
 om του υιου A al; om ονοματι του υιου 13; τω νω, omg τω ονοματι, d. χριστω
 A d 13. om ημιν KL rel 40: ins ABC a m 13 cc vulg copt Thl Ec-ms Lucif Bede.

by which never "consilia evangelica," but always things ethically pleasing to God, as commanded by Him, are denoted: cf. John viii. 29, Rom. xii. 1, xiv. 18, 2 Cor. v. 9, Eph. v. 10, Phil. iv. 18, Col. iii. 20. Estius again has pressed the words as against the heretics, who say "omnia justorum opera esse peccata;" "nisi," he adds, "dicant, quod absque blasphemia dici non potest, peccata esse Deo placita." But both here and elsewhere the solution of the difficulty is very easy, if separated from the party words of theology, and viewed in the light of Scripture itself. Out of Christ, there are no good works at all: entrance into Christ is not won nor merited by them. In Christ, every work done of faith is good and is pleasing to God. The doing of such works is the working of the life of Christ in us: they are its sign, they its fruits: they are not of us, but of it and of Him. They are the measure of our Christian life: according to their abundance, so is our access to God, so is our reward from God: for they are the steps of our likeness to God. Whatever is attributed to them as an efficient cause, is attributed not to us, but to Him whose fruits they are. *Because* Christ is thus manifested in us, God hears our prayers, which He only hears for Christ's sake: *because* His Spirit works thus abundantly in us, He listens to our prayer, which in that measure has become the voice of His Spirit. So that no degree of efficacy attributed to the good works of the child of God need surprise us: it is God recognizing, God vindicating, God multiplying, God glorifying, His own work in us. So that when, e.g., Corn.-alap. says, "congruum est et congrua merces obedientiæ et amicitiae, ut si homo faciat voluntatem Dei, Deus vicissim faciat voluntatem hominis," all we can reply is that such a duality, such a reciprocity, does not exist for Christians: we are *in* God, He in us: and this St. John continually insists on. We have no claim ab extra: He works in us to do of His good pleasure: and the works which He works, which we work,

manifest before Him, and before all, that we are His children. The δ ἐὰν αἰτῶμεν, λαμβάνομεν, I reserve to be treated of on ch. v. 14, 15, where it is set forth more in detail).

23.] *Summing up of all these commandments in one: faith in Christ, and brotherly love according to Christ's command.* And (see καὶ similarly used, ch. i. 5, 11, 17, ver. 3) **His commandment** ("singulari numero mandatum præmisit, et duo subsequencia adjungit mandata, fidem scilicet et dilectionem, quia nimium hæc ab invicem separari nequeunt. Neque enim sine fide Christi recte nos alterutrum diligere, neque vere in nomine Jesu Christi sine dilectione possumus credere," Bede: and Ec., ἔχοντες ἐντολὴν, ἵνα τῇ πίστει τῇ ἐν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησ. χρ. ἀγαπῶμεν ἀλλήλους) is this, that (see on ἵνα, ver. 11) **we should believe** (aor., being one act of receptive faith) **the name** (this unusual expression, πιστεύειν τῷ ὀνόματι [reff.], is well explained by Calvin and Beza,—"*nomen ad prædicationem respicit*:" so that, as Seb.-Schmidt, it is "*credere merito, satisfactioni, omnibusque promissionibus Christi et de Christo*:" to believe the Gospel message concerning Him, and Him as living in it, in all His fulness. We have similar expressions, πιστεύειν τῇ γραφῇ, John ii. 22; τοῖς ῥήμασι, v. 47; τῇ ἀκοῇ, xii. 38) **of His Son Jesus Christ, and love one another** (pres., of a continued habit), **even as He gave us commandment** (some Commentators have referred these words to both πιστεύσωμεν and ἀγαπῶμεν, and understood ὁ θεός as the subject of ἔδωκεν. So Estius, Hunnius, Bengel, Sander. But this would seem to introduce too much of a tautology: "God's commandment is, that we should, &c. . . . as He gave us commandment." It seems more natural, with the generality of Commentators, to understand Christ as the subject to ἔδωκεν, and by the commandment, John xiii. 34, xv. 12, xvi. 17).

24 a.] *General return*, with reference to what has been said in the last verses, to the great key-note of

τὰς ^c ἐντολάς αὐτοῦ ^k ἐν αὐτῷ μένει, καὶ αὐτὸς ^k ἐν αὐτῷ. ^k John xv. 4, 7. ch. ii. 27 al.
καὶ ^l ἐν τούτῳ ^{lm} γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ^m ἐκ τοῦ ^{fr.}
ⁿ πνεύματος ^o οὗ ἡμῖν ^a ἔδωκεν. ^l ch. ii. 8 reff. ^m Matt. xii. 38. ⁿ Acts viii. 18. ^o Luke xi. 13. ^a 1 Thess. iv. 8.

IV. ^l p' Ἀγαπητοί, μὴ παντὶ ^q πνεύματι ^r πιστεύετε,

^o attr., John vii. 39. Acts i. 1 reff.
^l Thm. iv. 1.

^r = John ii. 23. iv. 21 al. fr.

^q = 1 Cor. xii. 10. xiv. 12, 32.

24. ἔδωκεν bef ημιν K a b d m o Ath Cyr Thl Ec lat-ff.

the Epistle, μένετε ἐν αὐτῷ, with which the former part of it concluded, ch. ii. 28. This keeping of His (God's) commandments is the abiding in God: this of which brotherly love is the first and most illustrious example and summary. So that the exhortation given at the beginning of this portion of the Epistle is still in the Apostle's mind, as again ch. iv. 15, 16, and v. 20; see also ch. ii. 6, iii. 6, 9. And he that keepeth His (God's) commandments abideth in Him (God), and He (God) in him (Sander, Neander, al., hold that αὐτός, αὐτῷ are to be referred to Christ. And no doubt they would be perfectly true, and according to our Lord's own words, when thus applied: cf. John xiv. 15, xv. 5 ff. Still, from the context [cf. on ἔδωκεν below], it is better to refer them to the chief subject, viz. to God. In the sense, the difference is not important. It is one of the most difficult questions in the exegesis of this most difficult of Epistles, to assign such expressions as the present definitely to their precise personal object).

24 b.] And of one part of this mutual indwelling there is a sign and token, given us by God Himself, viz. the Holy Spirit. By the mention of the Spirit, the Apostle makes these words the note of transition to the subject of the next section, ch. iv. 1—6, which is parenthetical, of the discerning of true and false spirits, and after which the main subject of brotherly love is resumed again. And in this we (all the children of God; not as the R.-Cath. expositors, Lyra, Corn.-a-lap., Estius, the Apostles, or the apostolic church, only) know that He abideth in us, from the Spirit (the change of construction is unusual. It arises from the Apostle having combined together two ways of speaking in this connexion,—ἐν τούτῳ γινώσκουμεν, ὅτι . . ., see vv. 16, 19, and ἐκ τούτου γινώσκουμεν, ch. iv. 16. The knowledge is ἐν τούτῳ, in this element or department of fact, and it is ἐκ τούτου, derived from, as its source, that which follows) which He gave us (ἔδωκεν, aor.; at a certain time, by a definite act, viz. on the day of Pentecost, when the Father bestowed the Holy Spirit on the Church. And this

ἔδωκεν is one sign that the whole is to be referred to the Father: seeing that our Lord says, *καὶ γὰρ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν . . . τὸ πνεῦμα τῆς ἀληθείας*, John xiv. 16. This indwelling Spirit of God is to the child of God the spring and source of his spiritual life, the sure token of his sonship, Rom. viii. 14, 15, Gal. iv. 6, and of his union with God in Christ).

CHAP. IV. 1—6.] *Warning against, and criteria whereby to distinguish, false teaching.* This passage takes up again, with reference to this portion of the Epistle, the similar warning given in the former portion, ch. ii. 18 ff. It is intimately connected with what has immediately preceded. By brotherly love we are to know that we are of the truth, ch. iii. 19,—and the token that He abideth in us is to be the Spirit which He gave us. This Spirit, the Spirit of Truth, it becomes then all-important for us to be able to distinguish, and not to be led astray by any false spirits pretending to his character and office. Such false spirits there are, which are not of God, but of the world, and which make up that spirit of antichrist, of which prophecy had already spoken.

1.] Beloved (so verse 7, and ch. iii. 2, 21, marking a transition to a subject on which the Apostle affectionately bespeaks their earnest attention), believe not every spirit (the expressions *πᾶν πνεῦμα, τὰ πνεύματα*, indicating plurality of spirits, are to be explained by the fact that both the Spirit of Truth and the spirit of error speak by the spirits of men who are their organs. So we have, in reference to prophecy, 1 Cor. xiv. 32, *πνεύματα προφητῶν προφήταις ὑποτάσσεται*. By the nature of the testimony of the human spirits, we shall know whether they are of God or not; whether they are organs of the *πνεῦμα τῆς ἀληθείας* or of the *πνεῦμα τῆς πλάνης*. It will be observed that this interpretation of *πᾶν πνεῦμα*, and the Apostle's way of speaking, rest on the assumption of there being One Spirit of Truth, from God, and one spirit of error, from the world; as opposed to all rationalizing interpretations, such as "*sensus ho-*

α — Luke xiv. 19. 1 Cor. iii. 13. 2 Cor. viii. 8. 1 Thess. ii. 4 (2nd). v. 21 al. Prov. xvii. 3. t John viii. 23 al. fr. u Matt. vii. 15. xxiv. 11, 24 Mk. Luke vi. 36. Acts xiii. 6. 2 Pet. ii. 1. Rev. xvi. 13 al. 2. only. Jer. vi. 13. Zech. xiii. 2. v 2 John 7. so John i. 44. Matt. xi. 7. xxii. 10 al. (see John vi. 14. xvi. 28. xviii. 37.) w ch. ii. 3 reff. x constr. John ix. 22. 2 John 7. see Wisd. xiii. 13. y see ch. v. 6. Matt. xvi. 27, 28. xxi. 9 al. sim. Mark ix. 1. 1 Cor. iv. 21. ἐν σ., Rom. ii. 28 reff. see John i. 14.

ABCKL
a b c d f
g h j k l
m o 13

CHAP. IV. 1. ins πάντα bef τα πνεύματα K.

2. γινώσκειται (itacism) K b c d f g h j k m o al vulg Syr Cyr Thl Did-lat Aug Bede. χριστον bef ιησουν C: om χρ. a 13. for εληλυθота, εληλυθεναι B al₁ Thdr̄t; venisse vulg Iren-lat Cyp̄r.

minis aliquo modo inspiratus," Socinus; "*doctrina*," Episcopius: as opposed also to all figurative understanding of the word, as Calv., "metonymice accipio pro eo qui spiritus dono se præditum esse jactat ad obeundum prophetiæ munus," Beza, Grot., Whitby, Wolf, and even Lücke, who explains it by λαοῦντες ἐν πνεύματι. It is not the men themselves, but their spirits as the vehicles of God's Spirit or the spirit of antichrist, that are in question.

In πιστεύετε, some have seen a figure drawn from the physical meaning of πνεῦμα; so Corn.-a-lap.,—"Respect ad nautas, qui non credunt omni spiritui, id est, vento." But this is far-fetched and unlikely, in the universal acceptance of the spiritual meaning of both words), but try the spirits (this δοκιμάζειν is enjoined not on the "ecclesia in suis prælatis," as Estius and the R.-Cath. expositors, but on all believers, as even he reluctantly admits: and the test is one of plain matter of fact, of which any one can be judge. The Church by her rulers is the authoritative assertor of this δοκιμασία in the shape of official adoption or rejection, but only as moved by her component faithful members, according to whose sense those her formularies are drawn, of which her authorities are the exponents) whether they are of God (bear the character of an origin from Him): because (ground for the necessity of this trial) many false prophets (= πολλοὶ ἀντίχριστοι, ch. ii. 18: προφηταί, not as foretelling future things, but as the mouthpieces of the πνεῦμα which inspires them. Cf. 2 Pet. ii. 1, where the N. T. false teachers are called ψευδοδιδάσκαλοι, and compared to the O. T. ψευδοπροφῆται) are gone forth (scil. from him who sent them: even as Jesus Himself is said, John viii. 42, xiii. 3, xvi. 27, 28, ἐξεληλυθῆναι from God. Or we may take it as in ch. ii. 19, ἐξ ἡμῶν ἐξῆλθον,—from the Church: but the other is more likely. Socinus and Grotius take it of "prodire ad munus suscipien-

dum:" but it certainly means more than this) into the world (cf. John xvi. 28, which tends to fix the ἐξεληλυθασιν above).

2, 3 a.] Test, whereby the spirits are to be tried. In this (see above, ch. iii. 10, &c.) ye know (apprehend, recognize. γινώσκετε is taken as imperative, on account of the preceding πιστεύετε and δοκιμάζετε, by Huther, De Wette, Lücke [most Commentators do not touch it]. But on account of the very frequent ἐν τούτῳ γινώσκουμεν, I should let analogy prevail, and take it as indicative) the Spirit of God (the Holy Spirit, present, inspiring, and working in men's spirits). Every spirit which confesseth ("spiritui tribuitur actio quæ hominis est per spiritum." Schlichting. The confession is necessarily, from the context here, not the genuine and ascertained agreement of lips and life, but the outward and open profession of faith: see 2 John 7—10, where ταύτην τὴν διδασχὴν . . . φέρειν is its equivalent) Jesus Christ come in the flesh ('I. χρ. primary predicate: ἐν σαρκὶ ἐληλυθότα, secondary predicate: = 'I. χρ. ἐρχόμενον ἐν σαρκί, 2 John 7. Cf. the same arrangement of predicates 1 Cor. i. 23, κηρύσσομεν χριστὸν ἐσταυρωμένον: 2 Cor. iv. 5, κηρύσσομεν χριστὸν Ἰησοῦν κύριον. In all these cases it is important to observe, that the construction is not equivalent to an accusative with an infinitive, 'I. χριστὸν ἐν σαρκὶ ἐληλυθῆναι. If it were, the confession, or the preaching, would be simply of the fact announced: whereas in each case it is the PERSON who is the object or primary predicate: the participle carrying the attributive or secondary predicate. This is abundantly shewn here, by the adversative clause, where it is simply μὴ ὁμολογοῦν τὸν Ἰησοῦν. The confession required is, "Jesus Christ come in the flesh;" ἐληλυθώς here standing midway between the ἐρχόμενος of 2 John 7, which is altogether timeless, and the ἐλθὼν of ch. v. 6, which is purely historical. This perfect gives

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θότα, ἐκ τοῦ θεοῦ ἐστίν. ³ καὶ πᾶν πνεῦμα ὃ μὴ ὁμο-

3. for ο μη ομολογεῖ, ο λυμ old-MSS-mentioned-by-Socr vulg Iren Orig Fulg₁: qui negat Did-int: qui destruit Lucif: txt all-known-Greek-manuscripts vss Polyc Cyr Thdrt Thl (Ec Fulg₁. [Soer H. E. vii. 32 states γέγραπτο ἐν τοῖς παλαιαῖς ἀντιγράφοις ὅτι πᾶν πνεῦμα ὃ λύει τὸν ἰησοῦν, ἀπὸ τοῦ θεοῦ οὐκ ἐστίν. That Irenæus and Origen really had this reading before them is evident from the whole context as given by their interpreters. Iren [iii. 16. 8, p. 511, ed. Stieren] says, *Igitur omnes extra dispositionem sunt, qui sub obtentu agnitionis alterum quidem Jesum intelligunt, alterum autem Christum, et alterum Unigenitum, et alterum Salvatorem. . . Sententia enim eorum homicidalis, Deos quidem plures confingens et Patres multos simulans. Communiens autem et per multa dividens Filium Dei; quos et Dominus nobis cavere prædixit et discipulus ejus Ioannes in prædicta epistola fugere eos præcepit dicens: "Multi seductores exierunt in hunc mundum, qui non confitentur Jesum Christum in carne venisse. Hic est seductor et Antichristus. Videte eos, ne perdatiis quod operati estis."* Et rursus in epistola ait: "Multi pseudoprophetae exierunt de sæculo. In hoc cognoscite Spiritum Dei. Omnis spiritus qui confitetur Jesum Christum in carne venisse, ex Deo est. Et omnis spiritus qui solvit Jesum, non est ex Deo, sed de Antichristo est." Hæc autem similia sunt illi quod in evangelio dictum est, quoniam "Verbum caro factum est, et habitavit in nobis." Orig on Matt xxv. 14 thus writes [vol. iv. 359—361, ed Lommat.] *Secundum hanc divinitatis suæ naturam non peregrinatur, sed peregrinatur secundum dispensationem corporis quod suscepit. . . . Hæc autem dicentes non solvimus suscepti corporis hominem, cum sit scriptum apud Joannem "Omnis spiritus*

the present endurance of a past historical fact.

If we enquire what that fact is, we are met by two widely divergent interpretations. On the one side we have the Socinian view, which, while it keeps to the strict philological sense of the words, ἐν σαρκί and ἐρχεσθαι [see below], distorts the meaning to bring the Apostle into accord with the tenets of that school: e. g. Socinus: "Jesum Christum, i. e. Jesum qui dicitur Christus, non modo mortalem hominem fuisse, sed etiam innumeris malis et denique ipsi cruentæ morti obnoxium:" and Grotius,—"non cum regia pompa et exercitibus, sed in statu humili, abjecto, multisque malis ac postremum cruci obnoxio." But no such sense of ἐν σαρκί can be or has been attempted to be ad-duced. On the other hand we have many of the orthodox expositors, who strive to make the words not implicative only, but directly assertive of the Incarnation. So Piscator, who plainly asserts that ἐν σαρκί = εἰς σάρκα: so others who waver between ἐν and εἰς, e. g. Hunnius,—"tunc venire in carne dicitur Jesus Christus, quando λόγος ex sua velut arcana sede prodiens assumpta visibili carne se in terris manifestat:" so Bengel [apparently], al. And among this number must proximately be reckoned Augustine, who introduces in the train of the Incarnation the death and redeeming love of Christ, and makes the confession or denial depend on "caritatem habere:" "Deus erat et in carne venit: Deus enim mori non poterat, caro mori poterat: ideo ergo venit in carne ut moreretur pro nobis. Quemadmodum autem mortuus est pro nobis? Majorem

hæc caritatem nemo habet, quam ut animam suam ponat pro amicis suis. Caritas ergo illum adduxit ad crucem. Quisquis ergo non habet caritatem, negat Christum in carne venisse." As between these two, the recent Commentators, Lücke, De Wette, Düsterd., Huther, appear to have taken the right path, in keeping ἐν strictly to its proper meaning, 'in,' 'clothed with,' = διὰ, ch. v. 6: and ἐρχεσθαι also to its proper meaning, to "come forward," "appear," "prodiere:" and in interpreting the words as directed against the Docetæ, who maintained that the Son of God had only an apparent, not a real human body. [I cannot however agree in Huther's view, that Ἰησοῦν is here to be taken alone as the object, and χριστόν ἐν σαρκί ἐληλ., together as predicate: Jesus as Christ come in the flesh. For first, it would be against the usage of our Apostle, see ch. v. 1, 6, in this case, to leave out the article before χριστόν: secondly, Ἰησοῦν χριστόν thus in conjunction, could hardly but express the joint Name so well known: and thirdly, the sense required, that Jesus is the Christ, is assumed, by the very juxtaposition of the names. The words imply the præ-existence and incarnation by their very terms: but they do not assert these doctrines, only the verity of our Lord's human nature), is of God (has its origin and inspiration from Him by His Spirit).

3 a.] ex adverso: and every spirit which does not confess (as Huther rightly remarks, μὴ sets forth, not only the non-confession as matter of fact, but the opposition to, the denegation of the confession:

λογεῖ τὸν Ἰησοῦν ἑκ τοῦ θεοῦ οὐκ ἔστιν, καὶ τοῦτό ἐστιν ABKL
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 τὸ τοῦ ἁντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν
 τῷ κόσμῳ ἐστὶν ἡδη. ⁴ ὑμεῖς ἑκ τοῦ θεοῦ ἐστέ, ^a τεκνία,
 καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν

qui solvit Jesum non est ex Deo: sed unicuique substantiæ proprietatem servamus. Si enim omnis homo fidelis "qui conjungitur Domino unus spiritus est:" quanto magis homo ille quem secundum dispensationem carnis Christus suscepit non est solvendus ab eo, nec alter est dicendus ab eo? Et vide quomodo ait: "sicut homo peregre futurus" quoniam non erat homo, sed sicut homo et quasi homo peregrinabitur, qui erat ubique secundum divinitatis naturam.

On the other hand Polycarp [Ep. ad Phil. cap. 7] seems to quote, though loosely, the received text—Πᾶς γὰρ ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθῆναι, ἀντίχριστός ἐστι· καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ ἐκ τοῦ διαβόλου ἐστὶ· καὶ ὃς ἂν μεθοδεύῃ τὰ λόγια τοῦ κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας καὶ λέγῃ μὴτε ἀνάστασιν μὴτε κρίσιν ἵναί, οὗτος πρωτότοκος ἐστὶ τοῦ Σατανᾶ.) om τον ΚΝ b c d g h l al Polyc Thl: ins ABL rel Cyr Thdrt Soer.

rec aft ιησουν ins χριστον, with KL rel am demid sah Polyc Thl Ec Aug; κυριον Ν: om AB a 13 fuld syrr copt arm Iren-lat Orig-lat Cyr Thdrt Socr Lucif Did-lat Fulg, Tich. rec further adds ἐν σαρκὶ ἐληλυθῶσα, with ΚΛΝ rel syrr Iren-lat Thl Ec Cyp: ἐν σαρκὶ ἐληλυθῆναι 13(-ηναι) Polyc Thdrt: om AB vulg coptt æth-rom (omg τ. ιησ.) Orig-lat Cyr Socr Lucif Did-lat Fulg, Bede. om εκ ΚΛ k cc.

q. d. "refuseth to confess") **Jesús** (τὸν Ἰησοῦν, in the complex of all that He is and has become, involved as it is in His having come in the flesh), is **not of God**. Some notice must be taken of the remarkable reading δ λυεῖ τὸν Ἰησοῦν. The words of Socrates [see Digest] hardly seem to amount to an absolute assertion that the reading was found in any mss. extant in his time, and it appears to have been regarded rather as an interpretation against the Nestorians than as a part of the ancient text. Bengel says well of it, "humanam potius artem quam apostolicam redolet sapientiam." The appearance of it in the vulgate is remarkable, seeing that not one of our present mss. has it, and not one version besides. **3 b.]** This has been already virtually explained on ch. ii. 18. **And this is the [spirit]** (so nearly all the Commentators supply the ellipsis, and rightly. Episcopius, Valla, Zeger, the R.-Cath. Mayer, and Huther, render it, this is "proprium antichristi." But this would not surely be τὸ τοῦ ἀντιχρίστου, but τοῦ ἀντιχρίστου only. None of the passages cited by Huther touch the point, Matt. xxi. 21, τὸ τῆς συκῆς, "this of the fig-tree;" 1 Cor. x. 24, τὸ τοῦ ἐτέρου, "that which belongs to his brother;" 2 Pet. ii. 22, τὸ τῆς παροιμίας, "that of the proverb;" James iv. 14, τὸ τῆς αὔριου, "the event of to-morrow." In every one of these the genitive belongs to the subject: but Huther would attach it to the predicate, "hoc est proprium antichristi," in which case I cannot see how the article could be there. Besides, the δ ἀκηκόατε ὅτι ἔρχεται would be awk-

wardly said as applied merely to an abstract fact, the τὸ μὴ ὁμολογεῖν τὸν Ἰησοῦν, to which it must be referred if τοῦτο is subject, and the genitive imports *proprium antichristi*) [of] **which ye have heard** (the reference is not to ch. ii. 18 [ἡκούσατε] but to the course of their Christian instruction in which this had been taught them) **that it cometh** (the present used as so often of that which is a thing fixed and determined, without any reference to time: "that it should come" of the E. V. is in sense very good, but does not quite suit the perf. ἀκηκόατε, which seems grammatically in English to require "that it shall come;" "that it must come" would perhaps be better), **and now it is** (not, *now is*: this ἐστὶν is not dependent on the preceding ὅτι, but introduces a fresh assertion) **in the world already** (viz., in the person of these ψευδοπροφῆται, who are its organs). **4.] Ye** (so we had ὑμεῖς ch. ii. 24, 27: his readers clearly and sharply set against the antichristian teachers) **are of God**, little children (thus he ever speaks to his readers, as being children of God, see ch. iii. 1 ff., 13 ff., 19, 24, &c.), **and have overcome** (there need not be any evading or softening of this perfect: see ch. ii. 14. It is faith out-running sight: the victory is certain in Him who said ἐγὼ νενίκηκα τὸν κόσμον, John xvi. ult. The ground of this assurance follows) **them** (αὐτούς, the false prophets, thus identified with antichrist. The vulg. has the unjustified reading *eum*, which is naturally referred to antichrist [Aug., Bede, and the R.-C. expositors generally]; to the *world*, "devincendo con-

τῷ κόσμῳ. ^δ αὐτοὶ ^β ἐκ τοῦ κόσμου ^β εἰσίν· διὰ τοῦτο ^β ἐκ τοῦ κόσμου ^β λαλοῦσιν, καὶ ὁ κόσμος αὐτῶν ἀκούει.
⁶ ἡμεῖς ἐκ τοῦ θεοῦ ἐσμέν· ὁ ^γ γινώσκων τὸν θεὸν ἀκούει ἡμῶν· ὃς ^δ οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ^ε ἐκ τούτου ^ε γινώσκουμεν τὸ ^φ πνεῦμα τῆς ^ι ἀληθείας καὶ τὸ πνεῦμα τῆς ^ζ πλάνης.

b John iii. 31.
 c John viii. 55. xvii. 3, 25.
 Rom. i. 21.
 1 Cor. i. 21.
 Gal. iv. 9.
 ch. ii. 4, 13.
 14. iii. 1, 6.
 Jer. ix. 3.
 d John viii. 47.
 e ch. iii. 34.
 f John xiv. 17.
 xv. 26. xvi. 13.

g 1 Thess. ii. 3. 2 Thess. ii. 11. Prov. xiv. 8. see 1 Tim. iv. 1.

6. om ος ουκ το ημων (homæotet) AL.
 Bede.

for εκ τουτου, εν τουτω A vulg coptt

cupiscentiam," by Lyra; to "antichrist and the world," by Erasmus), because greater is He [that is] in you than he [that is] in the world. ^δ ἐν ᾧν is

most naturally understood of God, seeing that ἐκ τοῦ θεοῦ ἐστί preceded; for he who is ἐκ τοῦ θεοῦ has God dwelling in him. Though, as Dürsterd. remarks, it matters not much whether we take it thus, or of the indwelling of God by His Spirit, or of the life of Christ in believers. The former of these is taken by Lücke, al., the latter by Aug., Bede, Grot., Corn.-a-lap., al.

^δ ἐν τῷ κόσμῳ is the devil, the prince of this world. Having said this, he proceeds in the next verse to identify these false prophets with the κόσμος of which he has spoken. 5.] They are of the world (this description is not ethical,

as Socinus and Grot.,—"affectus habent, quales habet mundus, i. e. pars longe maxima humani generis: amant splendorem hujus vitæ, opulentiam et voluptates:"—but betokens the origin and source of that which they are and teach, as ἐκ τοῦ θεοῦ ἐστί did on the other side. That origin and source is the world, unregenerate human nature, ruled over and possessed by the devil, the prince of this world): for this cause they speak of (not concerning, but of, as out of and from; the material of what they say being cosmic: "ex mundi vita et sensu sermones suos promunt," Bengel) the world, and the world heareth them (loving as it does its own, who are of it, John xv. 18, from which our verse is mainly taken: see also John viii. 47, xviii. 37).

6.] contrast. We (emphatic, as opposed to them; but who are meant? The Apostles and their companions in the ministry, or all believers? Or again, all teachers of God's truth, the Apostles included? It is hardly likely that the wider meaning has place here, seeing that 1) he has before said ὑμεῖς ἐκ τοῦ θεοῦ ἐστί, and 2) he is here opposing one set of teachers to another. On the other hand, it is not likely that he should confine what is said to the Apostles

only: such as are mentioned with praise in 3 John 5—8 would surely be included) are of God (see above): he that knoweth (pres.: apprehendeth: hath any faculty for the knowledge of. The Apostle sets ὁ γινώσκων τὸν θεόν in the place of ὁ ὢν ἐκ τοῦ θεοῦ, as belonging more immediately to the matter in hand, the hearing, and receiving more knowledge. This γινώσκειν τὸν θεόν, the apprehension and recognition of God, is the peculiar property of God's children, not any natural faculty in which one unrenewed man differs from another. All rationalistic interpretations of these words, e. g., that of Socinus, Schlichting, al. "animi probitas et studium ea faciendi quæ Deo probantur," are quite beside the purpose) God heareth us: he who is not of God doth not hear us (here we must remember carefully, what the context is, and what its purpose. The Apostle is giving a test to distinguish, not the children of God from those who are not children of God, but the spirit of truth from the spirit of error, as is clear from the words following. And this he does by saying that in the case of the teachers of the truth, they are heard and received by those who apprehend God, but refused by those who are not of God. It is evident then that these two terms here, ὁ γινώσκων τὸν θεόν, and ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ, represent two patent matters of fact,—two classes open and patent to all: one of them identical with the κόσμος above: the other consisting of those of whom it is said above, ἐγνώκατε τὸν πατέρα, . . . ἐγνώκατε τὸν ἀπ' ἀρχῆς, ch. ii. 13, 14. How these two classes are what they are, it is not the purpose of this passage to set forth, nor need we here enquire: we have elsewhere tests to distinguish them, ch. iii. 9, 10, and have there gone into that other question. We have a striking parallel, in fact the key to these words, in the saying of our Lord to Pilate, John xviii. 37). From this (viz., not, as Dürsterd., al., the whole foregoing train of circumstances; nor, those tests proposed in vv. 2, 3: but

h ch. ii. 7.
i ch. iii. 11 reff.
k John viii. 23
al. fr.
l John i. 13 al.
fr.

7 ^h Ἀγαπητοί, ¹ ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ^k ἐκ ABKL
a b c d f
g h j k l
m o 13
τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ¹ ἐκ τοῦ θεοῦ γεγέννη-
ται καὶ ^c γινώσκει τὸν θεόν. 8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω

7. aft o αγαπων ins τον θεον A, fratrem demid tol Fulg (Did-lat).

8. for ουκ εγνω, ου γινωσκει A 13 al, Syr sah: εγνωκε m.

the facts set forth in vv. 5, 6: the reception of the false teachers by the world: the reception of the true teachers by those that apprehend God, and their rejection by those who are not of God: as Schlichting, who however means the words in his rationalistic sense, “ex assensu et dissensu proborum et improborum.” The same point is touched by our Lord in John x. 8, ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα) **we know** (in this unemphatic first person the Apostle includes his readers: we, all God’s children. **γινώσκωμεν**, *distinguish, recognize*, as so often) **the Spirit of truth** (the Spirit that cometh of God and teacheth truth: see reff.) **and the spirit of error** (the spirit that cometh of the devil, teaching lies and seducing men into error: see ch. i. 8, ii. 26).

7—21.] The Apostle again takes up his exhortations to brotherly love, but this time in nearer and deeper connexion with our birth from God, and knowledge of Him who is Himself Love, vv. 7, 8. This last fact he proves by what God has done for us in and by His Son, vv. 9—16: and establishes the necessary connexion between love to God and love to man, vv. 17—21.

The passage is in connexion with what went before, but by links at first sight not very apparent. The great theme of the whole was enounced ch. ii. 29. The consideration of that has passed into the consideration of that *δικαιοσύνη* in its highest and purest form of love, which has been recommended, and grounded on His love to us, in ch. iii. 11—18, where the testimony of our hearts came in, and was explained—the great test of His presence in us being the gift of His Spirit, ch. iii. ult. Then from the necessity of distinguishing and being sure of that His Spirit, have been inserted the foregoing tests and cautions respecting truth and error. And now he returns to the main subject. The *γινώσκει τὸν θεόν, ἐκ τοῦ θεοῦ ἐστίν* and *γεγέννηται*, the taking up again of God’s love to us in Christ at ver. 9 from ch. iii. 16, the reiteration of the testimony of the Spirit in ver. 13, all serve to shew that we are reading no collection of spiritual apophthegms, but a close and connected argument, though not in an ordinary style.

7, 8.] **Beloved** (as before, marks the fervency and affection of the Apostle turn-

ing to his readers with another solemn exhortation. Here the word is especially appropriate, seeing that his own heart is full of that love which he is enjoining), **let us love one another: because** (he at once rests the exhortation on the deepest ground) **love** (ἡ ἀγάπη, abstract, in the widest sense, as the following words shew) **is from God** (has its origin and source in God: He is the wellspring and centre of all love. No such weakening as “Deo maxime placet” [Grot.], must be thought of. It is remarkable that Didymus understood ἀγάπη here of Christ,—*ἦντινα οὐκ ἄλλην εἶναι νομιστέον ἢ τὸν μονογενῆ, ὥσπερ θεὸν ἐκ θεοῦ, οὕτω καὶ ἀγάπην ἐξ ἀγάπης ὄντα* :—and Augustine, fitting together “Dilectio est ex Deo,” and “Dilectio est Deus,” infers that “Dilectio est Deus ex Deo,” which comparing with Rom. v. 5, he infers that love is the Holy Spirit: Tract. vii. 6) : **and every one that loveth** (there is no need to supply an object after ἀγαπῶν, as τὸν θεόν in A, “his brother” as some latt., and Lücke: indeed to do so would be to narrow the general sense of the Apostle’s saying: all love is from God: every one that loveth, taking the word of course in its pure ideal sense in which the assertion follows from the former), **hath been begotten of God** (has truly received within him that new spiritual life which is of God: see note on ch. ii. 29), **and knoweth** (pres.: in his daily walk and habit, recognizes and is acquainted with God: by virtue of that his divine birth and life) **God**: 8.] (*Contrast*, but with some remarkable variations) **he that loveth not** (general, as before: no object: he that hath not love in him) **hath never known God** (aor.: hath not once known: has never had in him even the beginnings of knowledge of God: as Lücke, “noch gar nicht kennen gelernt hat.” So that the aorist makes a far stronger contrast than the present οὐ γινώσκει would. That is excluded, and much more); **because** (reason why he who loveth not can never have known God. ὅτι cannot well be “that,” dependent on ἔγνω, as e. g. Tirinus [cited by Düsterd.] seems to make it: “non novit, saltem practice non ostendit se nosse et agnoscere, Deum esse . . . caritatem.” in that case it would be either οὐκ ἔγνω, ὅτι ὁ θεός . . . or οὐκ ἔγνω τὸν θεόν, ὅτι ἀγ. ἐστίν)

τὸν θεόν, ὅτι ὁ θεὸς ^m ἀγάπη ἐστίν. ⁹ ⁿ ἐν τούτῳ ^o ἔφανερ- ^m see ch. i. 5.
 ρώθη ἡ ἀγάπη τοῦ θεοῦ ^o ἐν ἡμῖν, ^p ὅτι τὸν υἱὸν αὐτοῦ τὸν ⁿ = ch. iii. 16.
^q μονογενῆ ^r ἀπέσταλκεν ὁ θεὸς ^r εἰς τὸν κόσμον, ^s ἵνα ^s ζή- ^o = John ix. 3.
 σωμεν ^s δι' αὐτοῦ. ¹⁰ ^t ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ^p ὅτι ^{see 2 Cor.}
^{viii. 7.}
^p ch. iii. 16.
^q John i. 14.
^{ref}
^r John iii. 17.
^{x. 36.}

s John vi. 57 (but acc.).

t so ἐν, Luke i. 77. Eph. i. 17. Heb. iii. 12.

9. for ἀπεσταλκεν, ἀπεστείλεν K al₁₁ Ath.

God is love (ἀγάπη, not ἡ ἀγάπη: love is the very essence, not merely an attribute, of God. It is co-essential with Him: He is all love, love is all of Him: he who has not love, has not God.

It is not the place here to enter on the theological import of this weighty and wonderful sentence. It will be found set forth in Augustine, de Trinitate, ix. 2: in Sartorius, die Lehre von der heiligen Liebe, i. 1, and in the first of my Sermons on divine Love, which are founded on Sartorius's work. Düsterd. refers also to Nitzsch, über die wesentliche Dreieinigkeit Gottes, in the Studien u. Kritiken for 1841, 2, p. 337: and Liebner, Christologie, p. 135.

But it may be necessary to put in a caution against all inadequate and shallow explanations of the saying: such as that of Grotius (after Socinus), "Deus est plenus caritate,"—Benson, "God is the most benevolent of all beings: full of love to all His creatures,"—Whitby, "The Apostle intends not to express what God is in his essence . . . but what He is demonstrative, ενεργητικῶς, shewing great philanthropy to men:" Hammond, "God is made up of love and kindness to mankind;" Calvin, "hoc est quod ejus natura sit, homines diligere . . . de essentia Dei non loquitur, sed tantum docet qualis a nobis sentiatur:" &c. &c. In all these,—in the two last by supplying an object, "homines," which is not in the sacred text,—the whole force of the axiom as it stands in the Apostle's argument is lost. Unless he is speaking of the essential being of God, quorsum pertinent, to say that he that loveth not never knew God, because "God is love?" Put for these last words, "God is loving," and we get at once a fallacy of an undistributed middle: He that loveth not never knew what love is: God is loving: but what would follow? that in as far as God is loving, he never knew Him: but he may have known Him in as far as He is just, or powerful. But take ὁ θεὸς ἀγάπη ἐστίν of God's essential being,—as a strict definition of God, and the argumentation will be strict: He that loveth not never knew love: God is love [the terms are co-essential and co-extensive]: therefore he who loveth not never knew God).

9, 10.] *Proof of this* as far as we are concerned, in God's sending His Son to save us. In this (viz. which follows: the ὅτι is the apodosis, as in ch. iii. 16) the love of God was manifested in regard to us (ἐν ἡμῖν must be taken with the verb, not with ἡ ἀγάπη, which in this case [*pace Huther*: being the case of a particular manifestation of that which has been before generally stated. The combination of anarthrous predication clauses only takes place when the whole will bear running together into one idea, as τοῖς κυρίοις κατὰ σάρκα] would require the article ἡ ἐν ἡμῖν. Many Commentators have thus wrongly connected it, and in consequence have been compelled to distort ἐν into εἰς: so Luther, Seb.-Schmidt, Spener, Beza, Socinus, Schlichting, Episcop., Grot., Benson, Neander, al. Bengel has fallen into the former fault, though not into the latter: "amor Dei qui nunc in nobis est, per omnem experientiam spiritualem." This is upheld also by Sander, who defends it by Gal. i. 16, where a totally different matter is treated of. Connected then with the verb, it must not be taken as = εἰς, but as in *ref.*, especially John ix. 3, where the same phrase occurs: "in," i. e. "in the matter of," in regard of: cf. ver. 16 below: the manifestation not being made to us as its spectators, but in our persons and cases, as its "materies." ἡμῖν, communicative, believers in general), that God hath sent (*perf.* The manifestation is regarded as one act, done implicitly when God sent His Son: but the sending is regarded in its present abiding effects, which have changed all things since it took place) His only begotten Son into the world, that we might live through Him (no words can be plainer than these and need less explanation to any one acquainted with St. John. The endeavours of the old rationalists, Socinus, Schlichting, Grotius, to escape from the assertion of Christ's prae-existence, by rendering εἰς τὸν κόσμ. "ad mundum," μονογ., "dilectissimum," &c., may be seen in Düsterd. He well remarks, "Such expositors may naturally be expected to give an answer to the question, how a Christ so understood could be our life [ver. 9], our atonement [ver. 10], or

u ch. ii. 2 only.
Num. v. 8 vat.
(ἐξελ. F.)
Ps. cxxxix. 4.
Ezek. xlv.
27.
v so w. ἰλδο-
κεσθαι.
Exod. xxxii.
14 F.
w ver. 7.

ἡμεῖς ἠγαπήσαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἄπεστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. ¹¹ ἡμεῖς ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. ¹² θεὸν

ABKL
a b c d f
g h j k l
m o 13

x = ch. ii. 6 reff.

y ch. iii. 11 reff.

z JOHN i. 18.

10. ἡγαπηκαμεν B.

for αὐτος, ἐκεῖνος A.

our salvation [ver. 14].” The two emphatic words in the sentence are **μονογενῇ** and **ζήσωμεν**. This was the proof, that SUCH a Son of God was sent, that we might LIVE). **10.]** *The same proof particularized* in its highest and noblest point, the atonement; and at the same time this brought out, that the love manifested by it was all on God’s side, none on ours: was love to us when we were enemies, Rom. v. 8, and therefore all the greater. Ch. iii. 16 is very similar: except that there it is Christ’s personal love to us: here the Father’s, in sending His Son. **In this is love** (“in this case,” “in this matter,” “herein,” *is*, “*is found*,” “*exists*,” ἡ ἀγάπη, Love; in the abstract: “*herein is Love*,” as E. V. This interpretation is necessary, on account of the disjunction which follows. If ἡ ἀγάπη meant, the love of God just spoken of, then it would be irrelevant to subjoin that this love was not our love to Him but His to us. Ec.’s comment is in the main right, though inaccurately expressed: ἐν τούτῳ δέκνυνται ὅτι ἀγάπη ἐστὶν ὁ θεός, **not that** (the **ὅτι** is the usual one, introducing the apodosis for which the ἐν τούτῳ prepares us: and οὐκ denies this. “In this is love, not in the fact that . . ., but in the fact that” Thus taken, there is no difficulty whatever in the sentence: cf. John xii. 6, 2 Cor. vii. 9. Some Commentators have missed this, and thus found a difficulty. “οὐχ ὅτι [*non quasi*] pro ὅτι οὐκ [*quasi non*],” says Grotius: but does not make his meaning very plain. Rosenm., who takes the transposition, explains it, “Quod, quamvis nos non amavissimus Deum, ille tamen amaret nos.” Justiniani takes ὅτι as “*because*” both times, and regards the apodosis as beginning at καὶ ἀπίστευεν) we loved God (the aor., corresponding to the aor. below, marks the verb as referring to an indefinite time past—no act of love of ours to God at any time done furnishes this example of love, but an act of His towards us. It is not the *nature* of our love to God, as contrasted with His to us, of which the clause treats, but the non-existence of the one love as set against the historical manifesta-

tion of the other. Again that “He loved us, though we did not love Him,” is so far in the words as it is given by the context [see above], but is not the meaning of the words themselves), **but that He loved us** (aor., referring again to an act of Love, which is now specified), **and** (proved this love in that He) **sent His Son a propitiation** (see on ch. ii. 2) **for** (see *ibid.*) **our sins** (His death being therein implied, by which that propitiation was wrought, Eph. i. 7: and that, God’s giving His own Son to death for us, being the greatest and crowning act of divine Love). **11.]**

Application to ourselves of this example, as a motive to brotherly love. Strictly parallel with the latter part of ch. iii. 16, where the same ethical inference is drawn with regard to the example of Christ Himself. **Beloved** (the Apostle’s usual introduction of a fervent and solemn address, vv. 1, 7, al.), **if** (this **εἰ** with an indicative is very difficult to give exactly in English. It is not on the one hand any expression of uncertainty: but neither on the other is it = “*since*,” or “*seeing that*.” We may call it a certainty put in the shape of a doubt, that the hearer’s mind may grasp the certainty for itself, not take it from the speaker. “If [it be true that] . . .” is perhaps the nearest English filling up of the sense) **God so loved us** (*so* namely as detailed in ver. 10, which and which alone, by the catch-word ἠγάπησεν in the aorist, is pointed at), **we also ought to love one another** (the **καὶ** does not belong to the ὀφείλομεν, but purely to the ἡμεῖς,—“we, on our side.” But on what does the obligation, asserted in ὀφείλομεν, rest? Clearly, on that relation to God and one another implied by being children of God, ἐκ θεοῦ γεγεννησθαι, which runs through all this section of the Epistle. If we are of God, that love which is in Him, and which He is, will be in us, will make us like Him, causing us to love those who are begotten of Him, ch. v. 1, 2. And of this love, our apprehension of His Love to us will be the motive and the measure).

12.] **God hath no one ever beheld** (what is the connexion of these words, so suddenly and startlingly introduced? It is evi-

οὐδεὶς ² πώποτε ³ τεθέαται· ἐὰν ⁴ ἀγαπῶμεν ⁵ ἀλλήλους, ὁ θεὸς ^a John prin-
cipally, i. 14,
32 al^b. ch. i. 1.

dent that ver. 12 is connected with ver. 11, by the words ἐὰν ἀγαπῶμεν ἀλλήλους, taking up again ὀφείλομεν ἀλλήλους ἀγαπᾶν. But it is also evident that it is connected with ver. 13 by the ἐν ἡμῖν μένει, κ.τ.λ. And it is further plain, that these words, θεὸν οὐδεὶς πώποτε τεθέαται, must have some close reference to ἀλλήλους ἀγαπᾶν, seeing that they stand between those words in ver. 11, and the resumption of them in ver. 12. It would appear by this, that the idea of connecting them with ἡμεῖς τεθεάμεθα, ver. 14, in the sense, "but we have truly beheld," &c., as Carpzov., is a mistake. Eccl. [and similarly Thl. and Aretius] takes it as if some objector were introduced,—ἀκόλουθον δ' ἦν εἰπεῖν τινα, καὶ πόθεν τοῦτο λέγεις περὶ πραγμάτων ἀθεάτων καὶ ἀνεφίκτων, καὶ διαβεβαίους ἡμᾶς οἷς μήπω τις ἔγνωκε; and that the Apostle, συντρέχων τοῖς οὕτω λέγουσι φησὶ καὶ αὐτὸς ὅτι θεὸν μὲν οὐδεὶς ἑώρακε πώποτε, σύμφημι καὶ αὐτός. ἀλλ' ἐκ τῆς εἰς ἀλλήλους ἀγάπης φησὶ γινώσκουμεν ὅτι ὁ θεὸς ἐν ἡμῖν ἐστι. But of this objection there is not the slightest trace in the text: and had the Apostle intended to adduce such an one, he would, as Düsterd. well observes, have replied to it not from the effect of our love to one another, but from the facts of the mission and ministry of the Son of God. Of the remaining Commentators, there are two great divisions. The first consists of those who take the axiom as referring forward to ὁ θεὸς ἐν ἡμῖν μένει: i. e. our inner communion of life with God whom we have not seen must be realized and will be realized, by love towards one another: so the Scholl., I.,—ὁ ἀόρατος θεὸς κ. ἀνεφίκτος διὰ τῆς εἰς ἀλλήλους ἀγάπης ἐν ἡμῖν μένει, and II.,—τοῦτο οὖν κατορθώσῃ, φησὶν, ἡ ἀγάπη, τὸ ἐνοικον ἡμῖν γενέσθαι θεόν, ὃν οὐδεὶς πώποτε τεθέαται. And so Hunnius, Seb.-Schmidt, Spener, Joach. Lange, Socinus, Grot., Rosenm., Baumg.-Crus., Rickli, Neander, De Wette, Sander, Düsterd., Huther, al. Düsterd. quotes Rickli's representation of this view as the best: "To behold God,—to perceive Him immediately and according to His infinite divine essence, is given to no man here: we cannot apprehend God: but then in the highest and the best manner do we perceive Him inwardly, as His true children, if we love one another, for then God abideth in us." And all this is most true. But I would submit that although it might explain ver. 12 and what follows, it does not explain the place of

ver. 12 in the context at all. How comes the Apostle thus suddenly to introduce this axiom and what follows it? Clearly, vv. 11 and 14 are connected: the same strain of argument is going on, and it is most improbable that a thought thus foreign to that argument would be introduced into the midst of it. Obviously, this is a great defect in this interpretation. Let us turn to the other, and see whether we have it supplied. It takes the words as saying this: "We cannot immediately return to the invisible God the love which He has shewn to us: for no man has ever seen Him: i. e. He is not to be seen by any. But if we love our brethren, whom we do see, God abides in us, we are His children, objects of His love, and so, by love to our brethren, love to God is perfected in us." [Lücke.] And thus or nearly thus, Corn.-a-lap., Mayer, Schlichting, Episcopius, Bengel, Whitby, G. Lange, Jachmann.

Now this interpretation, as above given, has the merit of being linked to what went before, by our inability to return God's love: but I must feel that Düsterd.'s objection to it is fatal: it gives a sense wholly alien from St. John's habit of thought, in alleging that we cannot return God's love, and further alien in giving as a reason for this inability, that He is invisible. It would be a most unjustifiable use of ver. 20, to convert it thus and make it say that we cannot love God whom we have not seen.

Thus it appears that each view has something to recommend it, each something to discommend it. Is there no third way to be found? In examining ver. 11, we find an unexpected substitution, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν [not τὸν θεόν, but] ἀλλήλους ἀγαπᾶν. Why so? Here, ver. 20 will guide us to an answer, if rightly used. Not, because we cannot love God whom we have not seen: but because the exponents of God whom we have not seen are our brethren whom we do see. And the Apostle, in substituting ἀλλήλους, does not for a moment drop or set aside the higher τὸν θεόν, but in fact leads up to it by putting its lower and visible objects before us. And then ver. 12 comes in as an explanation, an apology as it were, for this substitution, in the following manner: ἀλλήλους ἀγαπᾶν, I say: for the love to God, which is our ὀφειλή, is love towards one whom we have never seen, and cannot exist in us [as ver. 20] unless by and with its lower degrees as manifested towards our brethren whom we have seen.,

b John xv. 4 al. c = ch. ii. 5. d ch. ii. 8 reff. e so Matt. xxv. 8. δ. δ., ch. iii. 24 reff. f John i. 7. (reff.) al. freq. g ch. i. 3 reff.

ἐν ἡμῖν ^b μένει, καὶ ἡ ^c ἀγάπη ^c αὐτοῦ ^c τετελειωμένη ἐν ἡμῖν ^{ABKL} ἐστίν. ¹³ ^d ἐν τούτῳ γινώσκουμεν ὅτι ^b ἐν αὐτῷ μένομεν καὶ ^{abcd f} αὐτὸς ἐν ἡμῖν, ὅτι ^e ἐκ τοῦ πνεύματος αὐτοῦ ^c δέδωκεν ἡμῖν. ^{ghjkl m o 13}

¹⁴ καὶ ἡμεῖς ^a τεθεάμεθα καὶ ^f μαρτυροῦμεν ὅτι ^g ὁ πατὴρ ἀπ-

12. rec ἐστίν bef 2nd ἐν ἡμιν, with KL rel syrr copptt (Ec Aug: ἐν ἡμιν bef τετελειωμένη A a m vulg Thl: ἐν ἡμιν τετελειώται καὶ τετελειωμένη ἐστίν 13: txt B.

13. for διδ., ἐδωκεν A c 13 al., Did Ath., Chr.: txt BKL rel Thl Ec.

14. for τεθεάμεθα, θεασάμεθα A al, Cyr: txt BKL rel Thl Ec.

By our love to them are we to know, how far we have love to Him: if that be present, He dwelleth in us, and ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστίν ἐν ἡμῖν. And thus [see below] the way is prepared for vv. 15, 16, which take up and bring to a conclusion the reasoning: if we love one another, God abideth in us (for the reason already stated in ver. 8, and restated in immediate connexion with this very matter in ver. 16, that God is Love, and every one that loveth is born of God, knows God, abides in God and God in him), and (simply the copula: not as Calvin, "copulam accipit causalis particulæ loco") the love of Him (i.e. ἡ ἀγάπη αὐτοῦ, as in ch. ii. 5, where we had the same expression, *our love to Him*, not, as Beza, Bengel, Sander, al., *His love to us*. This is evident not merely from ch. ii. 5, but from the context here: see it explained above, and remember that it is our love to God which is here the subject, as evinced by our love to our brethren. This is further shewn by the recurrence of the same expression in ver. 17, ἐν τούτῳ τετελειώται ἡ ἀγάπη μεθ' ἡμῶν, and ver. 18, ὁ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγάπῃ. And so the majority of Commentators. Calvin proposes as a possible alternative, "caritas, quam nobis inspirat." Socinus renders "dilectio quam ipse Deus nobis præscripsit." But both these are forced, and agree neither with usage nor with the context) is perfected (see note ch. ii. 5. Here, as there, it signifies, has reached its full maturity: the ἀγαπᾶν ἀλλήλους being the token and measure of it. The form τετελειωμένη ἐστίν, like all resolved forms of verbal tenses, brings out more strongly the peculiar temporal force of the verb substantive united with the import of the participle as a predicate. Hence in this case, the *present* sense always contained in the perfect, predominates, and there is more reason than ever for rendering "is," not "hath been") in us (on the view above maintained of ἡ ἀγάπη αὐτοῦ, ἐν ἡμῖν keeps its primary and obvious sense, "in us," "within us," as in ch. ii. 5).

13.] In this we know, that we are abiding in Him and He in us, because He hath given us of His Spirit (nearly repeated from ch. iii. 24. But why introduced here? In the former verse, the *fact* of His abiding in us was assured to us, if we love one another. Of this fact, when thus loving, we need a token. Him we cannot see: has He given us any testimony of His presence in us? He has given us such a testimony, in making us partakers of His Holy Spirit. This fact it is to which the Apostle here calls our attention, as proving not the external fact of the sending of the Son [ver. 14], but one within ourselves,—the indwelling of God in us, and our abiding in Him. It is obvious that all inferences from the expression ἐκ τοῦ πν. against the personality of the Holy Ghost are quite beside the purpose: compare Acts ii. 17 with Joel iii. 1. We each have the indwelling of one and the same personal Spirit, but each according to our measure, 1 Cor. xii. 4, 11. One only had the Spirit without measure, in all His fulness: even Christ; John iii. 34. And the presence of the Holy Spirit is most aptly adduced here where love is in question, His first fruit being love, and His presence being tested by His fruits).

14, 15, 16.] The connexion seems to be this: the inward evidence of God's abiding in us and we in Him, is the gift of His Spirit. But this is not the only evidence nor the only test which we have. This internal evidence is accompanied by, nay, is itself made possible [see ver. 19] by, our recognition of the Father's love in sending His Son as our Saviour: which last is a fact, testified by human evidence. This recognition of God's love is a condition of abiding in Him and He in us: in a word, is the μένειν ἐν τῇ ἀγάπῃ, which is equivalent to abiding in Him. And we (this ἡμεῖς brings up in sharp relief the apostolic body whom Christ appointed His witnesses, John xv. 27, Acts i. 8. The assertion is of the same kind as that in ch. i. 1) have beheld (τεθεάμεθα is joined closely to μαρτυροῦμεν, and in com-

ἔσταλκεν^h τὸν υἱὸνⁱ σωτῆρα τοῦⁱ κόσμου. 15 ὃς^h ἂν^h ὁμολογήσῃ^k ὅτι^k Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς^b ἐν αὐτῷ μένει καὶ αὐτὸς^b ἐν τῷ θεῷ. 16 καὶ ἡμεῖς ἐγνώκαμεν καὶ^l πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς^m ἐν ἡμῖν. ὁ θεὸςⁿ ἀγάπῃ ἐστίν, καὶ ὁ^b μένων ἐν τῇ ἀγάπῃ^b ἐν τῷ θεῷ μένει, καὶ ὁ θεὸς^b ἐν αὐτῷ [μένει]. 17 ὁ ἐν τούτῳ^c τετελειώται^p ἢ ἀγάπῃ^q μεθ' ἡμῶν, ὅⁱνα

^h absol., Matt. xi. 27 f. John, passim. ⁱ John iv. 42 only. see Eph. v. 23. ^k constr., John i. 20. Heb. xi. 13. ^l constr., John xi. 26. Acts xiii. 41 (from Iab. i. 5). ^m 1 Cor. xiii. 7 only. ⁿ ver. 9. ^p = (gener.) ver. 16. ^q so 2 John 2.

ⁿ ver. 8. ^o with ⁱna, John xv. 8. xvii. 3. ch. iii. 11, 28 al. ^p = (gener.) ver. 16.

15. εαν Β α κ. for ὁμολογήσῃ, ὁμολογῇ Α α λ.

aft ιησους ins χριστος Β.

16. for πεπιστευκ., πιστευομεν Α 13 am tol copt Aug: txt BKL rel demid harl Thl (Ec. rec om 2nd μενει, with Α rel vulg xth Thl (Ec Cypri, Bede: ins BKL b¹ f g j k l m 40 syrr coptt Cypri Aug. (Syr coptt add it also at end of ver 15.)

mon with it belongs to the ὅτι following. No object must be supplied after it, as "Deum ejusque virtutes imprimis caritatem," Piscator. The construction of θεῷσθαι with ὅτι is found John vi. 5, Acts viii. 18) and do testify that the Father hath sent (not merely to the historical fact as a thing past, but to its abiding influence as implied by σωτῆρα τ. κόσμου below: q. d., that the Father sent the Son, and that the Son is the Saviour of the world) the Son (better here than "*His* Son;" ὁ πατήρ, τὸν υἱόν, are *termini theologici*) as Saviour of the world (σωτῆρα, anarthrous, is not appositive but predicatory = in meaning "to save the world," but one degree removed back from it in telic force: σώζειν τὸν κόσμον would express more strongly the ultimate view of His mission; σωτῆρα τοῦ κόσμου gives the mediate aim, leaving it possible that another may be yet behind. τοῦ κόσμου here, as in ch. ii. 2, John iii. 16, in its widest sense: no evasion of this sense, such as the "electorum in omnibus populis" of Piscator and Aretius, is to be endured). 15.] And recognition of this fact is a condition and proof of the life of God. **Whoever confesseth** (the aorist can only be given by the English present and an exegesis,—viz. that this present betokens not a repeated act and habit, but a great act once for all introducing the man into a state of ὁμολογήσαι. All futures, "*shall confess*," and futuri exacti, "*shall have confessed*," are objectionable; the one as losing the retrospective tinge, the other as making it unduly prominent, and indeed imparting a slight hue of transitoriness, which least of all belongs to the word.

The same remark holds good of this confessing, as before with regard to denying, ch. ii. 23: viz., that we must not bring into it more than the Apostle intends by it: it is not the "confession of the life"

which is here spoken of, but that of the lips only. Of course it would be self-evident that this is taken by the Apostle as ruling the life: but simply as a matter of course. He speaks of the ideal realized) that Jesus is the Son of God (i. e. receives the testimony in the last verse as true), God abideth in him, and he in God.

16.] a) **And we** (not now the apostolic body only, but communicative, the Apostle and his readers. This is evident and necessary [against Episcopius, Huther, al.], because on the other view the ἐν ἡμῖν which follows, interpreted as it must necessarily be of the same persons, would fit awkwardly on to the repeated general proposition with which the verse concludes) **have known and have believed** (the two roots which lie at the ground of ὁμολογεῖν, ἐγνώκαμεν and πεπιστεύκαμεν, are in St. John's language, most intimately connected. "True faith is, according to St. John, a faith of knowledge and experience: true knowledge is a knowledge of faith." Lücke. Cf. John vi. 69) **the love, which God hath in regard to us** (ἐν ἡμῖν as above, ver. 9: not "towards us," as Beza [and E. V.], Estius, Luther, Socinus, Grot., &c.). b) **God is Love, and he that abideth in love abideth in God and God [abideth] in him** (this is the solemn and formal restatement of that which has been the ground-tone of the whole since ver. 7. And here, as there, ἀγάπη is in its widest abstract sense. Its two principal manifestations are, love to God, and love to one another: but this saying is of Love absolute). 17, 18.]

These verses, which are parallel with ch. iii. 19—21, set forth the confidence with which perfect love shall endow the believer in the great day of judgment. **In this is love perfected with us** (for ἐν τούτῳ, see below. ἡ ἀγάπη, not, as Luther, Calv., Spener, Grot., Calov., Bengel, Sander, al., *God's*

r ch. iii. 21 reff. r
s John, here
only. 2 Pet.
ii. 9 reff.
1sa. xxxiv. 8.
t ch. iii. 3.

παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθ-
ὡς ἐκεῖνος ἐστὶν καὶ ἡμεῖς ἐσμέν ἐν τῷ κόσμῳ τούτῳ. ABKL
a b c d f
g h j k l
m o 13

love to us : this is forbidden by the whole context: one verse is introduced by *ὁ μένων ἐν τῇ ἀγάπῃ*, and continued by *φάβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ*: it is love dwelling and advancing to perfection in us. And again, not love to God merely, nor love to our brethren merely; these are concrete manifestations of it: but love itself in the abstract—the principle of love, as throughout this passage. This sense of *ἀγάπῃ* will point out that of *μεθ' ἡμῶν*, which belongs not to *ἡ ἀγάπῃ* but to the verb, as in ver. 12. Love is considered as planted in us; its degrees of increase take place *μεθ' ἡμῶν*—not merely “*bei uns*,” “*chez nous*,” *πρὸς ἡμᾶς*, but as *concerned with us*; in a sense somewhat similar to that in which *ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς*, Luke i. 58. See 2 John 2, where however the idea of dwelling with is more brought out than here), that we have confidence in the day of judgment (*ἵνα* gives not the purpose of the *τετελειώται*, but the apodosis to the *ἐν τούτῳ*, as in reff.: “in this love is perfected in us, viz. that we, &c.” So most, and nearly all the best Commentators. Beza (and E. V.), Socinus, Grot., Mayer, give *ἵνα* its telic force, regarding *ὅτι* as the apodosis (not so E. V.), and assuming a trajection: the objection to which is, not the transposition, but the sense so gained, as belonging to the context. On this view, the aim given by the *ἵνα* comes in altogether disjointed from the context, and the perfection of love in us is stated to be found in a fact which is objective, not subjective. It is only necessary to cite Grotius's exegesis to shew the incongruity, even in his understanding of *ἡ ἀγάπῃ*. “*Hic est summus gradus dilectionis Dei erga nos, si qualis in hoc mundo Christus fuit, i. e. mundi odiis et propterea plurimis malis expositus tales et nos simus* [Joh. xv. 18; 1 Pet. ii. 19, iv. 16; Matt. v. 13]. Ideo hoc Deus ita disponit, ut cum bona fiducia appareamus in die iudicii. Nam constans perpessio malorum ad exemplum Christi efficit, ut a Christo optima expectemus, quippe ipsi similes.” Can any thing be more broken and far-fetched than such a connexion? to say nothing of its “*si simus*” for *ὅτι ἐσμέν*.

On the right interpretation, the confidence which we shall have in that day, and which we have even now by anticipation of that day, is the perfection of our love; grounded on the consideration [*ὅτι καθὼς κ.τ.λ.*] which follows: casting out

fear, which cannot consist with perfect love, ver. 18): because even as He (Christ, see below) **is**, we also are in this world (this is the reason or ground of our confidence: that we, as we now are in the world, are like Christ: and in the background lies the thought, He will not, in that day, condemn those who are like Himself. In these words, the sense must be gained by keeping strictly to the tenses and grammatical construction: not, as e.g. Ec. *ὡς ἐκεῖνος ἦν ἐν τῷ κόσμῳ*, by changing the tenses [so also Thl., Tirin., Corn.-a-lap., Mayer, Grot., Luther, Calov., Rickli, al.], nor by referring the words *ἐν τῷ κόσμῳ τούτῳ* to Christ, as several of the above, and Socinus. And when we have adhered to tense and grammar, wherein is the likeness spoken of to be found? Clearly, by what has been above said, not in our trials and persecutions. Nor by our being not of the world as He is not of the world [Sander, who however adds, ‘clothed with His righteousness’]: nor in that we, as sons of adoption through Him, are beloved of God, even as He is beloved [Tirinus, Neander]; nor as Huther, in that we live in Love, as He lives in Love: but in that we are righteous as He is righteous, ch. ii. 29, iii. 3 ff., 10, 22: this being evinced by our abiding in Love. And so mainly [Ec., Thl., with the mistake pointed out above], Beza, Corn.-a-lap., Mayer, Socinus, Lücke, De Wette, Rickli, Düsterd., al. Many indeed of these approach to Huther's view impugned above, and make it to be *love* in which we are like Christ: but Düsterd. brings rightly this logical objection,—that St. John does not say that Love is perfected in confidence in us, because we resemble Christ in Love; but he refers to the fundamental truth on which our Love itself rests, and says; because we are absolutely like Christ, because we are in Christ Himself, because He lives in us, for without this there cannot be likeness to Him; in a word, because we are, in that communion with Christ which we are assured of by our likeness to Him in righteousness, children of God, therefore our love brings with it also full confidence. Essentially, the reason here rendered for our confidence in the day of judgment is the same as that given ch. iii. 21 f. for another kind of confidence, viz., that we keep His commandments. This also betokens the *δικαιοσύνη*, of which Christ is the essential exemplar and which

¹⁸ φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ ^u τελεία ἀγάπη ^u — Rom. xii. 2.
^v ἔξω ^v βράλλει τὸν φόβον, ὅτι ὁ φόβος ^w κόλασιν ^x ἔχει, ὁ ^v ^{xiii. 48.}
 δὲ φοβούμενος οὐ ^y τετελειώται ἐν τῇ ἀγάπῃ. ¹⁹ ἡμεῖς ^w Matt. xxv. 6.
 46 only. Ezek. xliii. 11. x so Matt. vi. 1. y ch. ii. 5.

18. αλλα Β.

19. aft ημεις ins ονν Α g k m 13 vulg Pelag Leo Bede.

is a necessary attribute of those who through Christ are children of God).

18.] Confidence in (or as understood, as to) that terrible day presupposes the absence of fear: and this casting out of fear is the very work of love, which in its perfect state cannot coexist with fear.—**Fear** (φόβος, abstract and general: anathrous, on account of the negative predication) **existeth not in love** (τῇ ἀγάπῃ, abstract and general also, as in ver. 17: not “*God’s love to us*,” as Calv., Calov., Spener, al.: nor “*brotherly love*,” as Lücke, al.), **may perfect** (see on τετελειώται in ver. 17) **love casteth out fear, because fear hath torment** (see below): **but he that feareth hath not been perfected in [his] love**. The points here to be noticed are, 1) the emphatic οὐκ ἔστιν, which is better rendered as above, than “There is no fear in love,” in order to keep φόβος, which is the subject in the Greek, also the subject in the English: 2) ἀλλά, which is not here the mere adversative after a negative clause, in which case it would refer to something in which fear *is*, e. g. φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ’ (ἔστιν) ἐν τῷ μίσει: but it is the stronger adversative, implying “*may far otherwise*,” “*tantum abest ut . . . ut*.” 3) the argument in ἀλλ’ . . . ἔχει, which is doubly enthymematic, having in it two assumptions or suppressed premisses, α) that nothing having κόλασις can consist with perfect love: β) that fear is in us by nature and needs *casting out* in order to its absence.

4) the meaning of κόλασιν ἔχει. There are two opinions: α) that κόλασις is merely pain or torment; so Aug. (“*tormentum habet*”), Erasmus (“*punitionem seu potius cruciatum habet*”), Tirinus (“*parit animi perturbationem cruciatum et tormentum, ob impendens, quod metuit, malum seu pœnam*”), Luther, Calvin, Schlichting, Beza (and E. V.), Piscator, Aretius, Episcopius, Rosenm., Bengel (“*nam diffidit, omnia inimica et adversa sibi fingit ac proponit, fugit, odit*”), Joach. Lange (who interprets it, compunction at the preaching of the law), Sander, al.: β) that κόλασις is properly *punishment*. So Lyra (but mistaking κ. ἔχει; “*debetur pena timori servili*”), Corn.-a-lap., Estius (well: “*pœnam, quam commeruit, semper*

animo versat”), Mayer, Seb.-Schmidt, Calvin., Spener, Benson, Whitby, Baumg.-Crus., Neander, Lücke (includes in itself punishment, i. e. consciousness of deserving it), De Wette, Düsterd., Huther. And this last is certainly the sense, both from the usage of the word (reff.), and from the context, in which the day of judgment is before us. Fear, by anticipating punishment, has it even now; bears about a foretaste of it and so partakes of it. 5)

the last clause, ὁ δὲ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγάπῃ, is intimately connected with what follows (see on ver. 14) as well as with what went before. The δέ is adversative to the whole preceding sentence, ἡ τελεία ἀγάπη κ.τ.λ., and mainly to the idea of τελεία ἀγάπῃ therein expressed.

As regards the absence of fear from the love of the Christian believer, it has been well observed by Œcum., that there are two kinds of godly fear, φόβος προκαταρκτικός, which afflicts men with a sense of their evil deeds and dread of God’s anger, and which is not abiding; and φόβος τελειωτικός, of which it is said, “*The fear of the Lord is clean and endureth for ever*,” Ps. xix., and which *δέους τοιοῦτον ἀπήλλακται*. And Bengel says in his brief pointed manner, “*Varius hominum status: sine timore et amore; cum timore sine amore: cum timore et amore: sine timore cum amore*.” The difference is finely wrought out by Augustine, in loc. Tract. ix. 5—8.

19.] I am sorry to be obliged here to differ from the best modern Commentators, Lücke, De Wette, Düsterdieck, Huther, as well as from Episcop., Grot., Luther, Calov., Spener, al., and the Commentators on the vulgate, in holding firmly that ἀγαπῶμεν is indicative, not imperative (i. e. hortative). This I do not merely on account of the expressed ἡμεῖς, though that would be a strong point in the absence of stronger, but on account of the context, which appears to me to be broken by the imperative. He that feareth is not perfect in love. Our love (abstract, not specified whether to God or our brother) is brought about by, conditioned by, depends upon, His love to us first: it is only a sense of that which can bring about our love: and if so, then from the very nature of things it is void of terror, and full of confi-

z absol., ver. 7. ^z ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἡγάπησεν ἡμᾶς. ²⁰ εἰάν ABKL
a ch. i. 10 reff. a b c d
b John i. 18. g h j k
c John xiv. 21. m o 13
Heb. vii. 5.
(so λαμβ.,
John x. 18.
Acts xvii. 15
al.)
d constr., John
vi. 69, xx. 31.
Matt. ix. 28
al. Job xv. 31.

τις εἶπη ὅτι ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ
μισῇ, ^a ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν
αὐτοῦ ὃν ἐώρακεν, τὸν ^b θεὸν ὃν οὐχ ^b ἐώρακεν πῶς δύναται
ἀγαπᾶν; ²¹ καὶ ταύτην τὴν ^c ἐντολὴν ^c ἔχομεν ἀπ' αὐτοῦ,
ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.
V. ¹ Πᾶς ὁ ^d πιστευὼν ^d ὅτι Ἰησοῦς ἐστίν ὁ χριστός

rec aft ἀγαπῶμεν ins αυτον, with KL rel Thl Ec Aug₁; τον θεον a c d 13 al demid
(and harl) syrr copt aeth-rom Leo, Bede: om AB am (with fuld) aeth-pl Aug₁ Pelag.
for αυτος, ο θεος A 13 al₆ vulg Pelag: txt BKL rel harl syrr copt Thl Ec Aug₂
Bede.

20. for πως, ου B a al₅ syr sah Lucif Zeno: txt AKL rel Thl Ec Cypr Aug Ambr
Cæs-arel Bede.

21. for απ' αυτου, απο του θεου A (al?) am demid Bede: txt BKL rel fuld Lucif
Aug. om τον θεον αγαπα και (passing from τον to τον) A¹B¹: in both cases in-
serted by the original scribe or one of the same age, see Woide and Rulotta. (sic: see
table at end of prolegg.)

dence, as springing out of a sense of His love to us. Nor only so: our being new begotten in love is not only the effect of a *sense* of His past love, but is the effect of that love itself: **We** (emphatic—one side of the antithesis) **love** (see above. The indic. is taken by Calvin, Beza, Aretius, Socinus, Schlichting, Seb.-Schmidt, Whitby, Bengel, Rickli, Neander, al. Most Commentators supply αὐτόν or ἀλλήλους, but unnecessarily. It is of all love that he is speaking; of love in its root and ideal), **because He** (God: see the parallel, ver. 10) **first loved us** (viz. in the sending of His Son).

20.] The connexion is most close: and the error great of those who, as e. g. Erdmann, have made a new section begin here. This ἀγάπη is universal, necessarily manifested in *both* of the two great departments of its exercise. Love, living and working in the heart as a principle, will fix first upon objects at hand and seen: those objects being natural objects for it to fix on. How then can a man love God, the highest object of love, who is removed from his sight, and at the same time refuse to love his brother, bearing the mark of a child of God, before his eyes from day to day? Put in a brief form, the argument, as connected with the last verse, is this: His love has begotten *us* anew in love: in this *us* are included our brethren, objects of our daily sight: if therefore we do not love them, we do not love Him. **If any say** (aor. "have said;" i. e. at any time: the saying once, rather than the habit, is the hypothesis), **I love God, and hate** (pres. of habit) **his brother, he is a liar:** for (here again the argument is enthymematic, and we must supply from

our common sense ἐφέλκυστικὸν γὰρ ὕρα-
σις πρὸς ἀγάπην, Ec.: "oculi sunt in amore duces," &c.) **he that loveth not his brother whom he hath seen** (perf.: and continues to feel the influence of that sight. We do not say "I have seen him" of the dead, but of the living only), **how can he love God whom he hath not seen** (St. John does not say that there is no love without sight; nor that we love all we see better than any thing we do not see: his argument rests on a deeper and truer position: viz. on that assumed in the word ἀδελφόν, which carries with it the consideration that he of whom it is said is begotten of God. Both ὁ ἀδελφός and ὁ θεός are used within the limits of the Christian life, of which that is true, which is unfolded ch. v. 1, that this ἀδελφός as begotten of God is a necessary object of love to one that loves Him that begat him. *Here*, a lower step of the same argument is taken; but without this great truth, lying beneath the word ἀδελφός, it would carry no conviction with it)? 21.] And besides this argument from common sense, there is another most powerful one, which the Apostle here adds. "Quomodo diligis eum, cuius odisti præceptum?" as Aug. **And this commandment we have from Him** (God: not, Christ: see below), **that he who loveth God, love also his brother** (where have we this commandment? In the great summary of the law, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbour as thyself," so often cited by our Lord; see Matt. xxii. 37—39). **CHAP. V. 1.]** And who is our brother? and why does this name carry with it such an obligation to love? These

ἐκ τοῦ θεοῦ^e γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννη-
 σαντα ἀγαπᾷ καὶ τὸν γεγεννημένον^e ἐξ αὐτοῦ. ² ^f ἐν
 τούτῳ^f γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ,
 ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολάς αὐτοῦ^h ποιῶμεν.
³ αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολάς

^e John i. 13 al.
^f ch. ii. 8 reff.
^g ch. iii. 1, 2.
^h John, here
 (Rev. xxii. 14
 v. r.) only.
 Matt. v. 10 al.
 Deut. xix. 9.
ⁱ = ch. ii. 5
 reff.
^j ch. ii. 8 reff.

CHAP. V. 1. om 2nd καὶ B 13 al, am(with demid tol) sah Hil, Aug Vig Fulg: ins
 AKL rel Cyr-jer Thdrt Thl Œc Hil, Bede.

2. ree (for ποιῶμεν) τηρωμεν, with KL rel tol Œc: txt B a d g vulg syrr coptt ath
 arm Thl Lucif Aug, Bede.—A al, pass from ἐντολάς αὐτου ver 2 to τηρωμεν ver 3.

questions, in closest connexion with the last verse, the Apostle answers in this. **Every one that believeth** (not as Grot. "qui credere se ostendit:") it is the faith itself which is spoken of) **that Jesus is the Christ hath been begotten of God** (to whom do these words apply? from what follows, in which the γεγέννηται is taken up by τὸν γεγεννημένον, to the brother whom we are to love as a necessary accompaniment of our loving God. But most Commentators, including Lücke, De Wette, Huther, Düsterd., assume that it is of ourselves that this is said: our birth of God depends on and is in closest union with our faith, ch. iii. 23. Then the connexion between this and the following clause must be made by filling up an ellipsis, "and if born of God we love God." But this is far-fetched and, as has been above shewn implicitly, alien from the context, the object of which is to point out who those are whom we are bound to love if we love God. Then having made this predication of all the children of God, πᾶς ὁ πιστ. κ.τ.λ., he, as so frequently, takes it up again below, ver. 4, with a more general reference, and dwells on our faith as the principle which overcomes the world: see there): **and every one who loveth him that begot** (these words take up again the ἐάν τις εἴπῃ ὅτι ἀγαπῶ τὸν θεόν, of ch. iv. 20), **loveth also him that is begotten of him** (viz. the brother of whom the former clause spoke: not, as Aug., Hil., Corn.-a-lap., al., Christ, the Son of God. As Calvin, "sub numero singulari omnes fideles designat. Est enim argumentum ex communi naturæ ordine sumptum").

2.] And indeed so inseparable are the two, that as before, ch. iv. 20, our love to our brethren was made a sign and necessary condition of our love to God, so conversely, our love to God, ascertained by our keeping His commandments, is itself the measure of our love to the children of God. Either of the two being found to be present, the presence of the other follows. **In this we know that we love the**

children of God (τὰ τέκνα τοῦ θεοῦ takes up again τὸν γεγεννημένον ἐξ αὐτοῦ of the preceding verse) **when** (the indefiniteness in ὅταν is to be taken not within the limits of each case, "whensoever we," but as belonging to the cases collectively, "in every case where") **we love God, and do His commandments** (this adjunct is made, as the following verse shews, in order to introduce an equivalent to ἀγαπῶμεν τ. θεόν by which its presence may be judged. It will be seen from what has been said, that all the devices which have been used to extract from this verse a sense different from that which it really conveys, are wholly unneeded, nay, out of place. Such are those of some of the ancient versions: "per hoc cognoscimus quod diligimus Deum, si dileximus Eum et fecimus mandatum ejus," aeth: "per hoc cognoscimus nos esse Dei filios quum Deum dilexerimus," &c. arab: of Œc., who seems to be confused in his account, for after citing the words he says, καὶ δῆγμα τῆς εἰς θεὸν ἀγάπης τὴν εἰς ἀδελφὸν ἀγάπην τίθεται: of Grotius, who says, "facilis fit connexio si trajectio fiat, qualem ego libenter facerem, si librum aliquem veterem haberem auctorem, ἐν τ. γινώσκ. ὅτι τ. θεὸν ἀγ., ὅταν ἀγ. τ. τέκνα αὐτοῦ κ.τ. ἐντολάς αὐτ. τηρ.:" that of anon. in Schulz, Konjekt. ub. d. N. T., who wanted to transpose ὅτι and ὅταν: that of Rosenmüller, who coolly says, "permutantur h. l. significantiones particularum ὅτι et ὅταν, quod contextus necessario postulat").

3.] **For** (explaining the connexion of the two preceding clauses) **the love of God is this** (consists in this: αὕτη, as the demonstrative pronoun, in all such sentences, being the predicate), **that** (ἵνα introduces the apodosis to ἐν τούτῳ as in ch. iv. 17, where see note) **we keep His commandments. And His commandments are not grievous** (the reason, why they are not grievous, is given in the next verse. Almost all the Commentators refer to Matt. xi. 36, ὁ ζυγὸς μου χρηστός, κ. τὸ φορτίον μου ἐλαφρόν ἐστιν. Œc., however, al., repu-

^k — here only. (Matt. xxiii. 4. Acts xx. 29. xxv. 7. 2 Cor. x. 10 only. Prov. xxvii. 3.)
^l neut. = John (iii. 8) vi. 87, 30. xvii. 2.
^m constr., ch. ii. 25.
ⁿ so past, ch. ii. 13, 14. iv. 4. see John xvi. 33. νικ., John (esp. Rev.) only, exo. Luke xi. 23. Rom. iii. 4 (from Ps. 1. 4). xii. 21 bis. o constr., ch. ii. 23.

αὐτοῦ ^j τηρῶμεν. καὶ αἱ ἐντολαὶ αὐτοῦ ^k βαρεῖαι οὐκ εἰσίν, ABKL
a b c d
g h j k l
m o 13
⁴ ὅτι ¹ πᾶν τὸ ^d γεγεννημένον ^d ἐκ τοῦ θεοῦ νικᾷ τὸν κόσ-
 μον. καὶ ^m αὕτη ἐστὶν ἡ νίκη ἡ ⁿ νικήσασα τὸν κόσμον,
 ἡ πίστις ἡμῶν. ⁵ τίς ἐστὶν ὁ νικῶν τὸν κόσμον, ^o εἰ μὴ ὁ
^c πιστεύων ^c ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; ⁶ οὗτός

5. aft *τις* ins δε K a c 13 cc syr coptt Cyr Thl Did-lat; *γὰρ* Syr: pref *καὶ* æth Leo: aft *ἐστὶν* ins δε B demid tol.

diate this reference, but apparently on account of the form of expression; observing that the Apostle has said not *ἐλαφραί εἰσίν*, but *βαρεῖαι οὐκ εἰσίν*; but the comment of Ec. is in confusion, and not easy to understand. The Schol. in the Oxf. Catena well remarks, *εἰ τις προσελθὼν αὐταῖς μὴ ὄν δι' τρόπον λέγει αὐτάς βαρεῖαι, τὴν ἑαυτοῦ ἀσθένειαν ᾔδεισάτο· φίλον γὰρ τοῖς ἁγαν ἀποβάλλουσιν ἰσχὺν βαρεῖα νομίζεσθαι καὶ τὰ πάντα ἐλαφρά καὶ κοῦφα*.

This declaration, that His commandments are not grievous, has, as did ch. iii. 9, furnished some of the R.-Cath. Commentators with an opportunity of characterizing very severely the Protestant position that none can keep God's commandments. But here as there the reply is obvious and easy. The course of the Apostle's argument here, as introduced in the next verse by *ὅτι*, substantiates this *βαρεῖαι οὐκ εἰσίν* by shewing that all who are born of God are standing in and upon the victory which their faith has obtained over the world. In this victorious state, and in as far as they have advanced into it, in other words in proportion as the divine life is developed and dominant in them, do they find those commandments not grievous. If this state, in its ideality, were realized in them, there would be no difficulty for them in God's commandments: it is because, and in so far as sin is still reigning in their mortal bodies and their wills are unsubdued to God's will, that any *βάρος* remains in keeping those commandments).

4.] *because* (reason, why His commandments are not grievous: not, as Ec., *ἐπιτιθησι τοῖς ἡδὴ εἰρημένους καὶ ἕτερον ἐπακτικὸν πρὸς τὴν μεταχείρισιν τῆς ἀγάπης*, making *καὶ αἱ ἐντ. αὐ. β. οὐκ εἰσ.* merely parenthetical) **all that is born of God** (the neuter is here used as gathering together in one, under the category of "born of God," the *ἡμεῖς* implied in the last verses. So St. John uses the comprehensive categorial neuter in reff. Ec. seems to deny this personal meaning of *πᾶν*, and to understand it

"every thing," applying it afterwards to *ἡ πίστις ἡμ.* as one such thing. Aretius and Paulus take it similarly. But besides the Apostle's usage cited above, the whole analogy here is against such an interpretation. It is *we*, not our faith, of which the term *ἐκ τοῦ θεοῦ γεγεννησθαι* is used) **conquereth** (*νικᾷ*, of habit: simply predicated of the category *πᾶν τὸ κ.τ.λ.*) **the world** (the kingdom of evil under its prince the devil, God's adversary; in the main as Calv., "quicquid adversum est Dei spiritui. Ita naturæ nostræ pravitatis pars mundi est, omnes concupiscentiæ, omnes Satanæ actus, quicquid denique nos a Deo abstrahit."

The argument then is this: The commandments of God are not grievous: for, although in keeping them there is ever a conflict, yet that conflict issues in universal victory: the whole mass of the born of God conquer the world: therefore none of us need contemplate failure, or faint under his struggle as a hard one): **and the victory which [hath] conquered the world is this, our faith** (the identification of the victory with the faith which gained it, is a concise and emphatic way of linking the two inseparably together, so that wherever there is faith there is victory. And this is further expressed by the aorist participle, by which, as Estius [notwithstanding that the vulgate has "quæ vincit"], "significatur victoria jam parta:" cf. ch. ii. 13, iv. 4. Socinus absurdly explains the aorist as speaking of those whose Christian course is done, against the plain *ἐστίν*, not only here but in ver. 5).

5.] If it be asked, How does our faith overcome the world? this verse furnishes the answer; because it brings us into union with Jesus Christ the Son of God, making us as He is, and partakers of His victory, John xvi. 33. Through this belief we are born again as sons of God; we have Him in us, One greater than he who is in the world, ch. iv. 4. And this conclusion is put in the form of a triumphant question: What other person can do it? Who that believes this,

ἔστιν ὁ ἐλθὼν ^P δι' ὕδατος καὶ αἵματος, Ἰησοῦς [ὁ] ^P ^{— Acts xiv. 22 refl.} ^{Winer, edn. 8, p. 889, § 47. i.} ^{χρῖσ-}

6. aft αἵματος ins και πνευματος A a 13 cc al₂ tol syr coptt: om BKL vulg Syr Cyr₁ Thl Ec Tert Rebapt Aug₁—for αἵμ., πνευμ. al₂ Cyr₁ Ambr Aug₁, rec ins ὁ, with b f 13 Thl-comm₁ Ec-comm₁: χρ. ησ. K cc al sah Ambr: om ABL rel 40 Cyr₂ Thl Ec.

can fail to do it? Who is he that conquereth the world, except he that believeth that Jesus is the Son of God?

By comparing ver. 1 a, we find 1) that ὁ χριστός there answers to ὁ υἱὸς τοῦ θεοῦ here; 2) that by the combination of the two verses, we get the proposition of ver. 4 a.

Episcopus gives well the meaning: "Lustrate universum mundum et ostendite mihi vel unum, de quo vere affirmari possit, quod mundum vincat, qui Christianus et fide hac præditus non est."

6—21.] THE THIRD AND LAST DIVISION OF THE EPISTLE. This portion falls naturally into two parts: vv. 6—13, and vv. 14—21: the former of which treats of the concluding part of the argument, and the latter forms the close of the Epistle.

6—13.] As in the former portions, our communion with God who is light (ch. i. 5 ff.) was treated, and our birth in righteousness from God who is righteous (ii. 29 ff.), by faith in Jesus the Son of God,—so now we have another most important element of the Christian life set before us: the testimony to it arising from that life itself: *the witness of the spiritual life to its own reality*. This witness rests not on apostolic testimony alone, but on the Holy Spirit, which the believer has in himself (ver. 10), and which is God's testimony respecting His Son (vv. 9, 10), and our assurance that we have eternal life (ver. 13).

There is hardly a passage in the N. T. which has given rise to more variety of interpretation: certainly none which (on account of the apparent importance of the words interpolated after ver. 7) has been the field of so much critical controversy. Complete accounts of both the exegesis and the criticism will be found in the recent monographs on the Epistle: more especially in that of Düsterdieck. I shall indicate the more salient points of the divergent interpretations as I proceed.

6.] This (viz. the person spoken of in the last verse; Jesus. This, which is maintained by most Commentators, is denied by Knapp and Huther, who refer οὗτος to ὁ υἱὸς τοῦ θεοῦ: "This Son of God is he &c.:" making the proposition assert the identity of the Son of God with the historical Jesus, not the converse. This Huther supports on two grounds:

1) that the fact that Jesus came by water and blood needed no proof even to Heretics: 2) that on the ordinary interpretation the following words, Ἰησ. ὁ χριστός, become altogether superfluous. But to these it is easily replied, 1) that although the fact might be confessed, that was not confessed to which the fact bore testimony, viz. that Jesus who came in the flesh was the Son of God: 2) that the appositional clause Ἰησ. ὁ χριστός is by no means superfluous, being only a solemn reassertion of our Lord's Person and Office as testified by these signs.

The main objection to Huther's view is, that, as well stated by Düsterd., it makes the coming by water and blood, which, by the context, is evidently in the Apostle's argument a substantiating consideration, to be merely an exceptional one: "this Son of God is Jesus the Christ, *though* He came by water and blood." Therefore the other interpretation must stand fast. It is well defended also by Lücke) is he that came by water and blood (the words δι' ὕδατος κ. αἵματος have been universally and rightly taken with ἐλθὼν. Only Hofmann, in the Schriftbeweis, ii. 1, p. 331, maintains the joining δι' ὕδ. κ. αἵμ. to ἐστίν, understanding ἐλθὼν, "He that has come," in the sense of ὁ ἐρχόμενος. But this latter idea is wholly without N. T. precedent, and condemns the whole. It indeed, without Hofmann's construction, is taken by several Commentators, Corn.-a-lap., Tirinus, Calov., Bengel ["Jesus est is quem propter promissiones venire oportuit, et qui venit revera"], Knapp, &c. But if this meaning is in ἐλθὼν, then it cannot be the mere exponent of δι' ὕδ. κ. αἵμ., but must take an emphatic place of its own, and δι' ὕδ. κ. αἵμ. must stand awkwardly alone, "and that by water and blood," or must, as Hofmann, belong to ἐστίν.

Taking then the generally received construction, we may observe that the article before the aor. part. ἐλθὼν, makes οὗτος ἐστίν ὁ ἐλθὼν to be the identification of οὗτος with ὁ ἐλθὼν, i. e. with one who as an historical fact, ἦλθεν, precluding such renderings as "came" for ἐστίν ὁ ἐλθὼν; also forbidding the making the aor. into a present, "this is He that cometh," as Luther, Seb.-Schmidt, J. Lange, Rickli,

q = Heb. ix. 25. **τός· οὐκ ἔν τῷ ὕδατι μόνον, ἀλλ' ἔν τῷ ὕδατι καὶ ἔν** ABKL
 (see ch. iv. 2.) **αἵματι** a b c d f
 g h j k l
 m o 13

μονω B. for ἀλλ', ἀλλα A, ἀλλα καὶ b o. rec om 3rd εν, with K rel vulg
 sah Cyr₂ Thl Ec Aug: ins ABL j k 13 cc 40 copt Cyr₂.

Sander, al., and perhaps Ec., as has been inferred from his understanding ὕδωρ and αἷμα of present means of grace and salvation: ὁ γὰρ ἐλθὼν Ἰησοῦς ὁ χριστὸς δι' ὕδατος ἀναγεννᾷ καὶ αἵματος. But he may have been misunderstood: the ἐλθὼν in this comment, and the circumstance that he afterwards dwells on the historical facts of the Baptism and the Crucifixion, seem to shew that he understood the participle aoristically. We may clearly do so and still regard the water and blood as present in their effects and testimony. All Commentators, except Hofmann [see above], regard ἐλθὼν as referring, not to the Lord's birth in the flesh, but to His open manifestation of himself before the world. See above on ch. iv. 2.

The prep. διὰ, which passes into ἐν in the next sentence, is thereby explained to bear its very usual sense of through or by means of, as said of that which accompanies, as the medium through which, or the element in which. We have an example of ἐν passing into διὰ, 2 Cor. vi. 6, 7: and the very same phrases, δι' αἵματος and ἐν αἵματι, are used of our Lord in Heb. ix. 12, 25, which chapter is the best of all comments on this difficult expression.

δι' ὕδατος κ. αἵματος has been very variously understood. Two canons of interpretation have been laid down by Düsterd., and may safely be adopted: 1) "Water" and "blood" must point both to some purely historical facts in the life of our Lord on earth, and to some still present witnesses for Christ: and 2) they must not be interpreted symbolically, but understood of something so real and powerful, as that by them God's testimony is given to believers, and eternal life assured to them. These canons at once exclude such interpretations as that of Wetst., al., "probavit se non phantasma sed verum hominem esse qui ex spiritu [sive aere, ver. 8] sanguine et aqua seu humore constaret, Joh. xix. 34:"—as the purely symbolical interpretation, of which there are two kinds:—1) that of Socinus and his school, in which ὕδωρ stands for the purity and innocence of the life and doctrine of Christ, Heb. x. 22, Eph. v. 26,—and αἷμα of the death of Christ as His testimony of Himself. So Schlichting and Grotius: 2) that given by Clement of Alex., Adumbrationes ad h. l. p. 1009,

Potter, in which ὕδωρ represents regeneration and faith, and αἷμα, knowledge [cognitionem]: by Beza,—in which ὕδωρ is "ablutio peccati labe, cujus nunc tesserā est Baptismus,"—αἷμα, "expiatio et persolutio pro peccatis:" by Calvin, in which he explains both ὕδωρ and αἷμα by "summatim ostendit quorsum præcipue tenderent ceremoniæ veteres: nempe ut homines ab inquinamentis purgati et soluti omnibus piaculis, Deum haberent propitium et illi consecrarentur." By the latter of our two canons is excluded also the idea of mere symbolic reference to the sacraments, as e. g. Beza [see above], Luther, Calvin, al.

Düsterdieck observes that it is remarkable that the best R.-Cath. expositor, Estius [whose commentary is unfortunately broken off at this verse], does not as some have done, interpret αἷμα of the Sacrament of the Lord's Supper, but puts together ὕδωρ and αἷμα, as Calvin and Luther: "per sanguinem vivificat tum in baptismo aquæ, tum in aliis sacramentis, tum etiam extra sacramenta." So that, as Düsterdieck proceeds, the great leaders of the three schools of theology have had the tact to see that which their less skilful followers have missed seeing,—that αἷμα cannot by any means be understood of the Lord's Supper, as has been done by Hunnius, Seb.-Schmidt, Calov., Wolf, Bengel, Carpov., Sander, al.

The next point which comes before us is, to enquire whether at all, or how far, our passage is connected with John xix. 34? It occurs here, because many Commentators, e. g., Bede, Hunnius, Seb.-Schmidt, Calov., Wolf, Bengel, &c., have seen in the incident there related a miraculous symbolizing of the two sacraments, and in this passage an allusion to that incident. To deny all such allusion, as is done by Düsterdieck, seems against probability. The Apostle could hardly both here and in that place lay such evident stress on the water and blood together, without having in his mind some link connecting this place and that. That in the Gospel it is αἷμα and ὕδωρ,—in this place ὕδωρ and αἷμα,—a difference of which Düsterd. makes much, is surely not worth mentioning. The idea that we have here nothing more than a reference to the fact of John xix. 34, is against our 2nd canon

τῷ αἵματι καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ <sup>r John xv. 26.
Heb. x. 15.
see Acts v.
32.</sup>

for αἵματι, πνεύματι A al, Cyr: al vary.

for 2nd το πνευμα, χριστος 34 vulg arm Aug, Ambri, ms. (This reading is found in but one Greek copy which at this point is remarkably conformed to the vulg current in the xvith cent. The variation sprung from the confusion in Latin MSS of the contractions SPS and XPS. See Treg in Horne vol IV. p. 215.)

above: but that John xix. 34 and this refer to the same fundamental truth, is I conceive hardly to be doubted.

It rests now then that we enquire into the meaning of each expression. On αἷμα, there cannot surely be much uncertainty. The blood of His Cross must, by all Scripture analogy, be that intended. The pouring out of this blood was the completion of the baptism which He had to be baptized with, Matt. xx. 21, 22, Luke xii. 50. And if this is so, to what can ὕδωρ be referred so simply, as to that baptism with water, which inaugurated the Lord's ministry? It might indeed be said that the baptism which He instituted for His followers, better satisfies the test of our 2nd canon, that viz. of being an abiding testimony in the Christian Church. But to this there lies the objection, that as αἷμα signifies something which happened to Christ Himself, so must ὕδωρ likewise, at least primarily, whatever permanent testimony such event may have left in the Christian Church. And thus some modern Commentators have taken it: as uniting the historical fact of the Lord's baptism with the ordinance of baptism, grounded on it, and abiding in the Christian Church. So Semler, Rosenm., Baumg.-Crus., Brückner, Neander, Huther. Düsterd. refuses to accept this view, denying that our Lord's Baptism was any proof or testimony of His Messiahship, and understanding ὕδωρ of the ordinance of baptism only. But surely we are not right in interpreting ὁ ἐλθὼν δι' ὕδατος, *He that ordained baptism*: nor, whatever Düsterd. may say, in giving the two, αἷμα and ὕδωρ, an entirely different reference. For his endeavour to escape from this by making αἷμα not Christ's death but His blood, applied to us, cannot be accepted, as giving a "non-natural" sense to ἐλθὼν δι' αἷματος likewise.

All this being considered, it seems impossible to avoid giving both to αἷμα and ὕδωρ the combined senses above indicated, and believing that such were before the Apostle's mind. They represent,—ὕδωρ, the baptism of water which the Lord Himself underwent and instituted for His followers, αἷμα, the baptism of blood, which He Himself underwent, and instituted for His followers. And it is equally impos-

sible to sever, as Düsterd. does, from these words, the historical accompaniments and associations which arise on their mention. The Lord's baptism, of itself, was indeed rather a result than a proof of His Messiahship: but in it, taking St. John's account only, a testimony to His divine Sonship was given, by which the Baptist knew Him to be the Son of God: ἐγὼ ἑώρακα κ. μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ, are his words, John i. 34; and when that blood was poured from His "riven side," he that saw it again uses the same formula, ὁ ἑωρακὼς μεμαρτύρηκε. It cannot be that the word μαρτυρία being thus referred to two definite points of our Lord's life, should not apply to these two, connected as they are with ὕδωρ and αἷμα here mentioned, and associated by St. John himself with the remarkable preterite μεμαρτύρηκεν, of an abiding μαρτυρία in both cases. But these past facts in the Lord's life are this abiding testimony to us, by virtue of the permanent application to us of their cleansing and atoning power. And thus both our canons are satisfied, which certainly is not the case in Düsterdieck's interpretation, though they were laid down by himself), **Jesus Christ** (see above on οὗτος. As now, with the art. omitted, the words are merely the name, "Jesus Christ:" if it were now inserted, the adjunct ὁ χριστός would be an oppositional predicate, and would necessarily send the thought back to the ἐλθὼν δι' ὕδ. κ. αἷμ. as a proof of the Messiahship of Jesus. It may be remarked, however, that in all the places where St. John uses this Name, it has a solemn meaning, and is by the emphasis thus thrown on the official designation of our Lord, nearly = 'Ἰησοῦς ὁ χριστός. Cf. John i. 17, xvii. 3: 1 John i. 3, 7, ii. 1, iii. 23, iv. 2, v. 20: 2 John 3, 7): not in the water only, but in the water and in the blood (ἐν, see above on διὰ. The sense of the two is there shewn to be closely allied, ἐν giving rather the "element in which," διὰ, the medium through which. The art. before each dative shews not merely, as Huther, that ὕδωρ and αἷμα have been before named, but that they are well-known and solemn ideas. It is inserted not as matter of course, but as giving solemnity.

s John xiv. 17. ^a πνεῦμά ἐστιν ἡ ^b ἀλήθεια. ⁷ ὅτι τρεῖς εἰσιν οἱ ^c μαρτυ-

ABKL
abcd
ghjkl
mo 13

7, 8. rec aft μαρτυροῦντες ins εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα

But why has the Apostle added this sentence? Schöttgen thought that it is to give Christ the preference over Moses, who came only by water [1 Cor. x. 2], and Aaron, who came only by blood [of sacrifice], whereas Christ united both. But this is too far-fetched. Baumgarten-Crusius again regards the words as directed against those who despised the Cross of Christ [1 Cor. i. 23]: but a more definite explanation than this is required. And those can hardly be wrong, who find it in such words as those of the Baptist in John i. 25, ἐγὼ βαπτίζω ἐν ὕδατι, μέσος δὲ ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἰδατε: cf. the emphatic repetitions below, ib. ver. 31, ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων, and ver. 33, ὁ πῦψας με βαπτίζειν ἐν ὕδατι. The baptism of Jesus was not one of water only, but one of blood,—ἴδε ὁ ἀμνὸς τοῦ θεοῦ—and something more than that, which follows in the next clause): and the Spirit is that which witnesseth, because the Spirit is the truth (that is, as explained by the next verse, the Spirit is an additional witness, besides those already mentioned, to the Messiahship of Jesus, and in that, to the eternal life which God has given us in Him. This at once removes the meaning “that,” which some have given to **ὅτι**. It is not to the fact that the Spirit is the truth, that the Spirit gives witness: but the fact, that He is the truth, is that which makes Him so weighty a witness; which makes the giving of witness so especially His office.

Very various however have been the meanings here given to τὸ πνεῦμα. The scholium in Matthäi understands, the spirit of our Lord [τὸ πν. τῆς ψυχῆς] which He when dying commended into His Father's hands. Augusti, who explains ὕδωρ and αἷμα of the two Sacraments of Baptism and the Lord's Supper, sees in πνεῦμα, in connexion with John xx. 22 ff., a third Sacrament of *absolution*. Ziegler and Stroth regard it as = ὁ πνευματικός, i. e. St. John himself. Ec. and Knapp regard it as = ὁ θεός—διὰ δὲ τοῦ πνεύματος, ὅτε ὡς θεός ἀνέστη ἐκ νεκρῶν θεοῦ γὰρ τοῦτο μόνου λοιπόν, τὸ ἀνιστῆν ἐαυτόν. τῇ δὲ τοῦ πνεύματος φωνῇ σημαίνεται ὁ θεός: thus making the threefold witness to the *visio* of Jesus, τὸ βάπτισμα, ὁ σταυρός, ἡ ἀνάστασις. Then again Socinus, Schlichting, Grot., Whitby, al., interpret it of the Divine power by which Christ wrought His miracles: “id est,” says

Grot., “per *metonymiam*, admiranda ejus opera, a virtute divina manifeste procedentia.” But this, as well as Bede's interpretation, that the Spirit which descended on the Lord at His baptism is meant, inasmuch as it testified to His being “verus Dei filius,”—fails, in giving no *present abiding* testimony such as the context requires. Others again understand by πνεῦμα the ministry of the word: so Aretius, J. Lange, Hunnius [“Spiritus per externam prædicationem verbi testificatur de Jesu Christo, atque simul intrinsecus in cordibus fidelium hanc Christi notitiam obsignat”], Luther, Piscator, Carpzov., Rosenmüller [the Gospel], Seb.-Schmidt [“verbum evangelii et cum eo ministerium ecclesiasticum”], &c. Most of these, as well as Bengel, whose whole interpretation is confused by his attempt to force the interpolated words in ver. 7 into the context, understand πνεῦμα here and in ver. 8 differently. But nothing can be plainer than that we must not alter the meaning, where the **ὅτι** binds together the sentences so closely.

The above interpretations [to which we may add that of Sander, that τὸ πν. = τὸ χάρισμα, the transformation of a man which takes place by the agency of the Holy Spirit] failing to give any satisfactory account of the text, we recur to the simple and obvious meaning, *the Holy Spirit*. This is taken by Schol. I., Estius, Corn.-alap., Tirinus, Calvin, Calov., Lücke, Rickli, De Wette, Huther, Neander, Düsterdieck, al. And it seems fully to satisfy all the requirements of the passage. The Holy Spirit is He, who testifies of Christ [John xv. 26], who glorifies Him, and shews of the things which belong to Him [John xvi. 14]. It is by the possession of Him that we know that we have Christ [ch. iii. 24]. And the following clause, “because the Spirit is the Truth,” exactly agrees with this. He is the absolute Truth [John xiv. 17, xv. 26], leading into all the Truth [John xvi. 13 f.]. And in this consists the all-importance and the infallibility of His witness. “Testimonium ejus haudquam rejici potest, quoniam Spiritus est veritas, quum sit Deus, ideoque nec falli potest, nec fallere.” Estius).

7.] “Johannes hic causam reddit, cur locutus fuerit non de Spiritu tantum, ejus præcipua in hoc negotio est auctoritas, verum etiam de aqua et sanguine, quia in illis etiam non exigua est testimonii fides,

ροῦντες.⁸ τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἶμα, καὶ οἱ

καὶ οὗτοι οἱ τρεῖς ἐν εἰσὶ καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῇ, with (34. 162) 173²-marg vulg (demid tol &c, not am fuld al₅₀), supposed to be alluded to or cited by Tert Cypr Phœbad (see below), clearly cited by Vig Fulg Cassiod Ansbert Ps-Jer (prologue to Cath epp), also (as given by Vict-vit) in a confession of faith drawn up at end of the 5th cent by Eugenius (or, as some, Vig), and further by many writers after the 9th cent: OMITTED IN ALL GREEK MSS previous to the beginning of the 16th century; ALL the GREEK FATHERS (even when producing texts in support of the doctrine of the Holy Trinity: as e. g. by Clem Iren Hippol Dion Ath Did Bas Naz Nys Epiph Cæs (Chr Procl Andr Damasc (Ec Thl Euthym); ALL the ANCIENT VERSIONS (including the Vulgate [as it came from Jerome, see below] and [though interpolated in the modern editions] the Syriac); AND MANY LATIN FATHERS (viz Novat Hil Lucif Ambr Faustin Leo Jer Aug Hesyeh Bede).

[The following is a statement of the most important details:—

I. Scholz numbers 192 cursive mss in the Acts and Catholic Epistles. Of these: *four* do not contain 1 John, viz “55,” “74,” “85,” and “90;” *seven* are defective at this point, viz “53 (= Scrivener’s “n”), 103. 120. 122. 130. 157. 159;” *five* are identical with mss named on our margin, viz “13,” “31” = “m,” “61” = “111” = “o” (see Scriv), and “91” = “h”; *one*, viz “110,” is not a ms at all but a printed book; *one*, viz Cantab Kk 6. 4 (= Cantab 2068 of Nasmyth’s list), is cited twice, first as “9,” and then as “112” (cf “o”); *two* insert the passage; and the remaining 172 (including 108. 109 [see prolegomena]) omit it. To this number must be added “8,” “Hr,” and the *seventeen* given on the margin, making in all 191 manuscripts of all ages to be set against 2 of the 16th century. Codex Ravianus at Berlin and two mss at Wolfenbüttel are sometimes brought forward to support the insertion. Cod. Rav. and one of the Wolf. mss were made from the printed text: the former “from the Complutensian Polyglott, imitating its very misprints” (Treg. on p. t.); part of the plan of the latter (written in the 17th century) is to give various readings from the Latin translations of Erasmus, Beza, &c. In the other Wolf. ms, and in that at Naples cited as “173,” the addition is only found on the margin and in writing not earlier than the 16th century. Even “34” and “162” cannot be admitted as trustworthy witnesses. Written at the time when the contest was going on in favour of the current Latin text as opposed to the Greek, they differ from the received text and from one another. Both read *πατηρ λογος και πνευμα αγιον* (an expression which it is instructive to compare, as to the omission of the articles, with Erasmus’ Latin derived

et ternarius numerus in testibus est perfectissimus.” Grot. For (from what has been just cited from Grot. it will be seen that “because” would be here, as so often, too strong a causal rendering for *ὅτι*, and that even at the risk of identifying it with *γάρ*, logical accuracy requires the slighter causal conjunction) **those who bare witness are three** (τρεῖς εἰσιν is copula and predicate. The three are considered as living and speaking witnesses; hence the masculine form. By being *three*, they fulfil the requirements of the Law as to full testimony: cf. Deut. xvii. 6, xix. 15: Matt. xviii. 16, 2 Cor. xiii. 1), **the Spirit, and the water, and the blood** (now, the Spirit is put first: and not without reason. The Spirit is, of the three, the only living and active witness, properly speaking: besides, the water and the blood are no witnesses without Him; whereas He is independent of them, testifying both in them and out of them), **and the three concur in one** (contribute to one and the same result: viz. the truth that Jesus is the Christ and that we

have life in Him. Corn-a-lap.’s mistake, “in unum, ad unum, scil. Christum,” cannot have come [as Düsterd.] from a misunderstanding of the vulgate, seeing that it has “hi tres unum sunt:” but is merely an exegesis, and in the main a right one. But the words simply signify in themselves, “are in accord.” And this their one testimony is given by the purification in the water of baptism into His name, John iii. 5; by the continual cleansing from all sin which we enjoy in and by His atoning blood: by the inward witness of His Spirit, which He hath given us).

The question of the genuineness of the words read in the rec. at the end of ver. 7, has been discussed, as far as external grounds are concerned, in the digest; and it has been seen, that unless pure caprice is to be followed in the criticism of the sacred text, *there is not the shadow of a reason for supposing them genuine*. Even the supposed citations of them in early Latin Fathers have now, on closer examination, disappeared (see Digest).—

† so John xi.
52. xvii. 23.
see Matt.
xix. 5 reff.

τρεις εἰς τὸ ἓν εἰσι. ⁹ εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων

u John iii. 11, 32, 33.

ABKL
a b c d f
g h j k l
m o 13

text of Rev. xxii. 16—21. Erasmus himself, however (edd. 1527, 1535), *here* inserted the articles in his text, though in his quotation of "Cod. Brit." they do not occur. "34" has *εν τω ουρανω* and *εν τη γη*; "162," *απο του ουρανου* and *επι της γης*. "162" omits the received *ουτοι* and inserts *εις το βεφ ἓν εἰσι*.

All the lectionaries (about 50 in number) which contain the passage omit the disputed words.

II. The Vulgate is cited in support of the disputed passage. It is true that it is found in the mass of the later mss of that version; but it is wanting in the two earliest (written in the 6th century), in those revised by Alcuin and in about fifty others; whilst those that contain it differ both as to the words themselves and as to their position. Some have it as it stands in the authorized editions; others (as demid tol) insert it after verse 8. Some have it in the ordinary form; others (and these after verse 8) *Sicut et in cælum tres sunt, pater, verbum, et spiritus; et tres unum sunt.* (For minor variations, see Tischendorf.)

III. The testimony of the Latin fathers, taken as a whole, has been relied upon by the advocates of the received text.

It is as follows:—

"*Ceterum de meo sumet,*" inquit, "*sicut ipse de Patris.*" *Ita connexus Patris in Filio et Filii in Paracleto, tres efficiunt coherentes alterum ex altero: qui tres unum sunt, non unus; quomodo dictum est: "Ego et Pater unum sumus," ad substantiæ unitatem, non ad numeri singularitatem.* (Tertullian adv. Praxean c. 25.) *Si baptizari quis apud hæreticos potuit, utique et remissam peccatorum consequi potuit. Si peccatorum remissam consecutus est, et sanctificatus est, et templum Dei factus est; . . . quæro cujus Dei? Si Creatoris; non potuit quia in eum non credidit: si Christi; non hujus fieri potuit templum, qui negat Deum Christum: si Spiritus Sancti, cum tres unum sint, quomodo Spiritus sanctus placatus esse ei potest, qui aut Filii aut Patris inimicus est? (Cyprian ad Jubaianum.) Dicit Dominus "Ego et Pater unum sumus;" et iterum de Patre et Filio et Spiritu Sancto scriptum est, "Et hi tres unum sunt." (Cyprian de unitate ecclesiæ, § 6.) Si ea quæ his significata sunt velimus inquirere non absurde occurrit ipsa Trinitas quæ unus . . . deus est, Pater et Filius et Spiritus Sanctus, de quo verissime dici potuit "Tres sunt testes et tres unum sunt:" ut nomine spiritus accipiamus Patrem . . . ; nomine autem sanguinis, Filium . . . ; et nomine aquæ, Spiritum Sanctum. (Augustin. contra Maximin. Arianum, lib. ii. c. 22.)*

Sic alius a Filio Spiritus, sicut a Patre Filius. Sic tertia in Spiritu ut in Filio secunda persona: unus tamen Deus omnia, tres unum sunt. (Phœbadius, Galland. vol. v. p. 256.) Plures tamen hic ipsam interpretatione mystica intelligunt Trinitatem. (Eucherius de Quest. N. T. ed. 1531, p. 283.) Johannes Evangelista ad Parthos "Tres sunt" inquit "qui testimonium perhibent in terra, aqua, sanguis et caro, et tres in nobis sunt; et tres sunt qui testimonium perhibent in cælo Pater, Verbum, et Spiritus, et hi tres unum sunt." (Vigilius of Thapsus against Varimadus.

For this and further quotations, see Davidson's Bibl. Criticism and Tischendorf h. l.)

The words cited from St. Augustine form the commencement of an elaborate justification of the mystical meaning assigned by him to "the spirit," "the water," and "the blood." Throughout the whole, there is no allusion to the disputed words; though all

Something remains to be said on internal grounds, on which we have full right to enter, now that the other is secured. And on these grounds it must appear, on any fair and unprejudiced consideration, that the words are 1) alien from the context: 2) in themselves incoherent, and betraying another hand than the Apostle's. For 1) the context, as above explained, is employed in setting forth the reality of the substance of the faith which overcomes the world, even of our eternal life in Jesus

the Son of God. And this is shewn by a threefold testimony, subsisting in the revelation of the Lord Himself, and subsisting in us His people. And this testimony is the water of baptism, the blood of atonement, the Spirit of truth, concurrent in their witness to the one fact that He is the Son of God, and that we have eternal life in Him. Now between two steps of this argument,—not as a mere analogy referred to at its conclusion,—insert the words "For there are three that bear witness in heaven,

ἡ λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι John v. 36.

his citations put together support his argument no better than would a simple quotation of that one sentence. So far is he from knowing anything about it, that he brings forward John viii. 18 and xv. 26 to shew that it is not improper to speak of the Persons of the Ever Blessed Trinity as "witnesses." If he had had any thing plainer to urge, he would not have contented himself with "*NON ABSURDE occurrit ipsa Trinitas.*" The authority of so great a father would soon lead to the noting down of the substance of his interpretation, on the margin of the books belonging to the orthodox. From the margin to the text is but one step. At the end of the 5th century, Vigilius, perhaps (see Davidson), quotes the interpretation as part of the text. There is no real citation before this date. The passages brought forward from Tertullian and Cyprian contain only the words "*Et hi tres unum sunt,*" or the like: this being the Latin form of the corresponding clause in either verse, there is nothing in the words themselves to shew from which they came. In the two first passages it would be hard to prove that there is any thing more than a simple statement of the Catholic doctrine. In the third, Cyprian, treating of the unity of the Church, urges that very analogy between earthly and heavenly things, the acknowledgment of which seems to have led first to the use of "*hi tres unum sunt*" as a convenient formula in speaking of the Holy Trinity; next, to Augustine's mystical interpretation; and then, to the received gloss. With the teaching of his "master" Tertullian in his mind, Cyprian would not hesitate to speak as he does of the unchallenged verse; had his copies contained the words we reject, we should naturally expect that he would quote the whole passage as fitting in precisely with the course of his argument.

IV. The Greek words were first inserted in the Complutensian edition of 1514. When Erasmus enquired whether the editors really had mss so different from any he had seen, the answer given by one of them was, "*Sciendum est Græcorum codices esse corruptos; nostros vero [i. e. Latinos] ipsam veritatem continere.*" Erasmus unfortunately pledged himself to insert the words if they existed in any one Greek ms. A Codex Britannicus was at length found which contained them. Erasmus, in his 3rd edition (1522), fulfilled his promise. In his annotations, however (ed. 1535, p. 770), after giving the words precisely as they stand in Cod. Montf., he writes thus, "*Ex hoc igitur Codice Britannico reposuimus, quod in nostris dicebatur deesse: ne cui sit ansa calumniandi. Tametsi suspicor codicem illum ad nostros esse correctum.*" A. W. G.]

8. οἱ οὖν τρεῖς εἰς τὸ ἐν εἰσιν 34. 162. (so also the vulgate in the Complutensian edition.)

the Father, the Word, and the Holy Spirit: and these three are one," and who can fail to see, unless prejudice have blinded his eyes, that the context is disturbed by the introduction of an irrelevant matter? Consequently, Bengel, one of the most strenuous upholders of the words, is obliged tamely to take refuge in the transposition of vv. 7 and 8 (which was perhaps the original form of its insertion in the vulgate; see Digest I. II. and the quotation by Vigilius), so as to bring into treatment the matter in hand, before the illustration of it is introduced. But even suppose this could be done; what kind of illustration is it? What is it to which our attention is directed? Apparently the mere fact of the triplicity of testimony: for there is not the remotest analogy between the terms in the one case and those in the other: the very order of them, differing as it does in the two cases, shews this. Is this triplicity a fact worthy of such a comparison? And then, what is the testimony in heaven? Is it borne to men?

Certainly not: for God hath no man seen, as He is there: His only begotten Son hath declared Him to us on earth, where all testimony affecting us must be borne. Is it a testimony to angels? Possibly: but quid ad rem? And then, again, what but an unworthy play on words can it be called, to adduce the *ἐν εἰσιν* on the one side, the essential unity of the ever blessed Godhead, and on the other the *εἰς τὸ ἐν εἰσιν*, the concurrence in testifying to one fact,—as correspondent to one another? Does not this betray itself as the fancy of a patristic gloss, in the days when such analogies and comparisons were the sport of every theological writer? And 2) the very words betray themselves. *ὁ πατήρ* and *ὁ λόγος* are never combined by St. John, but always *ὁ πατήρ* and *ὁ υἱός*. The very apology of Bengel, "*Verbi appellatio egregie convenit cum testimonio,*" may serve to shew how utterly weak he must have felt the cause to be.

The best conclusion to the whole subject is found in the remark of Bengel himself

^w (double ὅτι), ^{ch. iii. 26.} αὐτῇ ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ^w ὅτι ^x μεμαρτύρηκεν ^{ABKL}
^{x w. περὶ} ^{John i. 7 reff.} περὶ τοῦ υἱοῦ αὐτοῦ. ¹⁰ ὁ ^y πιστεύων ^y εἰς τὸν υἱόν τοῦ ^{abcd f}
^y John ii. 11, and usually. this ep., these three times only. ^{g h j k l}
^{m o 13}

9. om 1st *οτι* K arm. rec (for 2nd *οτι*) ἦν, with KL rel Thl Œc: txt AB^x 13
 vulg coptt arm Cyr₂ Aug Bede.

on another occasion (cited by Lücke here), of the practice reprobated, of which he himself furnishes here so striking an instance: "male strenuos ii se præbent in bellis Domini, qui ita animum inducunt, 'Dogmati elenchoque meo opportunus est hic textus: ergo me ipse cogam ad eum protinus pro vero habendum: eumque ipsum, et omnia quæ pro eo corradî possum, obnice defendam.' Atqui veritas non eget fulcris falsis, sed se sola multo melius nititur." A sketch of the principal particulars of the dispute and of the books relating to it is given in Horne's Introduction, vol. iv. pp. 355—388.

9.] An argument *a minori ad majus*, grounded on the practice of mankind, by which it is shewn that God's testimony must be by all means believed by us. If we (mankind in general: all reasonable men) receive (as we do: *ei* with an indic.: cf. John vii. 23, x. 35, xiii. 14. On the expression *μαρτ. λαμβάνειν*, see reff. It is, to receive with approval, to *accept*) the testimony of men (*τῶν ἀνθρ.*, generic; *τὴν μαρτ.* in any given case. No special testimony need be thought of, as touching this present case: the proposition is general), the testimony of God is greater (supply in the argument, "and therefore much more ought we to receive that." The testimony of God here spoken of is not any particular testimony, as the prophecies concerning Christ [Bede], or the testimony of the Baptist and other eye-witnesses to Him [Wetstein, Storr], or the Prophets, the Baptist, Martyrs, and Apostles [Bengel, Episcopius, al.]: it is general, as is the testimony of men with which it is compared. The particular testimony pointed at by the general proposition is introduced in the following words): for (see above at the beginning of ver. 7. Here, there is an ellipsis: "and this maxim applies in the case before us, because"), the testimony of God is this, that He hath borne testimony concerning His Son (i. e. the testimony of God to which the argument applies is this, the fact that He hath borne testimony to His Son: *αὐτῇ ἐστὶν ἡ μαρτυρία*, ὅτι . . . , as in ver. 11. The correction to the easier ἦν, as in text, ver. 10, gives a wrong reference for *αὐτῇ*, which it refer back to that mentioned in

vv. 6—8, and throws back also a wrong shade of meaning over ver. 9, making "the testimony of God" there particular instead of general. The absolute sense of *μεμαρτύρηκεν* is found in the Gospel, i. 32, xiii. 21, xix. 35: see also vv. 6, 7 above).

10—12.] The perfect *μεμαρτύρηκεν*, ver. 9, shewed that the testimony spoken of is not merely an historical one, such for instance as Matt. iii. 17, which God *ἐμαρτύρησεν*, but one abiding and present. And these verses explain to us what that testimony is. He that believeth in the Son of God hath the testimony (just spoken of; τοῦ θεοῦ, as the gloss adds: see var. readd.) in him (i. e. in himself. The two readings do not differ in sense. The object of the divine testimony being, to produce faith in Christ, the Apostle takes him in whom it has wrought this its effect, one who habitually believes in the Son of God, and says of such an one that he possesses the testimony in himself. What it is, he does not plainly say till below, ver. 11. But easily enough here we can synthetically put together and conjecture of what testimony it is that he is speaking: the Spirit by whom we are born again to eternal Life, the water of baptism by which the new birth is brought to pass in us by the power of the Holy Ghost [John iii. 5, Tit. iii. 5], the Blood of Jesus by which we have reconciliation with God, and purification from our sins [ch. i. 7, ii. 2], and eternal life [John vi. 53 ff.],—these three all contribute to and make up our faith in Christ, and so compose that testimony, which the Apostle designates in ver. 11 by the shorter term which comprehends them all. This is rightly maintained by Düs-terd. as the exegesis: identifying the *μαρτυρία* here with that in ver. 11, as against numerous expositors who make the one differ from the other. It is plain that all evasive senses of *ἐχει ἐν αὐτῷ*, such as "recipit in se" of Socinus, Grot., Rosenmüller, are inadmissible): he that believeth not God (St. John, as so frequently, proceeds to put his proposition in the strongest light by bringing out the opposite to it.

The reading *τῷ θεῷ* is internally as well as externally substantiated. The participle with the dative is wholly different from the same above with *εἰς τὸν*

θεοῦ ^a ἔχει τὴν μαρτυρίαν ^z ἐν αὐτῷ· ὁ μὴ ^a πιστεύων ^a τῷ ^z (John v. 38.)
 θεῷ ^b ψεύστην ^b πεποίηκεν αὐτόν, ὅτι οὐ ^y πεπίστευκεν ^y εἰς ^{a of the}
 τὴν ^c μαρτυρίαν ἣν ^c μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ ^{Father,}
 αὐτοῦ. ¹¹ καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ^d ζῶν ^{John v. 24.}
 αἰώνιον ^d ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ^e ζωὴ ἐν τῷ υἱῷ ^{Gal. iii. 6}
 αὐτοῦ ἐστίν. ¹² ὁ ^f ἔχων τὸν υἱὸν ^g ἔχει τὴν ^g ζωὴν· ὁ μὴ ^{(from Gen.}
^{xy 6) al.}
^{b ch. i. 10 reff.}
^{c John v. 32.}
^{Rev. i. 2 only.}
^{d John x. 28.}
^{xvii. 2.}
^{e John v. 26.}
^{xx. 31.}
^{f = ch. ii. 23}
^{bis.}
^{g John v. 40. vi. 53.}

10. αὐτὴ μαρτυρίαν ins του θεου A b² d 13 vulg copt æth Bede: om BKL rel syrr sah
 Cyr₂ Thl Ec Aug. rec εαυτω, with rel spec Cyr₂ Ec: txt ABKL d f g j k l ce
 Thl. for θεω, νιω A b² c d k al vulg syr-marg; νιω του θεου al, sah arm; νιω
 αυτου æth; Jesu Christo spec: om am: txt BKL rel syrr Cyr₂ Thl Ec Aug Vig.
 (13 def.)

11. ο θεος bef ημιν B h m al syr.

εστιν bef η ζωη A.

υἱόν. That is the resting trust of faith: this the mere first step of giving credit to a witness. Huther well fills in τῷ θεῷ by τῷ μεμαρτυρηκότι. And thus it is tacitly assumed that one who does not believe in the Son of God, gives no credit to God Himself) hath made Him a liar (perf. because the state of discredit implies a definite rejection still continuing. On the expression, see ch. i. 10), because he hath not believed in (here, not only, hath not credited, though that was the more shameful rejection of God's word: but now the full rejection—the refusal to believe in, cast himself on God's testimony) the testimony which God hath testified concerning His Son. 11.] Wherein this testimony consists. And the testimony (just spoken of) is this, that (consists in this, namely, that . . .) God gave (not, "hath given." This is of especial importance here, where not the endurance of a state, but the fact of the gift having been once made, is brought out. The present assurance of our possessing this gift follows in the next clause, and in ver. 12) to us (not "decrevit," "promisit," as Socinus, Schlichting, Episcopus, &c.,—nor as Bede, "dedit . . . sed adhuc in terra peregrinantibus in spe, quam daturus est in cœlis ad se pervenientibus in re") eternal life, and (ὅτι is not to be supplied, nor does this clause depend on αὕτη ἐστίν κ.τ.λ., but it is appositional and co-ordinate with it) this life is in His Son (is, as Düsterd. quotes from Joachim Lange, in Him, ὁσι-ωδῶς [John i. 4, xi. 25, xiv. 6], σωμα-τικῶς [Col. ii. 9], ἐνεργητικῶς [2 Tim. i. 10]. Here again, as ever in this Epistle, we have to guard against the evasive and rationalistic interpretations of Socinus, Grotius, Schlichting, al., such as "vitæ æternæ a Deo consequendæ rationem to-

tam inveniri in ipso Jesu" of Socinus: "in pro per," and "est pro contingit," of Grot.: "illa vita æterna ipsa est quam Jesus revelavit," of the same). 12.]

Conclusion of the whole argument from ver. 6: dependent on the last clause of ver. 11, and carrying it on a step further, even to the absolute identity as matter of possession for the believer, of the Son of God, and eternal life. He that hath the Son, hath the life: he that hath not the Son of God, the life hath he not. First notice the diction and arrangement, on which Bengel has well remarked, "Habet versus duo cola: in priore non additur Dei, nam fideles norunt Filium: in altero additur, ut demum sciant infideles, quanti sit non habere. Priore hemistichio cum emphasi pronuntiandum est habet: in altero, vitam." This latter furnishes a simple and beautiful example of the laws of emphasis in arrangement: ἔχει τὴν ζωὴν—τὴν ζωὴν οὐκ ἔχει. Next, the ἔχειν τὸν υἱόν must not be explained away with Grotius by "verba illa retinere quæ Pater Filio mandavit," nor ἔχειν τὴν ζωὴν, with the same, by "jus certum habere ad vitam æternam." The having the Son is the possession of Christ by faith testified by the Spirit, the water, and the blood: and the having the life is the actually possessing it, not indeed in its most glorious development, but in all its reality and vitality. Thirdly, it must be remarked that the question as to whether eternal salvation is altogether confined to those who in the fullest sense have the Son [to the exclusion, e. g., of those who have never heard of Him], does not belong here, but must be entertained on other grounds. See note on 1 Pet. iii. 19. Düsterd. has remarked that the use of ὁ μὴ ἔχων, not ὁ οὐκ ἔχων [cf. οἱ οὐκ ἡλεημένοι

h w. πιστ. 13 ταῦτα ABKL
 eis, John 1. a b c d f
 12. ii. 28. g h j k l
 iii. 18 only. m o 13
 i ch. iii. 21 reff.
 k Rom. v. 1.
 2 Cor. vii. 4.
 1 John xiv. 18.
 xv. 7 al. Ps.
 xxvi. 4.
 m Gal. i. 4.
 1 Pet. iv. 19.
 see Rom. viii. 27. Eph. i. 5, 11.

ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ἑξωὴν οὐκ ἔχει. 13 ταῦτα
 ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς
 πεισμένοις εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.
 14 Καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς
 αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ,

13. rec afft ὑμῖν ins τοῖς πιστευουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ, with KL rel
 Thl Ec: om AB 13(prob) al vulg syrr coptt æth arm Cassiod Bede. αἰώνιον bef
 εἰχετε KL rel Thl Ec: txt AB c m ce vulg syr Cassiod Bede. rec (for τοῖς πιστευ-
 ουσιν) και ινα πιστευητε, with KL rel Thl Ec: οι πιστευοντες A 13 vss Cassiod
 Bede: txt B.

14. ἐχωμεν A (al ?). for οτι εαν τι, ο τι αν A: οτι ο εαν 13: οτι εαν m al₃.

1 Pet. ii. 10], shews that the Apostle is contemplating, at all events primarily, rather a possible contingency than an actual fact: and thus is, primarily again, confining his saying to those to whom the divine testimony has come. To them, according as they receive or do not receive it, according as they are οἱ ἔχοντες or οἱ μὴ ἔχοντες τὸν υἱὸν τοῦ θεοῦ, it is a savour of life unto life, or of death unto death.

13.] This verse seems, as John xx. 30 f., like an anticipatory close of the Epistle: and its terms appear to correspond to those used in ch. i. 4. This view, which is maintained by Düsterd., is far more probable than that it should refer only to what has occurred since ver. 6, as ch. ii. 26 to ver. 18 ff. there (so De Wette): or only to vv. 11, 12, as Luther. Still less likely is it that the concluding portion of the Epistle begins with this verse, as Bengel, Baumg.-Crus., Lücke, Sander, and Tischendorf in his editions. These things wrote I to you that ye may know that ye have eternal life, [to you] that believe in the name of the Son of God (as to the reading, I believe the text, which is found in B only, to be the "fons lectionum." The unusual position of the dative seeming hard, it was altered to the nominative as in A al., or transposed with its accompanying words, to follow ὑμῖν. Then the final clause, not having been struck out, was adapted to the preceding ἵνα εἰδῆτε, or to John xx. 31, from whence came the reading [see Tisch.] πιστεύσητε. The two readings come, in the sense, too much the same. If the rec. be followed, then the πιστεύητε must be interpreted "continue to believe").

14—21.] CLOSE OF THE EPISTLE. The link which binds this passage to ver. 13 is the παρρησία, taken up again from the εἰδῆτε ὅτι of that verse. This παρρησία is the very energizing of our spiritual life: and its most notable and ordinary exercise is in communion

with God in prayer, for ourselves or for our brethren, vv. 14—17. Then vv. 18—20 continue the explanation of the "sin unto death," and the "sin not unto death," by setting forth the state of believers as contrasted with that of the world, and the truth of our eternal life as consisting in this. Then with a pregnant caution, ver. 21, the Apostle closes his Epistle.

14, 15.] *The believer's confidence as shewn in prayer. And the confidence which we have towards Him* (which follows as a matter of immediate inference from the fact of our spiritual life: see ch. iii. 19—21) *is this, that if we ask any thing according to His will, He heareth us* (this confidence may be shewn in various ways, including prayer as one, ch. iii. 22. And that one, of prayer, is alone chosen to be insisted on here. As regards the construction, there is no ellipsis between ἡ παρ. and ὅτι; "our confidence is this, [the confidence] that . . ." as some, e. g. Lücke, have thought. ἡ παρρησία is itself subjective, the feeling of confidence.

αὐτόν and τὸ θέλημα αὐτοῦ must by all analogy be referred to the Father, not to the Son, by whom we have access to the Father. See esp. ch. iii. 21, 22.

The truth that God hears [ἀκούει, as in reff.] all our prayers, has been explained on ch. iii. 22. The condition here attached, that the request be κατὰ τὸ θέλημα αὐτοῦ, is in fact no limitation within the reality of the Christian life, i. e. in St. John's way of speaking according to the true ideal. For God's will is that to which our glorious Head himself submitted himself, and which rules the whole course of the Christian life for our good and His glory: and he who in prayer or otherwise tends against God's will is thereby, and in so far, transgressing the bounds of his life in God: see James iv. 3. By the continual feeling of submission to His will, joined with continual increase in knowledge of that will, our prayers

ⁿ ἀκούει ἡμῶν. ¹⁵ καὶ ὁ ἔάν ὁ οἶδανεν ὅτι ἀκούει ἡμῶν ὁ ⁿ = John ix.
^{31.} xi. 41.
^o ἂν αἰτώμεθα, οἶδανεν ὅτι ἔχομεν τὰ ^{pq} αἰτήματα ἃ ^q ἤτήκα-
^o ο ἔαν σὺ
^{ἦσθα}, Job
^{xxii.} 13. vāt.
^{see} Winer,
^{edn.} 6, p. 203,
[§] 41. 2.
^p μεν παρ' αὐτοῦ. ¹⁶ ἔάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ῥ ἁμαρ-
^p Luke xxiii.
^{24.} Phil. iv.
⁶ only.
¹ Kings i. 17.
^{tanonta} ῥ ἁμαρτάνοντα μὴ ^s πρὸς θάνατον, αἰτήσῃ, καὶ
^{tu} δώσει αὐτῷ ^u ζῶην, τὸς ἁμαρτάνουσιν μὴ ^s πρὸς θάνα-
^q s Kings iii. 5. Dan. vi. 7 Theod.
^{xi.} 4. Luke xiv. 32. xix. 43. 2 Pet. i. 3.
^r here only. Exod. xxxii. 30.
^t see James v. 15, 20.
^u = ver. 11. ^s = John

15. for εαν, αν B: om vulg Did-lat.
end of last ver to ο εαν αιτ. in this.

B.) for $\pi a \rho'$, $a \pi B 13 \text{ al}_3$.

16. for $\iota\delta\eta$, $\epsilon\iota\delta\eta$ 13 vulg lat.-ff.
πρ. θαν. A.

A al_2 pass (by *homœotel*) from $\eta\mu\omega\nu$ at
for $\alpha\nu$, $\epsilon\alpha\nu$ L a c d f g h k l co-al Thl. (not

ins μη bef *αμαρτανουσιν* and *αμαρτιαν* bef μη

will be both chastened, and directed aright. If we knew His will thoroughly, and submitted to it heartily, it would be impossible for us to ask any thing, for the spirit or for the body, which He should not hear and perform. And it is this ideal state, as always, which the Apostle has in view. In this view he goes still further in the next verse. 15.] And if we

know that He heareth us whatsoever we ask (= our every petition: the condition, *κατὰ τὸ θέλημα αὐτοῦ*, is omitted this time as being supposed to be fulfilled), we know that we have the petitions (*τὰ αἰτήματα*, 'res petitas,' as Huther from Lorinus) which we have asked from Him (notice the pres. *ἔχομεν* with the perf. *ῥητήκαμεν*. The perf. reaches through all our past prayers to this moment. All these we *ἔχομεν*: not one of them is lost: He has heard, He has answered them all: we know that we have them in the truest sense, in possession. If the perf. were pres., *αἰτούμεθα*, the assertion *ἔχομεν* would be merely of habit, on each occasion: as it is, it is of the present possession of all past requests. The *παρ' αὐτοῦ*

of all past requests. The *παρ' αὐτοῦ* belongs, by the arrangement of the words, to *ἡτήκαμεν*, not to *ἔχομεν*, as Huther).

16, 17.] Join together the confidence concerning prayer just expressed, and the all-essential Christian principle of brotherly love, and we have following, as matter of course, the duty, and the practice, of intercession for an erring brother. And of this, with a certain not strictly defined limitation, these verses treat. **If any man see** (on any occasion, aor. "*shall have seen*") **his brother** (as throughout the Epistle, to be taken in the stricter sense: not "*proximus quicumque*," as Calvin., but his *Christian brother*, one born of God as he is himself) **sinning** (Düsterd. remarks, that the present part. is not merely prediactive, as would be the infin. ἀμαρτάνειν, but more graphic, as describ-

ing the 'brother' actually in the act and under the bondage of the sin in question) **a sin not unto death** (see below), **he shall ask** (the future conveys not merely a permission, "licebit," but a command, taking for granted the thing enjoined as that which is to happen), **and shall give him life** (viz. the *asker* shall give: not, as Beza, Piscator, Socinus, Grot., Benson, Bengel, Lücke, Sander, al., *God* shall give, though of course this is so in reality: but the words mean, he, interceding for his brother, shall be the means of bestowing life on him: "rogans vivificabit," as the æthiopic version. The vulg. evades it by "*dabitur ei vita*." This bestowal of life by intercessory prayer, is not to be minutely enquired into, whether it is to be accompanied with "correptio fraterna,"—whether it consists in the giving to the sinner a repentant heart [Grot., al.], but taken as put by the Apostle, in all its simplicity and breadth. *Life*, viz. the restoration of that divine life from which by any act of sin he was in peril and indeed in process of falling, but his sin was not an actual fall) **for them that sin not unto death** (the clause takes up and emphatically repeats the hypothesis before made, viz., that the sin of the brother is not unto death. It does so in the plural, because the *αὐτῶ* before being indefinite, all such cases are now categorically collected: q. d. "shall give this life, I repeat, to those who sin not unto death"). **There is a sin unto death: concerning it I do not say that he should make request** (leaving for the present the great question, I will touch the minor points in this verse. First, it necessarily by the conditions of the context involves what is equivalent to a prohibition. This has been denied by many Commentators, "Ora si velis, sed sub dubio impetrandi," says Corn.-a-lap. And it is equally denied, without the same implied meaning being

▼ so John xvi.
20. xvii. 9
bis. Luke
iv. 38. Isa.
xlv. 11.

τον. ἔστιν ἁμαρτία * πρὸς θάνατον· οὐ * περὶ ἐκείνης ABKL
λέγω ἵνα * ἐρωτήσῃ· 17 πᾶσα * ἀδικία ἁμαρτία ἐστίν, καὶ a b c d f
g h j k l
m o 13

▼ John vii. 18. ch. i. 9 only. Luke xiii. 27 al. Job xxxvi. 10.

ins τις bef ἐρωτήσῃ d cc al, Orig Tert₂; aft ερ. add τις vulg (not fuld lux tol) Syr Clem.

given, by Socin., Schlichting, Grot., Carp-
zov., Neander, Lücke, De Wette, Huther :
some of these, as Neander, thinking it im-
plied, that prayer may be made, though the
obtaining of it will be difficult,—others, as
De Wette, that it will be in vain, others as
Huther, that St. John simply says such a
case was not within his view in making
the above command. And most of even
those who have recognized the prohibition,
strive to soften it, saying, as e.g. Lyra,
that though “non est orandum pro dam-
natis,” yet we may pray for such a sinner,
“ut minus peccaret et per consequens
minus damnaretur in inferno:” or as
Bengel, “Deus non vult ut pii frustra
orent, Deut. iii. 26. Si ergo qui peccatum
ad mortem commisit ad vitam reducitur,
id ex mero provenit reservato divino.”
Calvin indeed holds fast the prohibition
in all its strictness, but only in extreme
cases: adding, “Sed quia rarissime hoc
accidit, et Deus, immensas gratiæ suæ
divitias commendans, nos suo exemplo mi-
sericordes esse jubet: non temere in quem-
quam ferendum est mortis æternæ judi-
cium, potius nos caritas ad bene sperandum
flectat. Quod si desperata quorundam im-
pietas non secus nobis apparet, ac si Do-
minus eam digito monstraret, non est
quod certemus cum justo Dei judicio, vel
clementiores eo esse appetamus.”
Certainly this seems, reserving the ques-
tion as to the nature of the sin, the right
view of the οὐ λέγω. By an express com-
mand in the other case, and then as ex-
press an exclusion of this case from that
command, nothing short of an implied
prohibition can be conveyed.

The second point here relates to the dif-
ference between αἰτεῖν and ἐρωτᾶν. The
first is *petere*, the second *rogare*: as in
Cicero, Planc. x. 25, “Neque enim ego sic
rogabam ut petere viderer, quia familiaris
esset meus.” Cf. Trench, N. T. Syno-
nims, pp. 158—162. αἰτεῖν is more of
the petition of the inferior: “in victum
quasi et reum convenit,” as Bengel: ἐρω-
τᾶν is more general, of the request of the
equal, or of one who has a right. Our
Lord never uses αἰτεῖν or αἰτεῖσθαι of His
own requests to God, but always ἐρωτᾶν,
John xiv. 16, xvi. 26, xvii. 9, 15, 20. It is
true, Martha says, ὅσα ἂν αἰτήσῃ τὸν Θεόν,

δώσει σοι ὁ Θεός, John xi. 22, but it was
in ignorance, though in simplicity of faith,
see Bengel in loc.: Trench, p. 161: and
my note, vol. i. edn. 4. And this difference
is of importance here. The αἰτεῖν for a
sin not unto death is a humble and trust-
ing petition in the direction of God’s will,
and prompted by brotherly love: the other,
the ἐρωτᾶν for a sin unto death, would be,
it is implied, an act savouring of presump-
tion—a prescribing to God, in a matter
which lies out of the bounds of our
brotherly yearning [for notice, the hypo-
thesis that a man sees a brother sin a sin
unto death is not adduced in words, be-
cause such a sinner would not truly be a
brother, but thereby demonstrated never
to have deserved that name: see ch. ii.
19], how He shall inflict and withhold His
righteous judgments.

And these latter considerations bring us
close to the question as to the nature of
the sin unto death. It would be impos-
sible to enumerate or even classify the
opinions which have been given on the
subject. Düsterdieck has devoted many
pages to such a classification and dis-
cussion. I can do no more than point out
the canons of interpretation, and some of
the principal divergences. But before
doing so, ver. 17 must come under con-
sideration. 17.] All unrighteousness
is sin (in the words πᾶσα ἀδικία we have
a reminiscence of ch. i. 9, ἐὰν ὁμολογῶμεν
τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δι-
καίος ἵνα ἀφ᾽ ἡμῶν τὰς ἁμαρτίας καὶ
καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας, and
also, but not so directly, of ch. iii. 4, which
is virtually the converse proposition to
this. Here the Apostle seems to say, in
explanation of what he has just written,
“SIN is a large word, comprehending all
unrighteousness whatever: whether of
God’s children, or of aliens from Him.”
The thoughts which have been brought
into these words,—that ἀδικία is a mild
word, meant to express that every slight
trip of the good Christian falls under the
category of sin, and so there may be a sin
not unto death,—or, on the other hand,
that it is a strong word, as Grot., “ἀδικίαν
vocat non quamvis ignorantiam aut ob-
reptionem subitam, sed quicquid peccatur
aut cum deliberatione aut dato ad delibe-

ἔστιν ἁμαρτία οὐ^s πρὸς θάνατον. ¹⁸ οἶδαμεν ὅτι πᾶς ὁ

17. om ov 13 al₁ vulg syr sah ath-rom arm Tert(teste Wtst). (Simly d in ver 16 has τῇν for 1st μῃ.)

rationem spatio,"—or thirdly, as Beza, that "peccata omnia hactenus paria sunt, ut vel minima minimi peccati cogitatio mortem aeternam millies mereatur . . ." and "omnia per se lethalia esse peccata,"—are equally far from the meaning of the words, whose import is, as above, to account for there being a sin not unto death as well as a sin unto death); and there is a sin not (in this case not *μῃ*, because no hypothetical case is put, nor one dependent on judgment, but an objective fact) unto death (not having death for its issue: within the limit of that *ἀδικία*, from all of which God cleanseth all those who confess their sins, ch. i. 9).

Our first canon of interpretation of the ἁμαρτία πρὸς θάνατον and οὐ πρὸς θάνατον is this: that the θάνατος and the ζωὴ of the passage must correspond. The former cannot be bodily death, while the latter is eternal and spiritual life. This clears away at once all those Commentators who understand the sin unto death to be one for which bodily death is the punishment, either by human law generally, as Morus and G. Lange, or by the Mosaic law, as Schöttgen,—or by sickness inflicted by God, as our Whitby and Benson; or of which there will be no end till the death of the sinner, which Bede thinks possible ("Potest etiam peccatum ad mortem, p. usque ad mortem, accipi." But he rejects this himself), and Lyra adopts. This last is evidently absurd, for how is a man to know whether this will be so or not?

Our second canon will be, that this sin unto death being thus a sin leading to eternal death, being no further explained to the readers here, must be presumed as meant to be understood by what the Evangelist has elsewhere laid down concerning the possession of life and death. Now we have from him a definition immediately preceding this, in ver. 12, ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. And we may safely say that the words πρὸς θάνατον here are to be understood as meaning, "involving the loss of *this life* which men have only by union with the Son of God." And this meaning they must have, not by implication only, which would be the case if any obstinate and determined sin were meant, which would be a *sign* of the fact of severance from the life which is in

Christ (see ch. iii. 14, 15, where the inference is of this kind), but directly and essentially, i. e. in respect of that very sin which is pointed at by them. Now against this canon are all those interpretations, far too numerous to mention, which make *any* atrocious and obstinate sin to be that intended. It is obvious that our limits are thus confined to *abnegation of Christ*, not as inferred by its fruits otherwise shewn, but as the act of sin itself. And so, with various shades of difference as to the putting forth in detail, most of the best Commentators, both ancient and modern: e. g. Aretius, Luther, Calvin, Beza, Piscator, Corn.-a-lap., Tirinus, Baumg.-Crus., Lücke, Huther, Düsterd.

Our third canon will help us to decide, within the above limits, what especial sin is intended. And it is, that by the very analogy of the context, it must be *not a state of sin, but an appreciable act of sin*, seeing that that which is opposed to it *in the same kind*, as being not unto death, is described by *ἵνα τις ἰδῇ ἁμαρτάνοντα*. So that all interpretations which make it to be a *state* of apostasy,—all such as, e. g. Bengel's, "peccatum ad mortem est peccatum non obvium, neque subitum, sed talis status animæ in quo fides et amor et spes, in summa, vita nova, extincta est,"—do not reach the matter of detail which is before the Apostle's mind.

In enquiring what this is, we must be guided by the analogy of what St. John says elsewhere. Our state being that of life in Jesus Christ, there are those who have gone out from us, not being of us, ch. ii. 19, who are called ἀντίχριστοι, who not only "have not" Christ, but are Christ's enemies, denying the Father and the Son (ii. 22), whom we are not even to receive into our houses nor to greet (2 John 10, 11). These seem to be the persons pointed at here, and this the sin: viz. the denial that Jesus is the Christ the incarnate Son of God. This alone of all sins bears upon it the stamp of severance from Him who is the Life itself. As the confession of Christ, with the mouth and in the heart, is salvation unto life [Rom. x. 9], so denial of Christ with the mouth and in the heart, is sin unto death. This alone of all the proposed solutions seems to satisfy all the canons above laid down. For in it, the life cast away and the death incurred strictly correspond: it strictly

^x John i. 13 al. fr. ^x γεγεννημένος ^x ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει· ἀλλ' ὁ ^x γεν- ABKL
^y John xvii. 11, 12, 15. νηθεὶς ^x ἐκ τοῦ θεοῦ, ^y τηρεῖ αὐτόν, καὶ ^z ὁ πονηρὸς οὐχ a b c d f
¹ Tim. v. 22. g h j k l
^{Jude 21. Rev. iii. 10. Prov. xvi. 17.} z ch. ii. 13 reff. m o 13

18. ἀλλα B(sic: see table at end of prolegg.) (al?) Orig. rec εαυτον, with KL
 rel: ε written over the line by origl scribe in A: txt B vulg Jer.

corresponds to what St. John has elsewhere said concerning life and death, and derives its explanation from those other passages, especially from the foregoing ver. 12: and it is an appreciable act of sin, one against which the readers have been before repeatedly cautioned (ch. ii. 18 ff., iv. 1 ff., vv. 5, 11, 12). And further, it is in exact accordance with other passages of Scripture which seem to point at a sin similarly distinguished above others; viz. Matt. xii. 31 ff., and, so far as the circumstances there dealt with allow common ground, with the more ethical passages, Heb. vi. 4 ff., x. 25 ff. In the former case, the Scribes and Pharisees were resisting the Holy Ghost (Acts vii. 51) who was manifesting God in the flesh in the Person and work of Christ. For them the Lord Himself does not pray (Luke xxiii. 34): they knew what they did: they went out from God's people and were not of them: receiving and repudiating the testimony of the Holy Ghost to the Messiahship of Jesus.

18—20.] *Three solemn maxims* of the Epistle regarding sin and the children of God and the world, and our eternal life in Christ, are repeated as a close of the teaching of the Apostle. Ver. 18 seems to be not without reference to what has just been said concerning sin. In actual life, even our brethren, even we ourselves, born of God, shall sin, not unto death, and require brotherly intercession: but in the depth and truth of the Christian life, sin is altogether absent. It is the world, not knowing God, which lies under the power of the wicked one: God's new-begotten children he cannot touch: they are in and they know the True One, and in Him have eternal life. These maxims are introduced with a thrice-repeated *οἶδαμεν*, the expression of full persuasion and free confidence. They form a triumphant repetition of and anticipation of the attainment of the purpose expressed in ver. 13, *ἵνα εἰδῇτε ὅτι ζωὴν ἔχετε αἰώνιον*.

18.] We know that every one who is born of God, sinneth not (see on ch. iii. 9, from which place our words are almost repeated. As explained there and in our summary of these verses there is no real inconsistency with what has been just said. And that there is none the second member of the verse shews): but he that hath

been born of God (*γεννηθεὶς*, aor. this time. The perf. part. expresses more the enduring abidance of his heavenly birth, and fits better the habitual οὐχ ἁμαρτάνει: the aor. part., calling attention to the historical fact of his having been born of God, fits better the fact that the wicked one toucheth him not, that divine birth having severed his connexion with the prince of this world and of evil. So Düsterd. and Huther. See also the construction according to the true reading below. Sander, in apparent ignorance of the force of the tenses, has curiously taken them exactly vice versa: and Bengel has failed to hit the difference when he says, "Præteritum grandius quiddam sonat quam Aoristus: non modò qui magnum in regeneratione gradum assecutus, sed quilibet qui reginitus est, servat se." The distinction is ingenious, but is not contained in the tenses) **it keepeth him** ("it," viz. the divine birth, pointed at in the aor. part. *γεννηθεὶς*. So the vulg., but omitting the pendent nom., "sed generatio Dei conservat eum." It is this, and not the fact of his own watchfulness, which preserves him from the touch of the wicked one: as in ch. iii. 9, where the same is imported by *ὅτι τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ μένει, κ. οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται*. The rationalistic Commentators insist on *τηρεῖ εαυτόν*, as shewing, as Socinus, "aliquid præstare eum atque efficere, qui per Christum regeneratus fuerit:" and the orthodox Commentators have but a lame apology to offer. Düsterd. compares *ἀγνίζει εαυτόν*, ch. iii. 3. But the reference there is wholly different—viz. to a gradual and earnest striving after an ideal model; whereas here the *τηρεῖσθαι* must be, by the very nature of the case, so far complete, that the wicked one cannot approach: and whose self-guarding can ensure this even for a day? Cf. John xvii. 15, *ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ*, which is decisive), and the wicked one (Satan: see reff. and notes) **doth not touch him** (Düsterd. approves of Calvin's paraphrase, which is self-condemnatory—"continet se in Dei timore, nec se ita abripi patitur, ut extincto pietatis sensu diabolò et carni totum se permittat"—as the meaning of *ὁ πον. οὐχ ἔπτεται αὐτοῦ*. Of course the

^a ἄπτεται αὐτοῦ. 19 οἶδαμεν ὅτι ^b ἐκ τοῦ θεοῦ ^b ἐσμέν, καὶ ὁ ^a ^{— Job i. 12.}
κόσμος ὅλος ^c ἐν τῷ ^a πονηρῷ ^c κεῖται. 20 οἶδαμεν δὲ ὅτι ^b ^{Wisd. xviii.}
ὁ υἱὸς τοῦ θεοῦ ^d ἥκει, καὶ δέδωκεν ἡμῖν ^e διάνοιαν ἵνα ^c ^{John viii. 23}
^{al. fr.}
^{e constr. here}
^{only. 2 Macc.}
^{iii. 11.}
d — John viii. 42. Heb. x. 7 (from Ps. xxxix. 7).
Prov. ix. 10. e — Eph. i. 18. 2 Pet. i. 13 al.

20. for οἶδαμεν δε, και οιδ. A a d 13 cc vulg spec syrr sah Did Ps-Ath Cyr: οἶδαμεν (alone) L j al_s aeth Cyr Did-lat: txt BK rel copt Thl Eccl. for δεδ., εδωκ. A a c

words must not be understood as saying that he is not tried with *temptation* by the evil one: but imply that as the Prince of this world had nothing in our blessed Lord, even so on His faithful ones who live by His life, the Tempter has no point d'appui, by virtue of that their *γέννησις* by which they are as He is. "Malignus appropinquat," says Bengel, "ut musca lychnum, sed non nocet, ne tangit quidem".

19.] *Application* of that which is said ver. 18, to the Apostle and his readers: and that, in entire separation from ὁ πονηρός, the ruling spirit of this present world. **We know** (see summary above) **that we** (not emphatic: no ἡμεῖς as set over against ὁ κόσμος. It is not the object now to bring out a contrast, but to re-assert solemnly these great axioms of the Christian life) **are of God** (i. e. born of God: identifying us with those spoken of ver. 18), **and the whole world lieth in the wicked one** (this second member of the sentence does not depend on the preceding ὅτι, but like those of vv. 18, 20, is an independent proposition. τῷ πονηρῷ, by the analogy of St. John's diction, is masculine, not neuter, as Lyra ["in maligno, i. e. in malo igne concupiscentiæ"], Socinus, Schlichting, Episcopus ["in peccandi consuetudine tenentur"], Grotius [but with an allusion to ὁ πονηρός], al., and E. V. ["lieth in wickedness"]). This neuter sense can hardly stand after ch. ii. 13, 14, iii. 8, 10, 14 compared: iv. 4: John xvii. 14 f., and above all after the preceding verse here. For *κεῖσθαι ἐν* in this sense, there is, as in reff., no other example. That in Polybius, vi. 14. 6, ἐν τῇ συγλήτῳ κεῖται, "lies in the power or determination of the Senate," is an approximation, but not quite the same sense. *θῶν ἐν γούνασι κεῖται*, so common in Homer, is another. The idea *in the power of*, and the *local* idea, seem to be combined. ὁ πονηρός is as it were the inclusive abiding-place and representative of all his, as, in the expressions ἐν κυρίῳ, ἐν χριστῷ, ἐν χριστῷ Ἰησοῦ, ἐσμέν ἐν τῷ ἀληθινῷ, ver. 20, the Lord is of His. And while we are ἐκ τοῦ θεοῦ, implying a birth and a proceeding forth and

a change of state, the κόσμος, all the rest of mankind, *κεῖται ἐν τ. π.*, remains where it was, in, and in the power of, ὁ πονηρός. Some Commentators have been anxious to avoid inconsistency with such passages as ch. ii. 2, iv. 14, and would therefore give κόσμος a different meaning here. But there is no inconsistency whatever. Had not Christ become a propitiation for the sins of the whole world, were He not the Saviour of the whole world, none could ever come out of the world and believe on Him; but as it is, they who do believe on Him, come out and are separated from the world: so that our proposition here remains strictly true: the κόσμος is the negation of faith in Him, and as such lies in the wicked one, His adversary).

20.] Yet another οἶδαμεν: and that in general, as summing up all, the certainty to us of the Son of God having come, and having given us the knowledge of God, and of our being in Him: and the formal inclusion, in this one fact, of knowledge of the true God here, and life everlasting hereafter. **Moreover** (δέ closes off and sums up all: cf. 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20, 22, al. fr. This not being seen, it has been altered to *καί*, as there appeared to be no contrast with the preceding) **we know that the Son of God is come** (the incarnation, and work, and abiding presence of the Son of God, is to us a living fact. **HE IS HERE**—all is full of Him—ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε), **and hath given** (the subject to δέδωκεν is ὁ υἱὸς τοῦ θεοῦ, not, as Bengel, "Deus" understood. It is the Son of God who is to us the bestower of this knowledge, see ver. 13: it is He who is here at the end of the Epistle made prominent, as it is He who is to us eternal life, and he who hath Him hath the Father) **to us** [an] **understanding** (διάνοια, the divinely empowered inner sense by which we judge of things divine: see Beck, Umriss der biblischen Seelenlehre, p. 58. It is not the wisdom or judgment *itself*, but the faculty capable of attaining to it. Compare John i. 12, 18, xvii. 2 f., 6 f., 25 f.; 2 Cor. iv. 6; Eph. i. 18) **that we know** (with the indic. as in the other

pres. ind.,
1 Cor. iv. 6.
Gal. iv. 17.
(John xvii.
8: but see
notes on these places. 1 Thess. iv. 13 var. read.)

ἡ γινώσκωμεν τὸν ἁλθινόν, καὶ ἐσμὲν ἐν τῷ ἁλθινῷ, ABKL
ἐν τῷ οὐτῷ αὐτοῦ Ἰησοῦ χριστῷ. h οὗτός ἐστιν ὁ ἁλθ- a b c d f
g h j k l
m o 13

g John xvii. 8, see note. h so Acts ix. 20.

13 Did Cyr Ps-Ath. rec γινώσκωμεν, with B²K rel Thl: txt AB¹L c g¹ Cyr.
aft αληθινον ins θεον A a d 13. 40 vulg copt aeth arm Ath₄ Cyr₂ Did Bas Aug
Pelag. for ἐσμὲν, ὡμὲν 34 vulg spec Hil. om 2nd εν τῷ a² 34. 162 al₂ vulg Cyr
Did₁ Bas Ps-Ath₂ Hil. ιησ. χρ. bef τῷ νῖω αὐτου A 162 am (with harl) Leo: txt
BKL rel demid (and tol) vss Ath(off) Cyr Did Thl Ec Hil Faustin Aug Jer.

places where it occurs, or seems to occur, in the N. T., *ἵνα* must bear a sort of pregnant sense, of a purpose accomplished or at least secured. See note on *ἵνα* with the future indicative Gal. ii. 4, and cf. Rev. iii. 9, vi. 4, 11, xiii. 12, 16, xiv. 13, and for the present indicative, reff.: and see the whole discussed and examples given from later Greek writers, in Winer, edn. 6, p. 259 f. § 41, b. 1. b, c) **the true One** (i. e. God: cf. John xvii. 8, *ἵνα γινώσκωσιν* [-ουσιν al.] *σε τὸν μόνον ἀληθινὸν θεόν*). The adjective *ἀληθινός* is not subjective, = *ἀληθῆς*, but objective, in its usual sense of genuine, in distinction from every 'deus fictitius.' So Calvin: "verum Deum intelligit non veracem, sed eum qui revera Deus est eum ab idolis omnibus discernat. Ita verus fictitio opponitur." And thus the way is prepared for the warning against all false gods, ver. 21): **and we are** (again, as in vv. 18, 19, this second member is an independent proposition, not dependent on the *οὗτος* nor on the *ἵνα* as in the vulgate, "et simus . . .") **in** (see above on *καίτοι ἐν*, ver. 19) **the true One** (viz. God, as above), **in His Son Jesus Christ** (i. e. by virtue of our being in His Son Jesus Christ: this second *ἐν* is not in apposition with, but as *αὐτοῦ* shews, is expegetic of the former). **This** (viz. God, the Father; the *ὁ ἀληθινός*, who has been twice spoken of: see below) **is the true God, and eternal life**. There has been great controversy, carried on principally from doctrinal interests, respecting the reference of this *οὗτος*; whether it is to be understood as above, or of *ὁ υἱὸς αὐτοῦ Ἰησοῦς χριστός*, just mentioned. The Fathers who were engaged against Arian error, and most of the orthodox expositors since, regarding the passage as a precious testimony for the Godhead of the Son, have maintained this latter view, rather doctrinally than exegetically. To this list belong Bede, Lyra, a-Lapide, Tirinus, Barthol.-Petrus (the continuator of Eusebius), Mayer, Luther, Calvin, Beza, Aretius, Piscator, Erasm.-Schmidt, Seb.-Schmidt, Spener, Whitby, Calov., Wolf, Joach. Lange, Bengel, Sander, Stier: and even Episcopus takes this view, not being

able, says Düsterd., to bear the caprice and tortuousness of the Socinian exegesis. The opposite doctrinal interest has led many of those who deny this application: e. g. Schlichting (who combats the other view simply by abusing the Trinitarians), Socinus, Grotius, Benson, Samuel Clarke, Semler, which last takes *οὗτος* in as far as it belongs to *ἀληθ. θεός* as referring to the Father, in as far as to *ζωὴ αἰώνιος*, to the Son. To these have succeeded another set of expositors with whom not doctrinal but exegetical considerations have been paramount: e. g. Wetstein, Lücke, De Wette, Rickli, Baumg.-Crusius, Neander, Huther, Hofmann (Schriftb. i. 128), Düsterdieck, Erdmann.

The grounds on which the application to Christ is rested are mainly the following: 1) that *οὗτος* most naturally refers to the last-mentioned substantive: 2) that *ζωὴ αἰώνιος*, as a predicate, more naturally belongs to the Son than to the Father: 3) that the sentence, if understood of God the Father, would be aimless and tautological. But to these it has been well and decisively answered by Lücke and Düsterd., 1) that *οὗτος* more than once in St. John belongs not to the nearest substantive, but to the principal one in the foregoing sentence, e. g. in ch. ii. 22 and in 2 John 7: and that the subject of the whole here has been the Father, who is the *ὁ ἀληθινός* of the last verse, and the Son is referred back to Him as *ὁ υἱὸς αὐτοῦ*, thereby keeping *Him*, as the primary subject, before the mind. 2) that as little can *ζωὴ αἰώνιος* be an actual predicate of Christ as of the Father. He is indeed *ἡ ζωὴ* ch. i. 2, but not *ἡ ζωὴ αἰώνιος*. Such an expression used predicatively, leads us to look for some expression of our Lord's, or for some meaning which does not appear on the surface to guide us. And such an expression leading to such a meaning we have in John xvii. 3, *αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σε τὸν μόνον ἀληθινὸν θεόν, καὶ διὰ ἀπίστειλας Ἰησοῦν χριστόν*. He is eternal life in Himself, as being the fount and origin of it: He is it to us, seeing that to know Him is to possess it. I own I cannot see, after this saying of our

θινός^h θεός καὶ^h ζωή^h αἰώνιος. 21ⁱ Τεκνία, ^k φυλάξατε ^{ich. 11. 1 reff.}
 ἐαυτοὺς ἀπὸ τῶν¹ εἰδώλων. ^{k = 2 Thess. 111. 3. Jude 24. Ps. xviii. 23. 11 Thess. i. 9 al. fr. Exod. xx. 4. comp. 1 Cor. viii. 10 al.}

ΙΩΑΝΝΟΥ Α.

rec ins η bef ζωη, with (but η ζωη η) L rel cc 40 Ath₂ Thl: ζωη η K a b² Ath₃ Cyr Antch: txt AB b¹ d j o 13 Cyr₁ Did₃ Ath₄ Euthal.

21. εαυτα BL c m: txt AK rel Thl Ec, αυτους a. rec at end ins αμην, with KL rel: om AB d 13 am (with demid tol) syr copt arm.

SUBSCRIPTION. elz om, with a b c d g k l m o 13: απο αφεσου f: τελος της α' ιωαννου επιστολης ητις εγραφη απο εφεσου j: Steph ιω. επιστ. καθολικη πρωτη εγραφη εν στιχοις σογ', with (K?): ιω. ευαγγελιστου επ. α' al: του αγιου και πανευφημου αποστολου ιω. και θεολογου επιστολη καθολικη α' L.

Lord with *σε τὸν μόνον ἀληθινὸν θεόν*, hōw any one can imagine that the same Apostle can have had in these words any other reference than that which is given in those. 3) this charge is altogether inaccurate. As referred to the Father, there is in it no tautology and no aimlessness. It serves to identify the *ὁ ἀληθινός* mentioned before, in a solemn manner, and leads on to the concluding warning against false gods. As in another place the Apostle intensifies the non-possession of the Son by including in it the alienation from the Father also, so here at the close of all, the *ἀληθινός θεός*, the fount of *ζωή αἰώνιος*, is put before us as the ultimate aim and end, to be approached *ἐν τῷ νῷ αὐτοῦ*, but Himself the One Father both of Him and of us who live through Him. 21.] *Parting warning against idols.* Little children (see reff. He parts from them with his warmest and most affectionate word of address), **keep yourselves from idols** (the *εἰδωλον* is properly a figure of an imaginary deity, —while an *ὁμοίωμα* is that of some real person or thing made into an object of worship. So in an old Etymologicum ineditum in Biel sub voce [Düsterdieck],—*τὸ μὲν εἰδωλον οὐδεμίαν ὑπόστασιν ἔχει,*

τὸ δὲ ὁμοίωμα τινῶν ἐστὶν ἰνδαλμα καὶ ἀπείκασμα. So Rom. i. 23, 1 Cor. x. 19, xii. 2, and esp. 1 Thess. i. 9, where, as here, *θεός ζῶν καὶ ἀληθινός* is opposed to *εἰδωλα*. And there seems no justification for the departing from the plain literal sense in this place. All around the Christian Church was heathenism: the born of God and the *κείμενοι ἐν τῷ πονηρῷ* were the only two classes: those who went out of one, went into the other: God's children are thus then finally warned of the consequence of letting go the only true God, in whom they can only abide by abiding in His Son Jesus Christ, in these solemn terms,—to leave on their minds a wholesome terror of any the least deviation from the truth of God, seeing into what relapse it would plunge them. This is a more satisfactory view than that taken by Düsterdieck, that having so long and so much warned them against error in Christian doctrine, he could not part without also warning them against that of which they were indeed in less danger, relapse into heathenism:—and far better than that of Hammond, al., that the *εἰδωλα* were the fictions of Gnostic error).

IOANNOT B.

a 3 John 1. 1. see Pet. v. 1. Philena. 2. b ver 11. Matt. xx. 16. Luke xviii. 7. Tit. i. 1. Ps. cv. 23. c here (ver. 5) only. (Isa. xiv. 2.) αἱ γυναῖκες κυρίαὶ καλοῦνται ἀπὸ τεσσαρεσκαίδεκα ἑτῶν, Epictet. Enchirid. c. 40. d 1 John iii. 18 reff. e John viii. 32. see 1 Tim. ii. 4. iv. 3. 2 Tim. ii. 25. iii. 7. Tit. 12. 1. Heb. x. 26. 1 John ii. 21. f see 1 John i. 8. ii. 4. g so 1 John iv. 17. constr. w. καί; 1 Cor. vii. 12. 13. Winer, edn. 6, p. 509, § 63. ii. 1.

TITLE. Steph ἐπιστολὴ ἰωάννου δευτέρα, with k: ἐλθ. ἰω. τοῦ ἀποστόλου ἐπιστ. καθολ. δευτ.: τοῦ αἰγίου ἀπ.στ. ἰω. τοῦ θεολογοῦ ἐπιστ. δευτ. L al: ἰω. καθ. ἐπ. δευ. h: ἰω. ἐπ. καθ. β' K l: θεῖος ἰω. ταδε δευ. τοις προτεροῖσιν f: in A the title is torn away: ἰω. ἐπ. β' 13 cc: ἰω. ἐπ. δευ. o: txt B.

VERSE 1. for και ουκ εγω, ουκ εγω δε A al₁ Syr Thl: και ουκ εγω δε L.

1-3. ADDRESS AND GREETING. The elder (the Apostle, known by this name: see prolegg., "On the writer of the Epistle") to the (not, an: see prolegg. "To whom the Epistle was written") **elect lady** (see prolegg. *ibid.*), and to her **children whom** (ὧς, masc., probably embraces the whole, mother and children of both sexes: see 3 John 1. Ver. 4 is no reason why we should regard the masc. relative as applying to sons only: when proceeding to single out some for praise, as there, he naturally speaks in the masculine) **I love in truth** (not merely, in reality, as (Ec., ἐστὶ γὰρ καὶ ἐπιπλάστως ἀγαπᾶν, στόματι: but in truth, such truth being the result, as stated below, of the truth of the Gospel abiding in him: "amor non modo verus amor, sed veritate evangelica nititur." Bengel. See 1 John iii. 18, and note on iii. 19), and not I alone, but also all **who know the truth** (there is no need to limit this πάντες to all dwelling in or near the abode of the Writer, as Grot., Carpzov., De Wette, al., or all who were

personally acquainted with those addressed, as Lücke: it is a general expression: the communion of love is as wide as the communion of faith), **on account of the truth** (objective: God's truth revealed in His Son, see 1 John ii. 4), **which abideth in us, and shall be with us** (the Apostle continues the construction as if he had previously written *ἡ μένει*) **for ever** (cf. John xiv. 16, 17. These words are a reminiscence of our Lord's words there, *παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται*. The future is not the expression of a wish, as some, e. g. Lücke, have supposed; but of confidence, as that also which follows, which takes its tinge and form from this): **there shall be with us** (by the *ἡμῶν* the Apostle includes *himself* in the greeting, as he had before done in the introductory clauses. *ἔσται*, again, not a wish: see above: we must of necessity connect this second *ἔσται* with the first. But the very fact of a greeting being conveyed, must somewhat modify the absolute future sense, and introduce something of the votive character.

εἰς τὸν αἰῶνα· ³ ἔσται ^ε μεθ' ἡμῶν ^h χάρις, ^h ἔλεος, ^h εἰ- ^h 1 Thn. i. 2.
 ρήνη, παρὰ θεοῦ πατρὸς καὶ παρὰ Ἰησοῦ χριστοῦ τοῦ ² Tlm. i. 2.
 υἱοῦ τοῦ πατρὸς, ^d ἐν ἀληθείᾳ καὶ ἀγάπῃ. only. x εἰρ.,
 Rom. i. 7.

⁴ Ἐχάρην ⁱ λίαν ὅτι εὔρηκα ^j ἐκ τῶν τέκνων σου ^k περι-
 πατοῦντας ^k ἐν ἀληθείᾳ καθὼς ^l ἐντολὴν ^l ἐλάβομεν παρὰ
 Tit. i. 4. 1 Pet. i. 2. 2 Pet. i. 2. Rev. i. 4. ἔλ., εἰρ., Jude 2 only. 1 Luke xxiii. 8. 8 John
 3 only. j Rev. xi. 9. see 1 John iv. 13. k 8 John 3, 4 only. see 1 John i. 6, 7. Eccl
 xi. 9. 1 John x. 18. Acts xvii. 16. Col. iv. 10 only. 2 Thess. i. 2.

3. om εσται μεθ' ημων A.—elz ὑμῶν, with K rel vulg syr copt: ημων BL g¹ k l
 13 am Syr sah Thl-comm Ec-comm. rec ins κυριου bef ιησ. χρ., with KL rel tol
 syr Thl (Ec: om AB (d) vulg Syr (sah) æth.

4. for παρα, απο A al coptt. om του B.

It is as Bengel, "votum cum affirmatione"
 —a wish expressed by a confident assertion
 of its fulfilment) **grace, mercy, peace** (see
 reff. Trench says well, N. T. Synonyms,
 p. 186, "χάρις has reference to the *sins* of
 men, ἔλεος to their *misery*. God's χάρις,
 His free grace and gift, is extended to men
 as they are guilty: His ἔλεος is extended
 to them as they are miserable." And
 thus χάρις always comes first, because
 guilt must be done away, before misery
 can be assuaged: see further in Trench,
 and in Düsterdieck, h. l. εἰρήνη is the
 whole sum and substance of the possession
 and enjoyment of God's grace and mercy;
 cf. Luke ii. 14; Rom. v. 1, x. 15; John
 xiv. 27, xvi. 33) **from God the Father
 and from Jesus Christ the Son of the
 Father** (from the Father as their original
 fountain, who of His great love hath de-
 creed and secured them for us: from Jesus
 Christ the Son of the Father, this solemn
 title being used for the more complete
 setting forth of the union of Jesus with
 the Father in the essence of the Godhead),
in truth and love (not to be understood
 of the Holy Spirit, the third Person in the
 blessed Trinity, as Lyra,—nor to be joined
 with τοῦ υἱοῦ τ. πατρὸς, "filio verissimo
 et dilectissimo," as Barthol.-Petrus [con-
 tinuator of Estius] and Whitby,—nor to
 be filled up by "ut perseveretis," as Corn-
 a-lap,—nor to be taken as adding two
 more to χάρις ἔλεος εἰρήνη, making ἐν
 = cum, as Tirinus and Schlichting;—nor
 as Grot., al.—is it "per cognitionem veri
 et dilectionem mutuam: nam per hæc Dei
 beneficia provocamus, conservamus, auge-
 mus:" but the real sense is an approxima-
 tion to this last;—truth and love are the
 conditional element in which the grace,
 mercy, and peace are to be received and
 enjoyed. So Bengel, Lücke, De Wette,
 Huther, Düsterdieck).

4—11.] *Truth and love*: These were the
 two ground-tones of the Epistle. And now
 the Apostle proceeds to describe his joy at
 VOL. IV.

finding the children of the ἐκλεκτὴ κυρία
 walking in truth (ver. 4), and to enforce
 the commandment to love one another
 (5, 6): and this in presence of the fact
 that many deceivers are in the world who
 would rob us of our Christian reward, and
 of our share in God (7—9). These are
 not to be treated as brethren, nor greeted,
 lest we partake of their evil deeds (10,
 11).

4.] **I rejoiced greatly** (at
 some definite time indicated by the aor.,
perhaps: and so it is taken by Huther
 and Düsterdieck; but it may also be the
 epistolary aor., as ἔγραψα so often:
 and this is made more probable by the
 perf. εὔρηκα which follows. See however
 3 John 3), **that I have found** (there is not
 a word nor a hint of the assumption of
 Sander, that this finding was the result of
 proof and trial. The most obvious inter-
 pretation is, that at some place where the
 Apostle was, he *came upon* these who are
 presently mentioned: as in Acts xviii. 2,
 ὁ Παῦλος . . . ἦλθεν εἰς Κόρινθον καὶ
 εὗρών τινα Ἰουδαῖον ὄν. Ἀκύλαν, κ.τ.λ.)
of thy children (no τινάς is needed as a
 supply: it is contained in the participle
 which follows) **walking in truth** (i. e. not
 only in honesty and uprightness, but in
 that truth which is derived from and is
 part of the truth of God and Christ: see
 above on ver. 1.—Again, there is no hint
 whatever given that the rest, or that others,
 of her children were not walking in truth.
 The Apostle apparently, as above, in some
 place where he was, lit upon these children
 of the κυρία, and sends her their good re-
 port. Respecting the rest, he makes no
 mention nor insinuation) **according as we
 received commandment from the Father**
 (viz. to walk in the truth: not, as Lücke,
 to love one another, making this clause a
 further description of the manner in which
 they were walking in truth. And τοῦ
 πατρὸς must not be taken with (Ec., πα-
 τέρα νῦν τὸν χριστὸν καλεῖ, ἐπεὶ καὶ
 πατὴρ ἐστὶ τῶν διὰ τῆς οἰκονομίας αἰτψ
 M M

m 1 John i. 3 m τοῦ πατρὸς. δ καὶ νῦν ἔρωτῶ σε, κυρία, οὐχ ὥς ABKL
 refl. ἐντολὴν γράφων σοι καινήν, ἀλλὰ ἦν εἶχομεν ἀπ' g h j k l
 n constr., John o ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 6 καὶ αὕτη ἐστὶν
 xvii. 15. ἄγαπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ.
 o 1 John ii. 7 αὕτη ἡ ἐντολὴ ἐστίν, καθὼς ἡκούσατε ἀπ' ἀρχῆς ἵνα
 refl. ἐν αὐτῇ περιπατήτε 7 ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς
 p 1 John iii. 11. τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν χριστὸν ἐρχό-
 q constr., John t 1 John i. 6 refl. u Matt. xxvii. 63. 2 Cor. vi. 8. 1 Tim. iv. 1 only. Job
 vi. 29, 30. xv. x pres., = 1 Cor. xv. 35. v 1 John iv. 1 refl. w constr., 1 John iv. 2.

5. Steph (for γραφῶν) γραφῶ, with c? d' syr: txt ABKL rel 40 vulg sah Thl Ec.
 —καινήν bef γρ. σοι A d m cc vulg: σοι και. γρ. 13. for αλλα, αλλ' AL a c j o cc
 Thl Ec: txt BK rel. εἶχαμεν A: εχομεν a b' c h j k l' o: εἶχουμεν 13.

6. rec η εντολη bef εστιν, with L rel coplt Thl Ec Lucif: txt ABK m 13 am syr.
 ins ινα bef καθως AK m 13 cc vulg. (of these K 13 cc vulg omit it below.)
 περιπατετε L o Thl.

7. rec (for ἐξῆλθον) εἰσῆλθ., with KL rel Thl Ec: txt AB d cc vulg syr sah Ps-
 Chr Iren-lat Bede.—θαν A.

παρὰ τοῦ αὐτοῦ πατρὸς δοθέντων υἱῶν,
 which is unlikely and unprecedented,—but
 as applying to the Father, as in ver. 6).

5.] And now (so καὶ νῦν, coupling
 to what has gone before, 1 John ii. 28. It
 has also a force of breaking off, and passing
 to that which is the main subject, or most
 in the Writer's thoughts, which here is,
 that this walking in truth is a walking after
 God's commandments in love) I entreat
 thee (see on ἔρωτῶ and αἰτέω, 1 John v.
 15, 16. Here ἔρωτῶ carries, as Schlichting,
 "blandior quædam admonendi ratio:"
 with the assumed fact of a right thus to
 entreat), lady, not as writing to thee a new
 commandment, but (as writing to thee . . .
 the construction is not strictly logical)
 that which we had from the beginning
 (see on this, 1 John ii. 7, 8), that (ἵνα here
 is not expegetical of ἐντολῇ, as so often in
 St. John, but is to be taken in its proper
 sense, as the aim of ἔρωτῶ, and dependent
 on it) we love one another (the expression
 of the commandment in the first person is
 a mark of gentleness and delicacy: a sign
 that he who wrote it kept the command-
 ment himself).

6.] And ("eine eigenthümliche Kreisbewegung der Ge-
 danken, wie Johannes sie liebt." Düsterd.)
 this is love (ἀγάπη here is predicate. It is
 used in its widest sense, as the sum and
 substance of all God's commandments: not
 only as love to God, as Schlichting, Grot.,
 al.; nor only as love to the brethren, as
 Benson and J. Lange), that (the expli-
 cative ἵνα of St. John) we walk according
 to His commandments. The command-
 ment (the one commandment in which
 God's other commandments are summed
 up) is this, even as ye heard from the

beginning that ye should walk in it (the
 apodosis to αὕτη ἐστὶν begins with καθὼς :
 = "is this, even that which ye heard from
 the beginning, that ye should walk in it,"
 viz. in ἀγάπη. ἀπ' ἀρχῆς, as above,
 ver. 5, and 1 John ii. 7).

7.] The
 condition of Love is Truth, see ver. 3.
 And the necessity of fresh exhortation to
 walk in love, in that love whose condition
 is truth, lies in the fact that there are many
 deceivers gone forth, denying the Truth:
 of whom we are to beware, and not, by
 extending to them a spurious sympathy,
 to become partakers with them.—Because
 (see above. ὅτι cannot be referred to
 βλέπετε αὐτούς, ver. 8, for its apodosis,
 as is done by Grot., Carpzov., J. Lange, as
 this would involve a length of protasis,
 broken by a parenthetical clause, οὐτός
 ἐστὶν κ.τ.λ., quite alien from St. John's
 style. Nor can we well understand ὅτι
 with Bengel, "ratio cur jubeat retinere
 audita a principio:" because the foregoing
 is not a command "retinere audita a prin-
 cipio;" this latter particular being only
 introduced by the way, not as a principal
 feature) many deceivers (makers to wander,
 see refl.) went forth (here probably, on
 account of the aor., "from us," as in
 1 John ii. 19. In 1 John iv. 1, it is perf.,
 ἐξεληλύθασιν, where I have preferred the
 sense, "are gone forth from him who sent
 them," viz. the evil one. Huther prefers
 this latter sense here also) into the world
 [namely] they who confess not (instead
 of οὐχ ὁμολογοῦντες, the Apostle writes
 οἱ μὴ ὁμολογοῦντες, thereby not merely
 characterizing the πλάνοι as not confessing
 &c., but absolutely identifying all who re-
 pudiate the confession which follows, as

μενον ^γ ἐν σαρκί. οὗτός ἐστιν ὁ ^α πλάνος καὶ ὁ ^β ἀντί- y 1 John iv. 2
reff.
 χριστος. ⁸ ^α βλέπετε ^{ab} ἑαυτούς, ἵνα μὴ ^α ἀπολέσητε ^α z 1 John ii. 18
bis, 23. iv. 3
only.
^d ἐργασάμεθα, ἀλλὰ ^{ef} μισθὸν ^{fg} πλήρη ^h ἀπολάβητε. ⁹ πᾶς a Mark xiii. 9.
βλ., = 1 Cor.
x. 12. xvi. 10
al.
 ὁ ⁱ προάγων καὶ μὴ μένων ἐν τῇ ^k διδαχῇ τοῦ χριστοῦ o = Matt. x. 43 ¶. Isa. xlix. 20.
e John iv. 36. Matt. x. 42. Luke vi. 23 al.
xvi. 35. xviii. 30. xxiii. al. Col. iii. 24. Num. xxxiv. 14.
note.) k = John vii. 16, 17. xviii. 19. Rev. ii. 14, 15, 24.

8. αὐτοὺς KL, eos Iren-lat Lucif. rec ἀπολεισμεν and ἀπολαβωμεν, with KL
 rel: txt AB d f j 13 cc 40 vulg syrr coptt Ps-Chr Isid Thl-comm Ec-comm Iren-lat
 Lucif. (13 [not B, as Beh] has ἀπολεισθαι.)—for ἐργασάμεθα, ἐργασασθε A d f j cc
 vulg syrr coptt Ps-Chr &c: txt BKL rel 40 (so Zacagni) syr-marg sah. (ηγρ. B¹)
 πληρης L.

9. rec (for προαγων) παραβαινων, with KL rel syrr Thl Ec, ambulans extra copt:
 txt AB, praecedit am (with fuld harl al) sah, recedit demid (with al, and so ed) Lucif

belonging to the class of πλάνοι. The subjective μὴ is the necessary consequence of such an arrangement, involving an hypothesis within the limits of the relative οἶ, —the repudiation of the confession: see 1 John iv. 3, note) **Jesus Christ coming in [the] flesh** (ἐρχόμενον, altogether timeless, and representing the great truth of the Incarnation itself, as distinguished from its historical manifestation [ἐλθών, 1 John v. 6], and from the abiding effect of that historical manifestation [ἐληλυθότα, 1 John iv. 2]: and all three, as confessions of the Person Ἰησοῦς χριστός, distinguished from the accus. with infin. construction: see note on 1 John iv. 2. He who denies the ἐρχεσθαι ἐν σαρκί, denies the possibility of the Incarnation: he who denies the ἐλθεῖν or ἐληλυθέναι, denies its actuality. Other interpretations, such as that of Ec., εἰπὼν δέ, . . . ἐρχόμενον ἐν σαρκί, ἀλλ' οὐκ ἐλθόντα, ἐμφαινόντός ἐστιν ὡς τοὺς ἀθετοῦντας λέγει τὴν δευτέραν τοῦ κυρίου παρουσίαν, . . . that of Eras., Schlicht., Bengel,—"qui veniebat," and of Baumg.-Crus., "who was to come," are beside the mark). This (viz., "he that fulfils the above character." No supply, such as δε σὺν μὴ ταῦτα ὁμολογεῖ, Ec., is needed. See the same construction, 1 John ii. 22) is the deceiver and the antichrist (see notes on 1 John ii. 18, 22, as to the personal relation of these πολλοί to the one great Antichrist of prophecy. The οὗτος, pointing to a class, makes each one of these, in his place, a representative and "praecursor Antichristi"). 8.] The warning is suddenly introduced without any coupling particle, and becomes thereby so much the more solemn and forcible. **Look to yourselves** (the construction with the reflexive pronoun is not usual, see reff. ἑαυτούς here probably implies not as Bengel, "me absente," but "yourselves," as contrasted with the deceivers, that ye

too become not as they), **that ye lose not the things which we wrought** (i. e. that ye, Christian converts, lose not that your Christian state of truth and love which we, Apostles and Teachers, wrought in you. This not being understood, the verbs have been altered in the various texts to the first or to the second person to conform to one another. The Apostles were God's ἐργάται, Matt. ix. 37 ¶, 2 Tim. ii. 15: the ψευδαπόστολοι were ἐργάται δόλου, 2 Cor. xi. 13, κακοὶ ἐργάται, Phil. iii. 2: the true ἔργον was to cause men to believe on Christ, John vi. 29: and this ἔργον the false teachers put in peril of loss), **but receive reward in full** (what μισθός? The connexion of ἐργασάμεθα with μισθὸν must not be broken. The idea is a complex one. Ye, our converts, are our μισθός in the day of the Lord: and this has suggested the use of the well-known word, even where it manifestly applies not to the teachers but to the taught, whose μισθός is the eternal life, which shall receive on that day its glorious completion: which is ἔχειν τὸν υἱόν, κ. τὸν πατέρα: see 1 John iii. 2.—If this reading be right, the use which Roman-Catholic expositors, as Bart.-Petrus, Mayer, al., have tried to make of this verse to establish the merit of human works ["opera bona per Spiritum Dei facta mercedem apud Deum mereri," B.-Petrus], falls at once to the ground. Nor indeed does it fare much better if either of the other readings be taken. If the whole be in the first person, then the apostolic μισθός, the souls which are to be their hire, must be understood: if in the second, no human merit, but the reward laid up for faithfulness, and for every thing done in His name, must be understood, which is reckoned of grace, and not of debt).

9.] Explanation of this loss, that it is the non-possession of God, which is incurred by all who abide not in Christ's

11 John ii. 23. **θεὸν οὐκ ἔχει ὁ μένων ἐν τῇ^k διδαχῇ, οὗτος καὶ τὸν** ABKL
 m = John xviii. 1 **πατέρα καὶ τὸν^l υἱὸν^l ἔχει.** 10 **εἰ τις ἔρχεται πρὸς** a b c d f
 (xxxix.) 10. **ὑμᾶς καὶ ταύτην τὴν^k διδαχὴν οὐ^m φέρει, μὴⁿ λαμβάνετε** g h j k l
 see 2 Pet. i. 21. **αὐτὸνⁿ εἰς οἰκίαν, καὶ^o χαίρειν αὐτῷ μὴ λέγετε.** 11 **ὁ** m o 13
 n = John vi. 21. **λέγων γὰρ αὐτῷ^o χαίρειν^p κοινωνῶν τοῖς^q ἔργοις αὐτοῦ**
 xix. 27. see also John i. 12. v. 45. **τοῖς^q πονηροῖς.**
 o Matt. xxvi. 49. xxviii. 9. Luke i. 28. Acts xv. 23. xlii. 26.
 James i. 1. Isa. xlviii. 23. Eedr. viii. 9. p = & constr. 1 Tim. v. 23. (Heb. ii. 14 reff.) Isa. xlii. 9 (11)
 Aid. Compl. Wisd. vi. 23 (25). q John iii. 19. vii. 7. 1 John iii. 12. Col. i. 21. 2 Tim. iv. 18 only.

Did-lat. rec aft 2nd διδαχη ins του χριστου, with KL rel copt ath Thl Ec; αυτου Syr syr-w-ast Lucif; om AB 13 vulg sah Did-lat Fulg. transp υιον and πατερα A (m) 13 am(with demid fuld harl tol) Fulg (m om 2nd τον): txt BKL rel syrr copt Thl Ec Lucif, Did-lat.
 11. rec γαρ bef λεγων, with KL rel Thl Ec: txt AB m 13. om αυτω K k l al₁₀ Ec.

teaching. Every one that goeth before [you] (such I believe to be the meaning of the somewhat difficult προάγων: every one who would set up for a teacher, ἐμπροσθεν τῶν προβάτων πορευόμενος, as John x. 5, and they following. The expositors who take this reading interpret it, "goeth forward too fast," "maketh false and unsound advance," regarding it, either as ironical [so Huther], or as serious [so Düsterdieck]), and not abiding in the doctrine of Christ (i. e. in Christ's doctrine,—that truth which Christ Himself taught. This is far more likely than that the gen. should be objective, as Bengel ["in doctrina, quæ Jesum docet esse filium Dei"], Lücke, Sander, al.: and thus we have the personal gen. after διδαχῇ wherever it occurs in the N. T.: cf. Matt. vii. 28 ||, Mark iv. 1, John xviii. 19, Acts ii. 42, al. fr.), hath not God (see 1 John ii. 23, v. 12, notes): he that abideth in the doctrine, that man hath both the Father and the Son (see as above. The order in the text is the theological one, the Father being mentioned first, then the Son. That in A &c. [see digest] is the logical and contextual one, seeing that the test is, abiding in the doctrine of Christ. Thus he has Christ, and through Him, the Father: which of the two is original, it is impossible to decide). 10, 11.] The exercise of the love of the brethren is conditioned and limited by the truth: and is not to be extended to those who are enemies and impugnors of the truth. Those who harbour or encourage such, make common cause with them, and their evil deeds.—If any cometh to you, and bringeth not (the indic. after εἰ shews that the case supposed actually existed: that such persons were sure to come to them: cf. John xi. 12, 2 Cor. ii. 5, 1 John iv. 11. It is not = εἰν with subj., which always

carries a purely hypothetical force, corresponding to an interrogation, whereas the other corresponds to an assertion: e. g. in 1 John iv. 11, εἰν τις ἀγαπᾷ τὸν κόσμον, which may be resolved, "Does any among you love the world? If he do," &c. On the other hand, εἰ τις ἔρχεται πρὸς ὑμᾶς may be resolved, "Some will come to you," &c., "If any does," &c.) this doctrine (the expression ταύτην τὴν διδαχὴν οὐ φέρει points out the person as a teacher, not a mere traveller seeking hospitality. And the οὐ, not μὴ, distinctly reverses the φέρει: he not only comes without this doctrine, but by so doing, brings the contrary doctrine. The absence of testimony for the truth is, in one who brings any testimony at all, equivalent to testifying for error), receive him not into [your] house, and do not bid him good speed: for he that biddeth him good speed, partaketh in his evil deeds (these words must be understood with their right reference: "non de iis qui alieni semper fuerunt ab ecclesia, 1 Cor. v. 10, sed de iis qui volunt fratres haberi et doctrinam evertunt," as Grot. These were not to be received with the φιλοξενία with which all Christian brethren were to be entertained. Such reception of them would in fact be only opening an inlet for their influence. But this is not the point on which the Apostle mainly dwells. It is the κοινωνία which the host in such a case would incur with them and their anti-christian designs, by encouraging them. And this is further impressed by the caution against saying χαίρειν to them: which is to be understood not with Clem.-Alex., of the solemn salutation after prayer, "quoniam in oratione quæ fit in domo, postquam ab orando surgitur salutatio gaudii est et pacis indicium," Adumbrat. in 2 Joan. juxt. fin.: nor with Corn.-a-lap., of all intercourse whatever, "omne colloquium,

12 Πολλά ἔχων ὑμῖν ῥαῖν οὐκ ἐβουλήθη δια-
 ῥάπτου καὶ μέλανος· ἀλλὰ ἐλπίζω γενέσθαι πρὸς
 ὑμᾶς καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ὑμῶν
 ᾖ ¹³ πεπληρωμένη. ἀσπάζεται σε τὰ τέκνα τῆς ἀδελφῆς
 σου τῆς ἐκλεκτῆς.

ΙΩΑΝΝΟΥ Β.

u = 2 Cor. iii. 3. 3 John 13 only t. (Matt. v. 36. Rev. vii. 5, 12 only. Zech. vi. 2.) v Acts vii. 31. x. 10, 15.
 1 Cor. ii. 3. xvi. 10. see John vi. 25. w 3 John 14. = Jer. xxxix. (xxxii.) 4 only. (4 Kings xii. 16 Ald.)
 στ. κατὰ στ., Num. xii. 8. ἐπὶ πρὸς ἐπὶ πρὸς, Plat. Sophist. p. 217. x 1 John i. 4 reff. y ver. 1 reff.

12. for *εχων*, *εχω* A¹ o al: but in A, *ν* is written over the line by an ancient, per-
 haps the original, scribe. *γραψαι* A g al₁. rec *ηβουληθην*, with rel: txt
 ABKL a b g h l m o cc 40 Thl. for *αλλα ελπιζω*, *ελπ.* *γαρ* A d 13 cc vulg copt
 æth arm: txt BKL rel syrr sah Thl Ec.—*αλλ'* L a h j m. rec (for *γενεσθαι*)
ελθειν, with KL rel tol vss: txt AB d 13 vulg syrr Thl. rec *ημων*, with KL rel
 syrr Thl Ec: txt AB c 13 vulg copt æth. *πεπληρωμενη* bef η B vulg (exc am) Thl.
 13. rec at end ins *αμην*, with KL rel fuld syrr Thl Ec, *vale* some mss of vulg; η
χαρις μεθ' υμων or *μετα σου* al₃ Syr syrr-w-ast æth-rom arm: om AB d 13 vulg copt
 Bede.

SUBSCRIPTION. elz om, with rel: *τελος σγχ λ' h: ιωαννου επιστολη β'* L al: txt AB.

omne consortium, omne commercium cum
 hereticis:" but it is a further intensifica-
 tion of the exclusion from the house, and
 forms a climax, *καὶ μὴ* = *μηδέ*: do not
 even, by wishing him *χαίρειν*, good speed,
 and if spoken by a Christian, *God* speed,
 identify yourselves with his course and
 fortunes. If you do, you pronounce ap-
 proval of his evil deeds, and so far share
 his guilt, advancing their success by your
 wishes for it.

This command has been by some laid to
 the fiery and zealous spirit of St. John,
 and it has been said that a true Christian
 spirit of love teaches us otherwise. But
 as rightly understood, we see that this is
 not so. Nor are we at liberty to set aside
 direct ethical injunctions of the Lord's
 Apostles in this manner. Varieties of in-
 dividual character may play on the sur-
 face of their writings: but in these so-
 lemn commands which come up from the
 depths, we must recognize the power of
 that One Spirit of Truth which moved
 them all as one. It would have been in-
 finitely better for the Church now, if this
 command had been observed in all ages by
 her faithful sons).

12, 13.] CONCLUSION. Having many
 things to write to you, I would not
 [communicate them] by means of paper
 and ink ("ὁ χάρις," says Lücke, "the
 Egyptian papyrus, probably the so-called

Augustan or Claudian,—τὸ μέλαν, the
 ink, commonly made of soot and water
 thickened with gum,—ὁ κάλαμος, the
 writing-reed, probably split, *μεσοσχιδῆς*
 or *μεσότομος*,—were the N. T. writing
 materials"), but I hope to come to you
 (reff., and note on Rev. i. 10) and to
 speak mouth to mouth (so *πρόσωπον*
πρὸς πρόσωπον, 1 Cor. xiii. 12. *στόμα*
πρὸς στόμα in Xen. Mem. ii. 6. 32 is not
 said of conversation), that your joy may
 be filled full (see 1 John i. 4, viz. by hear-
 ing from the mouth of the Apostle himself
 those messages of life and truth which he
 forbore writing now; not, as Schlichting
 and Benson, by his bodily presence: still
 less as Bart.-Petrus, "Apostolos non omnia
 voluisse scripto committere quæ ad salu-
 tem pertinentia vellent nota esse fidelibus,
 sed multa sermone solo tradidisse" (see
 also Corn.-a-lapide h. l.), than which it is
 hardly possible to imagine a sillier com-
 ment: for the first Epistle was written
 with this very same view, i. 4). There
 greet thee the children of thine elect
 sister (these words are variously inter-
 preted according as the *κυρία* is under-
 stood of a lady, or of a church. The non-
 mention of the *κυρία* herself here seems,
 it must be confessed, rather to favour the
 latter hypothesis). See on the whole, the
 prolegomena.

ΙΩΑΝΝΟΥ Γ.

^a 2 John 1 reff. ^l 1 'Ο ^a πρεσβύτερος Γαίῳ τῷ ^b ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ
^b 1 John ii. 7. ^c ἐν ἀληθείᾳ.
^{al} fr. Ps. ^{xliv} tit.
^c 1 John iii. 18. ² Ἀγαπητέ, περὶ πάντων ^d εὐχομαί σε ^e εὐδοῦσθαι καὶ
^d Acts xxvi. ^f ὑγιαίνειν, ^g καθὼς ^e εὐδοῦταί σου ἡ ψυχή. ³ ^h ἐχάρην ^C εὐχαρην
²⁹ xxvii. 29. ^e Rom. i. 10. 1 Cor. xvi. 2 only. Gen. xxxix. 3, 23 al. (-δορ, Num. ^{ABCKL}
^{Rom} ix. 3. ^f Luke v. 31. vii. 10. xv. 27 only (exc. 1 Tim. i. 10 al. in pastoral app. met.). ^{abcd f}
² Cor. xiii. 7. ^h Luke xxiii. 8. 2 John 4 only. ^{ghjkl}
⁹ James v. 6 only. Num. xl. 3. ^g — Acts xv. 14 only. ^{m o} 13
^{xiv} 41. (-δορ; Prov. xxx. 29.)
^{Gen} xxix. 6.

TITLE. Steph ἐπιστολὴ ἰωαννου τριτῇ: elz ιω. του αποστολου επιστ. καθολικη
 τριτῇ: αλλα παλιν τριτα ταυτα περικλυτος ιωαννης f: ιω. τρ. επ. h: επ. τρ. ιω. καθ.
 k: ιω. επ. καθ. γ' l: ιω. καθ. τρ. m: επ. ιω. καθ. γ' o: ιω. επ. γ' C: επ. τρ. του αγιου
 αποστ. ιω. L: A's title is lost: txt B.

1.] ADDRESS. The elder (see prolegg. to the two Epistles) to Caius the beloved (on Caius, see prolegg. The epithet τῷ ἀγαπητῷ seems to be used this first time in a general sense: cf. ἐγὼ below), whom I (for my own part: Caius was generally beloved, and the Apostle declares that he personally joins in the affection for him) love in [the] truth (see 2 John 1, note. Ἐν ἀληθείᾳ ἀγαπᾷ ὁ κατὰ κύριον ἀγαπῶν ἐνδιαθέτω ἀγάπῃ, Ec.). 2—4.] Wish that Caius may prosper, as his soul prospers: and ground of this latter assertion.—Beloved (the repetition of ἀγαπητέ is due perhaps more to the fact that the direct address begins here, than to any specific motive, such as the supposed ill health of Caius, as Düsterd. from Lücke [but not in his 3rd edn.]), I pray that concerning all things thou mayest prosper (περὶ πάντων is taken by many, e. g. Beza [E. V.], Wahl, Lücke [1st edn.], al., and recently by Düsterd., as signifying "above all things:" for which they allege Hom. Il. a. 287, ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων. But it has been urged on the other side 1) that Homeric usage is no real index to N. T. usage:

2) that the meaning in Homer is not that sought here: 3) that it would be unnatural for the Apostle to pray for Caius's bodily health and prosperity "above all things." And hence the other modern Commentators, Lücke [edn. 2], De Wette, Huther, Sander, have taken the above meaning: which cannot be impugned, as Düsterd., by saying that περὶ is never found joined with εὐδοῦσθαι, or that ἐν πᾶσιν would be more natural than περὶ πάντων. περὶ with a gen. is too usual signifying reference, to be set aside or judged of by the consideration of the verb which precedes: St. John himself uses it with verbs of very various classes. εὐδοῦσθαι is pass. of εὐδοῶ, of which the neut. form is εὐοδέω, from εὐοδία, to have a καλὴ ὁδός: -ῶ, to make, or give a καλὴ ὁδός. So Hesych., εὐοδώσει, κατευθυνεῖ: εὐώδηθη, ἡτοιμάσθη. So that the pass. εὐοδοῦσθαι comes to much the same as the intrans. εὐοδεῖν. Its use is common, and regular, in the LXX. See notes on reff., and Lücke's and Düsterd.'s account of the usages, here) and be in health (i. e. bodily health. περὶ πάντων, in all probability, does not belong to ὑγιαίνειν, but only to

γὰρ ^h λῖαν ἐρχομένων ⁱ ἀδελφῶν καὶ ^k μαρτυρούντων σου ⁱ τῇ ἀληθείᾳ, καθὼς σὺ ^l ἐν ἀληθείᾳ ^l περιπατεῖς. ^{4 m} μίζο-
 τέραν ^{no} τούτων οὐκ ἔχω χαράν, ^o ἵνα ^p ἀκούω τὰ ἐμὰ
 τέκνα ^l ἐν τῇ ἀληθείᾳ ^l περιπατοῦντα.

^{5 b} Ἀγαπητέ, ^q πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς
 ἰ ἀδελφούς ^r καὶ ^r τοῦτο ^s ξένους, ⁶ οἱ ^k ἐμαρτύρησάν σου τῇ

11. o constr., John xv. 13, 17.

οὗχ Ἑλληνικὸν τοῦτο ποιεῖς, Liban. ad Max.

i. 23. s = Matt. xxv. 35, xxvii. 7.

(-ίζειν, Heb. xiii. 2. -ὑποχεῖν, 1 Tim. v. 10.)

p constr., Luke iv. 23.

r Rom. xiii. 11.

1 Cor. vi. 6, 8.

Eph. ii. 8. Phil.

Acts xvii. 21. Eph. ii. 19.

Heb. xi. 13 only.

Ruth ii. 10.

q = 1 John i. 9. so

see 1 John

i. 6, 7.

m here only t.

n plur. indef.

see 1 Cor. vi.

VERSE 3. B omits the -των of μαρτυρούντων.

om σν A.

4. χαρὰν bef οὐκ ἔχω C al., χ. ταυτης οὐκ ἔχω m.—εχων B¹(ita cod).—χαριν B al₂
 vulg (not tol) copt. réc om τη, with C-corr KL rel Thl Ec: ins AB(ita cod) C¹.

5. ἐργαζῇ A. (quidquid operaris vulg Jer.) rec (for τοῦτο) εἰς τοὺς, with KL
 rel Thl Ec: τοὺς, omg εἰς, d: txt ABC vss.

εὐδοῦσθαι: the latter verb is a particular, taken out of the former, which is general), even as thy soul prospereth (viz. ἐν τῇ κατὰ τὸ εὐαγγέλιον πολιτείᾳ, Ec.: as is shewn by what follows. There is a passage in Philo, Quis rer. div. hæres, § 58, p. 514, Mangey, in which the well-being of body and soul are similarly compared: ὅταν εὐδοῇ μοι τὰ ἐκτὸς πρὸς εὐπορίαν καὶ εὐδοξίαν· εὐδοῇ τὰ σώματος πρὸς ὑγίαν τε καὶ ἰσχυν, εἰδοῇ δὲ καὶ τὰ ψυχῆς πρὸς ἀπολάνσιν ἀρετῶν). For I rejoiced greatly when the brethren came and testified to thy truth (the participles ἐρχ. and μαρτ. are in reality timeless, and convey merely the reason of the ἐχάρην: but such a connexion is given in English by the temporal adverb, which has in this case rather a ratiocinative than a purely temporal force. In σου τῇ ἀληθείᾳ, the subst. is necessarily subjective—thy share of that Truth in which thou walkest, see below), even as thou walkest in truth (this clause is not an independent one, adding the testimony of the Apostle to that of the brethren,—“as [I know that] thou walkest &c.” but is expegetical of the former clause, and belongs to the testimony of the brethren, as is shewn by what follows, ἀκούω τὰ ἐμὰ τ. κ.τ.λ.).

4.] Explains ἐχάρην λῖαν above. I have no greater (the form μίζότερος is condemned by some [Phryn. Lob. p. 136, Ec. h. l.] as barbarous. But these comparatives of comparatives and superlatives are found both in classical and in N. T. Greek: see Eph. iii. 8, and note) joy than this (lit. “than these things:” following the usage by which ταῦτα is so often put where one thing only is intended: cf. the formula, καὶ ταῦτα, “idque:” so Plat. Phæd. p. 62, D, ἀλλ’ ὁ ἀνόητος ἄνθρωπος

τάχ’ ἂν οἰηθείη ταῦτα, φευκτίον εἶναι ἀπὸ τοῦ δεσπότην. See Kühner, Gr. ii. p. 48), that (explicative, as constantly in St. John after the demonstrative pronoun) I hear of my children walking in the truth (on the participial construction, see note on 2 John 7. The expression τέκνα here seems rather to favour the idea that the κυρία of the 2nd Epistle to a Church: see prolegg. to 2 John).

5—8.] Praise of the hospitality shewn by Caius; and reason of that praise. Beloved (beginning again of new address: see above on ver. 2), thou doest a faithful act (ἀξιον πιστοῦ ἀνδρός, as Ec. and most interpreters. De W. and Bengel explain it “fidele facis: facis quiddam quod facile a te pollicebar mihi et fratribus.” But the other is better. In πιστὸς ὁ λόγος, 1 Tim. i. 15 al., there is possibly the same allusion: not only a saying worthy of credit, but one belonging to those who are of the πίστις) whatsoever thou workest (the aor. betokens these deeds as summed up in one and characterized as πιστόν) towards (so the Lord in Matt. xxvi. 10 describes His anointing by Mary thus, καλὸν ἔργον εἰργάσατο εἰς ἐμέ) the brethren, and that (and those brethren), strangers (φιλοξενία is an especial mark of Christian ἀγάπη, Rom. xii. 13, 1 Tim. iii. 2, Tit. i. 8, Heb. xiii. 2, 1 Pet. iv. 9), who (the above-named ξένοι ἀδελφοί) bore testimony to thy love in the presence of the church (viz. where St. John was at the time of writing. They were Evangelists, ver. 7: and thus would naturally give the church an account of their missionary journey, during which they were so hospitably treated by Caius): whom thou wilt do well if thou forward on their way (as Bengel says, the future is a

t — Acts iv. 10. xix. 9.
 1 Cor. i. 29.
 u — Acts x. 33.
 1 Cor. vii. 37.
 38. Phil. iv.
 14. James
 ii. 8, 19.
 2 Pet. i. 19.
 2 Chron. vi. 8.
 v Acts xv. 3.
 xx. 38. xxi. 5. Rom. xv. 24 al.† 1 Mac. xii. 4 al. Jos. Antt. xx. 2. 5. w Rom. xvi. 2. Eph. iv. 1. Phil.
 i. 27. Col. i. 10. 1 Thess. ii. 12 only†. Wisd. vii. 15. xvi. 1. Sir. xiv. 11 only. x (ellipse), Acts
 v. 41 only.) Acts ix. 16. xv. 26. xxi. 13. Rom. i. 5 only. y — Luke ix. 6. Acts xv. 40 al.
 z — Matt. xvii. 25. Exod. xxx. 16. 1 John ii. 6. iii. 6. iv. 11. Rom. xv. 1†. a Matt. v. 47. vi. 7. xviii. 17 only†. (—ως, Gal. ii. 14.)
 b — John xiii. 14. xix. 7 (al.). 1 John ii. 6. iii. 6. iv. 11. Rom. xv. 1†. c — Acts i. 9 (ii. 15. Luke vii.
 43. x. 30) only. Ps. xix. 1. οἱ εὐποροὶ τοῦ ἐνδοξοῦ ὑπολαμβάνουσιν, Strabo, p. 653. Diod. Sic. xix. 67.
 d John, here only. Paul, Rom. xvi. 3 al. w. dat., here only. (—γείν, James ii. 22.)

6. for οἱ, ὁ K.
 not am fuld &c.)

7. elz aft *ονοματος* ins *αυτου*, with b g m o Syr syr-w-ast : om ABCKL rel am coptt
 arm. ἐξηλθ^{αν} B. om *with* C. rec (for ἐθνικων) *εθνων*, with KL rel
 Thl Ec, *gentibus* am-sah : txt ABC 13. 40, *gentilibus* fuld tol copt.

“morata formula hortandi.” The aor. part. presents no difficulty : it will then, and not till then, be a good act, when it is done. And this would only be expressed by the fut. with an aor. part. : οὖς καλῶς ποιήσεις *προπέμπων* would be liable to be rendered “whom thou wilt benefit by forwarding &c.”—the present part. being, in such a conjunction, timeless, and merely ratiocinative. On *προπέμψ.*, see reff. and Tit. iii. 13) **worthily of God** (this qualification belongs to *προπέμψας*, not as Carpzov., who supplies a *καί* before *ἀξίως*, to *ποιήσεις*,—“well and worthily of God.” The words mean, in a manner worthy of Him whose messengers they are and whose servant thou art). **For on behalf of the Name (of Christ** : see the second ref., and cf. Ignat. ad Eph. 3 and 7, and ad Philad. 10, *δοξάσαι τὸ ὄνομα*. Bengel says, “subaudi, Dei, Lev. xxiv. 11. Conf. Jac. ii. 7.” But neither of these places applies. O. T. usage is naturally no guide for us here ; and St. James alludes to the name of *Christ*) **they went forth** (on their missionary journey : not, as Beza, Erasm.-Schmidt, Wolf, Carpzov., Bengel, “were driven forth :” see more below), **taking nothing** (receiving nothing by way of benefaction or hire : even as St. Paul in Achaia, 1 Cor. ix. 18, 2 Cor. xi. 7 ff., xii. 16 ff., 1 Thess. ii. 9 ff. : against Huther, who denies the applicability of the comparison, seeing that in St. Paul’s case they were *Christian churches* : but so must these have been, before they would contribute to the support of their missionaries. Notice *μηδέν* ; implying that it was their own deliberate purpose ; refusing to take any thing : οὐδέν would have expressed only the *fact*, which might have arisen from the remissness of the *ἐθνικοί*, and might have been considered by themselves as a hardship.

This is the force of *μηδέν*, and not as Düsterd., that οὐδέν would only have stated the fact, but by *μηδέν* the Apostle presents it for the consideration of his readers) **from the heathens** (reff. The expositors spoken of above under *ἐξηλθον*, take these words as belonging to it, “expulsi sunt a paganis,” and interpret *μηδέν λαμβάνοντες*, “nihil secum asportantes,” “omnibus rebus spoliati.” Grot., who takes *ἐξηλθον* of expulsion, understands it to have been “a Judaea, per Judaeos incredulos, ob Christum :” and takes the rest as meaning “potuerant in ista calamitate adjuvari misericordia τῶν ἐξω, sed maluerunt omnia Christianis debere.” But the whole interpretation is forced and unnatural, and the ordinary one obvious, and very suitable, considering the motive put forward in ver. 8, which clearly shews them to have been workers for God’s truth. The pres. part. *λαμβάνοντες* indicates, not what they did *when* they *ἐξηλθον*, but their habit after their setting out : and is as so often, indicative of norm, without any particular time being pointed out. So that we need not, with Huther and Düsterd., imagine that there is an allusion to a missionary *maxim*, to take nothing from the heathen, in accordance with which they acted). **We therefore (ἡμεῖς**, contrast to the *ἐθνικοί* : οὖν, because they *μηδέν λαμβάνουσιν ἀπὸ τ. ἐθνικῶν*) **ought to support** (see Strabo in reff. Notice the allusion to *λαμβάνοντες* above. The word does not seem to signify “receive hospitably,” as some have explained it, nor does it imply, as Ec., Thl., appealing to *ὑπέλαβον με ὥς εἰ λέων ἔτοιμος εἰς θήραν*, Ps. xvi. 12, anticipating, not waiting to be asked, in the exercise of good offices) **such persons, that we may become fellow-workers [with them] for the truth** (this,

εργοὶ γινώμεθα τῇ ὁ ἀληθείᾳ. ⁹ Ἐγραψά τι τῇ ἐκκλησίᾳ· ^{e so ver. 13.}
 ἀλλ' ὁ ^f φιλοπρωτεύων αὐτῶν Διοτρέφης οὐκ ^g ἐπιδέχεται ^{f here only t.}
 ἡμᾶς. ¹⁰ διὰ τοῦτο, ἐὰν ἔλθω, ^h ὑπομνήσω αὐτοῦ τὰ ἔργα ^(-τος, Polyb. frag. 115.)
 ἃ ποιῇ λόγοις πονηροῖς ⁱ φλυαρῶν ἡμᾶς, καὶ μὴ ^k ἀρκού- ^{g here only t.}
 μενος ἐπὶ τούτοις ^l οὔτε αὐτὸς ^g ἐπιδέχεται τοὺς ἀδελφούς ^{= 1 Macc. xii. 8 al.}

14. Tit. iii. 1. 2 Pet. i. 12. Jude 5 only t. (-μνησις, 2 Pet. i. 13.)

(not transit. elsw.) Xen. Anab. iii. 1. 20. (-ρος, 1 Tim. v. 13.)

iii. 14. 1 Tim. vi. 8. Heb. xiii. 6. 2 Macc. v. 15. (act., Matt. xxv. 9. John vi. 7. xiv. 8. 2 Cor. xii. 9 only.)

k elsw. w. dat., Luke

i here only t.

2 Tim. ii.

8. rec απολαμβ., with C-corr KL rel: txt ABC¹ 13.

γινόμεθα C c: γενομεθα

K f¹ cc Thl. for αληθεία, εκκλησία A.

9. εγραψας B. rec om τι, with KL rel æth Thl Ec: for τι, an d 13 cc 40, scripsissem forsitan vulg: an τι 29. 66²: txt ABC coptt.

10. for εαν, an A. ins eis bef ημας C. (garriens in nos vulg.) for βουλο-

and not as vulg. "ut cooperatores simus veritatis" [so Luth., Grot., Bengel, al.], is the construction. Those with whom one is *συνεργός*, are put in the *gen.*, see Rom. xvi. 3, 9, 21, 1 Cor. iii. 9 al. The dat. is commodi: to promote the cause of the truth: so *συνεργοὶ εἰς τὴν βασιλείαν τ. θεοῦ*, Col. iv. 11, —*συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ*, 1 Thess. iii. 2).

9, 10.] Notice of the hostility of Diotrophes. I wrote somewhat to the church (the *τι* does not imply that the thing written was specially important, nor on the other hand does it depreciate; but merely designates indefinitely: cf. Acts xxiii. 17, *ἔχει γὰρ τι ἀπαγγεῖλαι αὐτῷ*, and Luke vii. 40, *Σίμων, ἔχω σοὶ τι εἰπεῖν*: and Matt. xx. 20. The contents of the Epistle are not hinted at. The "scripsissem forsitan" of the vulgate [*ἔγραψα ἂν*, see var. readd.] has arisen from a foolish notion that the Apostle must not be represented as having written any thing which has been lost to us. The *ἐκκλησία* is apparently the church of which Caius was a member: not as Bengel, that out of which the missionaries of ver. 7 had gone forth): *howbeit* (ἀλλά after an affirmative sentence is stronger than the mere adversative *but*: see Kühner, Gr. ii. p. 436) Diotrophes who loveth pre-eminence (ὁ ὑφαρπάζων τὰ πρωτεία as the ancient Schol. He appears to have been not, as Bede, "hæresiarcha temporis illius quidam superbus et insolens, malens nova dicendo primatum sibi usurpare scientiæ quam antiquis sanctæ Ecclesiæ, quæ Johannes prædicabat, humiliter auscultare mandatis:" so much is not implied in the words, but only that he was an ambitious man who willed that not the Apostle but himself should rule the church) over them (the members of the church, implied in the

word *ἐκκλησία*. The *gen.* after verbs of pre-eminence, as *ὃς ἀριστεύεσκε μάχεσθαι Τρώων*, Il. ζ. 460: *καλλιστεύσει πασιῶν τῶν ἐν Σπάρτῃ γυναικῶν*, Herod. vi. 161. See Kühner, ii. p. 197) receiveth us not (does not recognize our authority: here in an improper sense, but in the next verse probably literal: see there. Its more usual sense in Polybius, who uses it frequently, is to *admit of*, *τοῦ καιροῦ οὐκ ἐπιδεχομένου καταμονῇ*, iii. 79. 12. The *ἡμᾶς* wants no explanation such as "monita nostra," "συστατικός nostras," or the like: in rejecting the Apostle's person, he rejected all his influence). On this account, if I should come (see for *ἐάν* 1 John ii. 28), I will bring to mind (i. e. as Bede, "in omnium notitiam manifestius arguendo producam:" see reff. No *αἰτίον* is understood: it is not to *his* mind, but to the minds of all) his works which he doeth (what they were, is explained by the participle following), prating against us (this is the best rendering of *φλυαρῶν*, which conveys not only the *λοιδορῶν, κακολογῶν* of Ec., but also that the reproaches were mere tattle, worth nothing, irrelevant: so Eustathius on Il. χ. 361, in Raphael, h. l., *τὸ ἐν οὐ δέοντι λόγους προίεσαι φλυεῖν λέγεται κ. φλυαρεῖν*. Cf. 1 Tim. v. 13) with wicked speeches: and not satisfied with (*ἀρκεῖσθαι* is ordinarily [see reff.] with a dative: the *ἐπί*, as in *χαίρειν ἐπί*, and similar expressions, introduces the ground on which the *ἀρκεῖσθαι* superimponitur) this (more probably plur., as in ver. 3, where the whole matter in question is meant, than as agreeing with the *λόγοι πονηροί*, which had not been the only things mentioned of him), neither doth he himself receive the brethren (here *ἐπιδέχομαι* seems best taken in its literal sense, as in Polyb. xxii. 1. 3, *ἅπαντας*

m = John ix.
84, 85. Prov.
xxii. 10.
n ver. 1.
o 2 Thess. iii.
7, 9. Heb.
xiii. 7 only f.
Wisd. iv. 2
vat. xv. 9
only. (-μνητής,
Heb. vi. 12.)
p Rom. ii. 9.
vii. 21. xii. 21
bis. xiii. 4
bis. xvi. 19.
1 Cor. xiii.
5 only.
q Rom. xii. 21.
Deut. xxx. 15.
r Matt. xix. 17.
Luke vi. 45.
(-ia, 1 Pet. iv. 19. -ός, 1 Pet. ii. 14.)
iii. 17 only. Lev. v. 4. (-ός, John xviii. 80.)
dat., vv. 8, 9.
x so ver. 8.

¹ καὶ τοὺς βουλομένους κωλύει καὶ ἐκ τῆς ἐκκλησίας ^m ἐκ-
βάλλει.

ABCKL
a b c d f
g h j k l
m o 13

¹¹ n Ἀγαπητέ, μὴ ^o μιμοῦ ^{p q} τὸ κακόν, ἀλλὰ ^{q r} τὸ ἀγαθόν.
^o ὁ ἀγαθοποιῶν ⁱ ἐκ τοῦ θεοῦ ἐστίν· ὁ ^u κακοποιῶν οὐχ
^v ἑώρακεν τὸν θεόν. ¹² Δημητρίῳ ^w μεμαρτύρηται ὑπὸ πάν-
των καὶ ὑπ' αὐτῆς τῆς ^x ἀληθείας· ^y καὶ ἡμεῖς ^y δὲ μαρ-
τυροῦμεν, καὶ ^z οἶδας ὅτι ἡ ^z μαρτυρία ἡμῶν ^z ἀληθής
ἐστίν.

μενους, επιδεχομενους C al, vulg Syr syr-marg sah arm: txt ABKL rel am syr-txt copt Thl Ec.

11. rec ins δε bef κακοποιων, with L a h m tol copt Thl Ec Did-lat: ins και bef ο κακ. syrt: om ABCK rel 40 vulg sah.

12. ins εκκλησιας και bef της αληθειας C Syr syr-marg arm. (α, λ, η re-written by an ancient hand in A; there is no reason to suppose that the original scribe wrote εκκλησιας, see Woide.) rec (for οιδας) οιδατε, with KL rel syrt æth Thl Ec: οιδαμεν b² c h: om και οιδας a: txt ABC d g ce vulg copt arm. αληθης εστιν bef η μαρτυρια ημων m: αληθ. ημ. εστ. η μαρτ. C al.

ἐπιδέχτο φιλανθρώπως [if the reading can be depended upon], of entertaining hospitably, see 2 John 10. The ἀδελφοί are probably the same as in ver. 5, the travelling missionaries), and (so καὶ after οὔτε in ref., and Eur. Iph. Taur. 595 f., εἰ γὰρ οὔτε δυσγενής, καὶ τὰς Μυκήνας οἶσθα. τε is more frequently found, see Kühner, Gramm. ii. p. 441. The occurrence of the construction explains itself. It is found when the negative form of the first member of a series of connected clauses, is not possible or not convenient in the second or any following one. Here it might have been, but not so forcibly expressed, οὔτε τοὺς βουλομένους ἱά) hinders (by forbidding: cf. 1 Thess. ii. 16) those that would (receive them), and casts them (those that would receive the brethren: not, as C. F. Fritzsche, Carpzov., al., the travelling brethren themselves) out of the church (manifestly, by excommunication, which owing to his influence among them he had the power to indict. There is no difficulty, nor any occasion to take the word as pointing at that which Diotrephes was attempting to do or threatening to do, and so as spoken in irony [Huther]: the the present tense indicates his habit, as ἐπιδέχεται and ποιῇ above. He was evidently one in high power, and able to forbid, and to punish, the reception of the travelling brethren. See prolegg.).

11.] Upon occasion of the hostility just

mentioned, St. John exhorts Caius to imitate not the evil but the good,—probably as shewn in the praises of Demetrius which follow. Beloved, imitate not evil (τὸ κακόν, abstract), but good (abstract also). He that doeth good, is from God (is born of God, and has his mission and power from Him: as so often in the first Epistle): he that doeth evil, hath not seen God (so in ref., πᾶς ὁ ἀμαρτάνων, οὐχ ἑώρακεν αὐτόν, where see note. And yet this expression is called by Lücke and De Wette “unjohanneisch,” and 1 John iv. 20, adduced to prove it, where the word ἑώρακεν is used in its literal physical sense). 12.] The praise of Demetrius. Testimony hath been borne to Demetrius by all (scil. who know him, and have brought report concerning him: “nemo qui non”), and by the truth itself (it is not very easy to explain this expression. If we understand it that the reality of facts themselves supports the testimony of the πάντες, we have abundance of authority for the expression in classical usage: Wetst. gives, from Demost. contr. Near. [qu. page?], δεῖ δ' ὑμᾶς ἐξ αὐτῆς τῆς ἀληθείας τὴν ἀκριβειαν ἀκούσαντας τῆς τε κατηγορίας καὶ τῆς ἀπολογίας οὕτως ἡδὲ τὴν ψῆφον φέρειν: pro coron., p. 232, τούτων τοιούτων ὄντων καὶ ἐπ' αὐτῆς τῆς ἀληθείας οὕτω δεικνυμένων. And from Æsch., contr. Timarch., καταμαρτυρημένος ὑπὸ τοῦ αὐτοῦ βίου

13 Πολλά ^a εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ ^b μέ- ^{a 2 John 12.}
 λανος καὶ ^c καλάμῳ σοι γράφειν, ^{b 2 Cor. iii. 8.} 14 ἐλπίζω δὲ εὐθίως σε ^{c 2 John 12}
 ἰδεῖν, καὶ ^d στόμα πρὸς ^d στόμα λαλήσομεν. ^e εἰρήνη σοι. ^{(ref.) only †.}
^{c = here only.} ^{Ps. xlv. 1.} ^{(Matt. xi. 7}
^{al.)}

d 2 John 12 ref.

e John xx. 19, 26. 1 Pet. v. 14. Judg. vi. 23.

13. rec (for γράψαι σοι) γραφειν, with KL rel Ec: txt ABC m 40 vulg syrr coptt
 Thl. for ου θελω, ουκ εβουληθην Δ. καλαμῳ (*itacism*) L. rec (for
 γραφειν) γράψαι, with KL rel Thl Ec: txt ABC m.

14. rec ἰδεῖν bef σε, with KL rel syrr copt Thl Ec: txt ABC m vulg. (σε is omd in
 both edns of Mai, the reading of B is as here stated: see table at end of prolegg.)
 λαλήσωμεν K al_m Thl.

καὶ τῆς ἀληθείας. And thus Ec. [ὑπ' αὐτῆς τῆς ἀλ., τοῦ ἐνεργοῦς λόγου· εἰσὶ γὰρ τινες οἱς μαρτυρεῖται μὲν ἀρετῇ, κατεψευσμένη δὲ ἐπὶ ἀπράκτῳ λόγῳ], Corn.-a-lap., Bart.-Petr., Grot. ["rebus ipsis"], Joach.-Lange, Carpzov., G. Lange, al., and Beausobre, who [Düsterd.] explains it "sa conduite est un témoin réel de sa vertu." But there are two reasons against this view: 1) that it does not correspond to the objective fact asserted in the *μεμαρτύρηται*, nor to the paralleling of this testimony with that of the πάντες and that of the Apostle: and 2) that thus the Christian and divine sense of ἡ ἀλήθεια which St. John seems always to put forward, would be entirely sunk. Nor is the former of these met either by Schlichting, who says, "si ipsa veritas loqui posset, homini isti præberet testimonium virtutis et probitatis," or by Lücke, "if infallible Christian truth itself, cf. ver. 3, could be asked, it would bear favourable witness of him." Against both there is the *μεμαρτύρηται*, as matter of fact, not of hypothesis. Baumg.-Crus. would understand that Demetrius had done much for the truth, and his deeds were his witness: but this is hardly a witness of ἡ ἀλήθεια to him. Sander takes refuge in the extraordinary supposition, that the Holy Spirit had revealed to the Apostle the truth respecting Demetrius. Huther regards the testimony borne by the truth to be that furnished by the πάντες, whose evidence was decisive, not from their credit as men, but because they all spoke of and from the truth of Christ dwelling in them. This would reduce this new *μαρτυρία* to the former, and would in fact besides include the following in it likewise. The best interpretation is that of Düsterdieck [from whom much of this note is derived]. The objective Truth of God, which is the divine rule of the walk of all believers, gives a good testimony to him who really walks in the truth. This witness lies in

the accordance of his walk with the requirement of God's Truth. It was the mirror in which the walk of Demetrius was reflected: and his form, thus seen in the mirror of God's Truth, in which the perfect form of Christ is held up to us [1 John ii. 6, iii. 3, 16], appeared in the likeness of Christ; so that the mirror itself seemed to place in a clear light his Christian virtue and uprightness, and thus to bear witness to him): **yea, we too** (see ref. and note there. The contrast here is between his own personal testimony [for to that and not to any collective one does ἡμεῖς refer] and the two testimonies foregoing) **bear testimony, and thou knowest that our testimony is true** (see ref.).

13—15.] *Close of the Epistle.* **I had** (not, as Huther, for εἶχον ἄν: it is a pure imperfect, describing that which has not come to pass, but might have done so under certain conditions: cf. Acts xxv. 22: Rom. ix. 3, also alleged by Düsterd., is not quite a case in point. He gives the meaning here well: "I had indeed much to write: that I have not written it is owing to this, that I wish not, &c.") **many things to write to thee, howbeit I will not to write** (present, not only "to write them," which would be aorist, but to write at all, to write any more) **by means of ink and reed** (see 2 John 12): but (on the other hand) **I hope immediately to see thee, and (then) we shall speak mouth to mouth** (see 2 John 12). **Peace be to thee** (beautifully paraphrased by Lyra, "Pax interna conscientiae, pax fraterna amicitiae, pax superna gloriae." Remember our Lord's legacy, John xiv. 27, and His greeting after the Resurrection, εἰρήνη ὑμῖν, John xx. 19, 26). **The friends salute thee. Salute the friends by name** ("non secus ac si nomina eorum præscrepta essent." Bengel). The reason why St. John mentions φίλοι [see John xi. 11, xv. 15; Acts xxvii. 3], and not ἀδελφοί [1 Cor. xvi. 20; Phil. iv. 21; Eph. vi.

¹John x. 8
only.

ἀσπάζονται σε οἱ φίλοι. ἀσπάζου τοὺς φίλους ἑκατ'
ὄνομα.

ΙΩΑΝΝΟΥ Γ.

...j
ABCKL
a b c d f
g h k l
m o 13

15. for φίλοι, ἀδελφοί A d m 13 syr-marg æth.

at end ins αμην L al₂; *vale* tol.

SUBSCRIPTION. elz om, with rel: τέλος h: επιστολη γ' του αγιου αποστολου
ιωαννου L: ιωαννου επιστολη γ' C: txt AB. Here, as elsewhere, B spells ιω-
αννου with only one ν.

23], is probably to be found in the per-
sonal character of the Epistle, not ad-
dressed as from an Apostle to a church,

but as from a friend to his friend, in which
mutual friends on both sides would be the
senders and receivers of salutation.

ΙΟΥΔΑ.

...C.

1 Ἰούδας Ἰησοῦ χριστοῦ ^a δούλος, ἀδελφὸς δὲ Ἰακώ- ^a Phil. i. 1.
 βου, τοῖς ^b ἐν θεῷ πατρὶ ^b ἡγαπημένοις καὶ Ἰησοῦ χριστῷ ^b here only.
^c τετηρημένοις ^d κλητοῖς. ² ^e ἔλεος ὑμῖν καὶ ^e εἰρήνη καὶ ^c = John xvii.
^e ἀγάπη ^f πληθυνθείη. ^d = Rom. i. 6,
 7. 1 Cor. i.
 24.
 e ἔλ. εἰρ. ἀγ., here only. see 2 John 3 reff. f1 Pet. i. 3. 2 Pet. i. 2. Dan. iii. 31.

TITLE. elz ιουδα του αποστολου επιστολη καθολικη: Steph ep. τ. ιουδα καθ.: ep. του αγιου αποστ. ιουδα L al Thl: αλλος αδελφοθεος ταδ' ιουδας ευσεβεισιν f: ep. ιουδα αδελφου ιακωβου k: ιουδα καθολικη ep. h o: ιον. ep. καθ. l m: ιουδα επιστολη A(appy) CK 13 cc: txt B.

VERSE 1. χριστου bef ιησου K b c d k l o 40 demid tol: txt ABL rel Orig Synop Lucif. rec (for ηγαπημενοις) ηγιασμενοις, with KL rel Thl: txt AB vulg syrj coptt arm Orig Ephr Synop Ec Thl-comm Lucif Aug Cassiod Bede. (13 def.)
 2. om 1st και K (al?).

1, 2. Address and greeting.] **Judas, a servant of Jesus Christ (δούλος,** probably not here in the wider sense, in which all Christians are servants of Christ—but in that special sense in which those were bound to His service who were employed in the preaching and disseminating of His word: see reff.: on the absence of any official designation, see prolegomena), and brother of James (see prolegomena), to the called (in the sense of St. Paul [reff.]; effectually drawn by God the Father to the knowledge of the Gospel), beloved in (the phrase is one not elsewhere found, and difficult of interpretation. The meanings “by,” = ὑπό, cf. 2 Thess. ii. 13, ἀδελφοὶ ἡγαπημένοι ὑπὸ κυρίου; “on account of,” understanding ἡγαπημένοις “beloved by the writer,” are hardly admissible. The only allowable sense of ἐν seems to be, “in the case of,” “as regards,” understanding of course that the love of the Father is spoken of) **God the Father** (St. Paul ordinarily in his greetings adds ἡμῶν to θεὸς πατὴρ, cf. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Eph. i. 2; Phil. i. 2; Col. i. 2;

2 Thess. i. 1, 2; 1 Tim. i. 2; Philem. 3. But he has θεὸς πατὴρ absolutely in the following places; Gal. i. 1, 2; Eph. vi. 23; Phil. ii. 11; 2 Tim. i. 2; Tit. i. 4; as also St. Peter, 1 Pet. i. 2; 2 Pet. i. 17: St. John, 2 John 3. It became more frequently used, as might be expected, in the later days of the canon) and kept for Jesus Christ (reserved, to be His at the day of His coming: the dative is commodi. If the question be asked, kept by whom? the answer must be, by God the Father: though constructionally the words are not connected. Observe the perfect participles, giving the signification “from of old and still”): **mercy to you and peace and love be multiplied** (all three proceeding from God: God’s mercy, God’s peace, God’s love: see ver. 21. In the somewhat similar passage, Eph. vi. 23, εἰρήνη τοῖς ἀδελφοῖς κ. ἀγάπη μετὰ πίστεως ἀπὸ θεοῦ πατρὸς κ. κυρίου Ἰησοῦ χριστοῦ, the love and faith are clearly, in themselves, the gift of God: mutual love or love towards God. But the other seems better here).

g 1 John ii. 7
 h = Acts iv.
 29. xx. 10.
 Rom. xv. 18,
 14. Phil. ii.
 29. 2 Pet. i.
 5 al. fr.
 i Rom. xii. 8.
 2 Pet. i. 6.
 Exod. xii. 11.
 j pres. part.,
 = Acts xxiii.
 28 al.
 37. Heb. vii. 27. Jos. Antt. xvi. 9. 3. aor. — 1 Pet. v. 12. m = Rom. xii. 1 al. fr. n here
 only t. (ἀγωνίζε, Sir. iv. 23.) o = Heb. vi. 4. ix. 26, 27, 28. x. 2. 1 Pet. iii. 18. ver. 6. p Acts xvi.
 4. 2 Pet. ii. 21 al. q = Acts ix. 13, 32, 41. xxvi. 10. Rom. i. 7 al. fr. (Pa. xv. 3.) r = Rom. i.
 5. Gal. i. 23. iii. 23, 25. s here only. Plutarch and Philo, &c. in Wetst. see Gal. ii. 4. t Heb. i. 1
 reff. u Rom. xv. 4. Gal. iii. 1. Eph. iii. 3 only t. 1 Macc. x. 34. Esdr. vi. 31 f. only.

3. rec om ημων, with KL rel copt: ins AB C(appy) cc sytr sah arm Cyr Thl Lucif, μων m al, vulg Ephr Bede. (13 def.)

3, 4.] *Purpose, and occasion, of the Epistle.* 3.] Beloved (only found in the beginning of an Epistle here and 3 John 2), giving all diligence (the phrase σπουδὴν ποιῆσθαι is only found here: see reff. and especially 2 Pet. It implies more than mere earnest desire: a man's σπουδὴ is necessarily action as well as wish: "giving diligence" seems the exact idea required. The participle like other present participles is contemporaneous with the verb to which it is attached, viz. ἔσχον: cf. John ix. 25, τυφλὸς ὢν ἄρτι βλέπω, "I, who am a blind man, now see") to write to you concerning the common salvation (thus must the sentence be arranged, and not as Lachm. al., with a comma after ὑμῖν, and joining περὶ τῆς κοινῆς ἡμ. σωτηρίας to the next clause. For thus the participial clause loses all its weight and propriety, and indeed the apodosis likewise: see below. περὶ τῆς κοινῆς σωτηρίας may mean, concerning the fact of our common salvation, brought in by Christ; or concerning the means of attaining that salvation, i. e. the doctrines and practices by which it is to be forwarded. Perhaps the latter is here preferable. On the idea conveyed by κοινῆς, see reff. and 2 Pet. i. 1), I found it necessary (reff.: not, as E. V., "it was needful:" nor as Grot., "nihil potius habui, quam ut:") the ἀνάγκη was not part of the σπουδὴν ποιῆσθαι, but supervened on it owing to the circumstance to be mentioned in the next verse) to write to you (notice the aorist here following the present before: I was most desirous to write [present expressing merely the general fact of writing] . . . but I found it necessary to write [at once: to have written, "epistolam absolvere"] . . .) exhorting [you] to contend earnestly for (cf. συναθροῦντες τῇ πίστει, Phil. i. 27: the ἐπί gives the purpose for which the fight is to be waged) the faith (objective here: the sum of that which Christians believe:

"fides quæ creditur" not "quâ creditur") once for all ("particula valde urgens: nulla alia dabitur fides," Bengel. This is obscured by the "once" of the E. V., which represents merely "olim," not "semel") delivered to the saints (i. e. Christians: believers, as in reff.—The meaning then of this verse is, that St. Jude, who was before earnestly desirous to write to the Church universal concerning the salvation which is common to us all [De Wette, after Sherlock, supposes that St. Jude was actually engaged on a larger and more general Epistle, and was compelled to break it off by the necessity mentioned. This may have been so: but we can hardly gather so much from the words], found urgent occasion at once to do so, respecting not merely nor directly that common salvation, but one point, viz. the keeping inviolate the faith once for all delivered to God's people. And the reason of this necessity which arose, now follows). 4.] For there crept in (aor. explaining the arising of the occasion of his thus writing. On παρεισέδυσαν, cf. 2 Pet. ii. 1, παρεισέζουσιν, and note: also Gal. ii. 4, where we have both παρεισέκτους and παρεισέθλον. Secrecy, and lack of legitimate introduction, are plainly expressed in this word. "Crept in," viz. into the Christian church) certain men ("le mot τινες a quelque chose de méprisant, comme dans Gal. ii. 12," Arnaud. And so, it may be observed, has ἄνθρωποι in this connexion) [men] who have been of old written down in prophecy (by the οἱ προφῆγ. these persons are again brought up and designated; q. d. "namely, the very men who &c." προγεγραμμένοι has been variously interpreted. The prep. may have two meanings: either 1) that of time, previously, as in Gal. iii. 1, where the various meanings of the word are discussed: 2) that of publicity, "openly," taking "to proscribe" as the sense of the word. But it is against this latter that

^v κρῖμα, ^w ἄσεβεις, τὴν τοῦ ^x θεοῦ ἡμῶν ^x χάριτα ^y μετα-
 τιθέντες εἰς ^z ἀσέλγειαν, καὶ τὸν μόνον ^{ab} δεσπότην καὶ ^w
 κύριον ἡμῶν Ἰησοῦν χριστὸν ^{bc} ἀρνούμενοι. ^{5 d} Ὑπο-
 μνήσαι δὲ ὑμᾶς βούλομαι, ^e εἰδότας ^f ἅπαξ ^e πάντα, ὅτι

1. 1. x = Tit. ii. 11. 1 Pet. v. 12. see 2 Pet. iii. 15, 18. γ. = Gal. v. 4. y Heb. vii.
 12 reff. z Mark vii. 22. Rom. xiii. 13. 2 Cor. xii. 21. 1 Pet. iv. 3 al. † Wisd. xiv. 28 only. a = (see
 note.) Luke ii. 29. Acts iv. 24. Rev. vi. 10. Jer. iv. 10. b 2 Pet. ii. 1. c 1 Tim. v. 8 reff.
 d 3 John 10 reff. e 1 John ii. 20. f = ver. 8. only. Ps.

4. παρεισεύθησαν B(ita cod). rec (for χάριτα) χαριν, with CKL rel: txt
 AB. rec aft δεσποτην ins θεον, with KL rel syrr Thl: om ABC b¹ d o 13 cc vulg
 coptt Ephr Did Ps-Chr Cyr Lucif Cassiod Bede.

5. for δε, ουν C Lucif. rec aft εἰδοντας ins νμας, with KLN rel Ec Thl: om
 ABC c d 13 cc vulg arm Cyr Lucif Jer. om απαξ here, insg it bef λαον below, N.
 rec (for παντα) τουτο, with KL rel sah Ec Thl: txt ABC²N 13 vulg syr

this sense is never found in the N. T.: and that "proscribed," if taken in its usual meaning, will not admit of εἰς τοῦτο τὸ κρῖμα following it. Wolf's interpretation, "qui dudum sunt accusati in hoc iudicium," lets go the proscription altogether. There can be little doubt then that we must keep πρὸ to its temporal sense, as indeed do Ec., Thl. [but understanding the reference wrongly: προγεγραμμένους δὲ αὐτοὺς ἔλεγεν, ὅτι καὶ Πέτρος κ. Παῦλος περὶ αὐτῶν εἶρηκεν ὅτι ἐν ἐσχάτοις χρόνοις ἐλεύσονται πλάνοι τοιοῦτοι κ.τ.λ.], and most recent Commentators. Then, thus understanding it, to what time and fact are we to refer such designation of them? Clearly not to God's eternal purpose, in this place, from the term πάλαι, which, as Huther remarks, is never used of that purpose, but points to some fact in time. And if so, then the previous writing down of these men can only point to the O. T. prophecies. In that case there is a pregnant construction, "of old fore-described [and destined]." What special description of them is intended, might be difficult to say were it not for the quotation below ver. 17 from the prophecy of Enoch. The warnings contained in the historical facts adduced below may also be meant. It may be observed that the ultra-prædestinarians, Beza and Calvin, find, as we might expect, strong defence for their views in their interpretation here. Beza indeed gathers from this place, "hoc æternum Dei decretum non modo eventum rerum, sed ipsas imprimis personas comprehendere" to this judgment (what judgment, or rather result of judgment? "Judicium de quo mox," as Bengel: the sentence which St. Jude has in his mind and proceeds in the following verses to unfold. κρῖμα, as so often, though not = κατὰ κρῖμα, yet gets the condemnatory meaning from the character of the context), impious, changing the grace of our God (τὴν

χάριτα, the gift of grace, the state of salvation, in which our sins are forgiven us and we are admitted into the freedom of God's children. ἡμῶν, drawing closer the bond of God's true children to Him and one another, and thus producing greater abhorrence of those who have thus abused His grace) into lasciviousness (the words might mean, "perverting the grace of our God in the direction of, for the purpose of, lasciviousness:" and so De Wette: but it is against this, that μετατιθέναι in reff. is simply to change, not to pervert: and we therefore must understand, as above, that they made the state of grace and Christian liberty into a state of [moral] licence and wantonness: as Bede, "hanc ejus gratiam transferunt in luxuriam, qui nunc tanto licentius et liberius peccant, quanto minus se vident asperitate legis de admissis facinoribus examinari"), and denying (see 2 Pet. ii. 1) the only Master, and our Lord Jesus Christ (in 2 Pet. ii. 1 δεσπότης is used of Christ: which circumstance might tempt us to refer it to Christ here also: and so Bengel, De Wette, Stier, al. But probability seems to weigh on the other side. In every other place [see reff.] δεσπότης is used of God: 2) the addition μόνος seems to bind this meaning to it here: 3) the denial of God by disobeying His law is the epexegetic resumption of the last clause: 4) δεσπότην κ. κύριον are hardly distinguishable if both applied to Christ. For these reasons I must agree with Huther, in regarding the rejected θεόν as having been, although a gloss, yet a true one: and would remind the reader, once for all, that the reference of any term in the parallel place of 2 Peter is no guide for us here, seeing that it belongs to the extremely curious relation of the two passages to each other, that many common terms are used in different senses).

5-7.] Examples of Divine vengeance.

^g = Matt. i. 21. ^h λαὸν ^h ἐκ γῆς Αἰγύπτου ^b σώσας, ⁱ τὸ δεύτερον ^{ABCKL}
^{al. fr. Deut.} ^{abcd f}
^{iv. 30.} τοὺς ^j μὴ ^j πιστεύσαντας ἀπόλεσεν. ⁶ ἀγγέλους τε τοὺς ^{ghkl}
^{h John xii. 27.} ^{m o 13}
^{Heb. v. 7.} μὴ ^k τηρήσαντας τὴν ἑαυτῶν ^l ἀρχήν, ἀλλὰ ^m ἀπολιπόντας
^{1 Macc. ii. 50.} τὸ ⁿ ἴδιον ^o οἰκητήριον, ^p εἰς ^q κρίσιν ^r μεγάλης ^s ἡμέρας
^{2 Cor. xiii. 2.} ^t δεσμοῖς ^u αἰδίοις ὑπὸ ^v ζόφον ^w τετήρηκεν. ⁷ ὡς ^x Σόδομα
^{Gen. xxii. 15.} ^{xxvii. 36.} ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

copt Ephr Cyr Lucif Jer. (C¹ is lost.)

rec (for *ἰησοῦς*) ο κύριος, with (C¹ ?)
 KL rel syr Synop (Ec Thl, κυριος N: ο θεος C² al; tol Syr arm Clem Lucif: txt AB 13
 vulg coptt æth arm-ed-marg Cyr Did-lat Jer Cassian.

6. for τε, δε A f vulg syr copt Ath-mss⁴ Thl Jer Cassiod: txt BCKL rel Syr sah æth
 Clem Orig Ath-ms Ec Lucif Vig. for αλλα, αλλ C a h k m Ath Thl.

5.] *First example*: unbelieving Israel in the wilderness. Cf. Heb. iii. 18—iv. 13.—But (solemn contrast to the conduct just mentioned) **I wish to remind you, knowing as ye do** (better here than “although ye know,” on account of ἀπαξ, “Causa, cur admonet duntaxat; quia jam sciant, semelque cognitum habeant.” Bengel. The E. V. is doubly wrong: in rendering *ειδώς* as an aor. part., “*though ye . . . knew*,” and in giving to ἀπαξ the signification of “*olim*,” “*once*,”) **all things** (all that refers to that of which I am speaking: the *τοῦτο* of the rec. was a good explanation: but πάντα is more forcible, and carries with it a latent admonition, to apply other examples for yourselves), **that Jesus** (critical principles seem to require this remarkable reading. It is not entirely preceded by 1 Cor. x. 4: for there St. Paul uses not the personal human name, but *χριστός*, in which there is no such difficulty. The only account to be given seems, that the Person designated by the two names being the same, they became sometimes convertibly used in popular exhortation), **having saved the people** (perhaps “*a people*”: λαός is not one of those words of which we can say that they are constantly found without the art. where yet their meaning is definite: cf. Acts xv. 14, Rom. x. 21, 2 Cor. vi. 16, Heb. viii. 10, 1 Pet. ii. 9 [10]. But we are never safe in strictness on this point in these later Epistles; and especially when an objective case is thus thrown forward into emphasis, which emphasis often does the work of the definite article) **out of the land of Egypt, secondly** (not as E. V., “afterward:” still less with Grot., Wolf, “*ex contrario*,” but it indicates a second deed of the Lord, His first-mentioned having been the deliverance out of Egypt. By this τὸ δεύτερον

the former aor. part. is marked as being not contemporary with but antecedent to the aor. verb following) **destroyed them that believed not** (viz. by forbidding their entrance into the land of promise [cf. Heb. iii. 18], and slaying them in the wilderness. This example is not mentioned in 2 Pet. ii., but instead of it, the judgment of the flood).

6.] *Second example*: the rebel angels. See 2 Pet. ii. 4. And (τε shews that the connexion with the foregoing is very close) **angels, those which kept not** (ἀγγέλους is probably indefinite, and then the art. τοὺς designates those angels who are meant. μὴ stands with the part., not οὐ, because μὴ τηρήσαντας conveys not only the fact [cf. οἱ οὐκ ἡλεημένοι, 1 Pet. ii. 10], but the reason for what follows: cf. Matt. xviii. 25, μὴ ἐχοντος αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πράττειν. See Acts xxi. 34: Luke xii. 47, ἐκεῖνος ὁ δοῦλος ὁ μὴ ἐποιμάσας μηδὲ ποιήσας . . . δαρήσεται πολλὰς: and many more examples in Winer, edn. 6, p. 428 ff., where the whole matter is ably discussed) **their own dignity** (some interpret ἀρχή, as E. V., “*first estate*,” “*original condition*.” So Erasm., Calv., and Beza, “*originem*,” Stier, “*ihren ersten Grund*,” some again, “*the government which was over them*,” viz. that of God: so Ollarius in a dissertation on this passage, cited in Wolf, h. l. But seeing that angels are often in the N. T. called ἀρχαί, as they also were among the Jews, and that such meaning answers best to the parallel clause which follows, there can be little doubt that the Vulg. “*principatum*” is right. The fact alluded to is probably that which is obscurely indicated in Gen. vi. 2. See prolegomena), **but left their own** [proper] habitation (viz. heaven), **He hath kept** (τετήρηκεν, in sharp contrast to

...καὶ αἱ m. ABCKL πον τούτοις ^x ἐκπορνέυσασαι καὶ ^y ἀπελθούσαι ^y ὀπίσω ^w τρώ- w constr., Matt. xxiii. 37 al. fr. 1ss. xiv. 24. x here only. Gen. xxxviii. 24. ^d σαρκὸς ^z ἐτέρας, ^a πρόκεινται ^b δῆγμα πυρὸς αἰωνίου ^c δίκην ^y Mark i. 20. John xii. 19. ^d ὑπέχουσαι. ⁸ ὁμοίως ^e μέντοι καὶ οὗτοι ^f ἐνυπνιαζόμενοι ^f Acts ii. 17 only, from Joel ii. 28. see Deut. iv. 3. z — here only. (1 Cor. xiv. 21.) Exod. xxx. 9. a 2 Cor. viii. 12. Heb. vi. 13. xlii. 1, 2 only. Levit. xxiv. 7 al. b here only t. (ὕψος, 2 Pet. ii. 6. παράδ., 2 Macc. ii. 5.) c Acts xxviii. 4. 2 Thess. i. 9 only. Ezek. xxv. 12. d here only. 2 Macc. iv. 48. Ps. lxxxviii. 50. Lam. v. 7 only. τούτου δίκην ὑπέχειν. Xen. Mem. ii. 1. 8. ὑπέχευ θανάτου κρίσιν, Polyb. xii. 8. 5. see also xvi. 27. 3 al. in index. e James ii. 3 reff. f Acts ii. 17 only, from Joel ii. 28. Gen. xxxvii. 6, 9, 10. Isa. xxxix. 8. lvi. 10.

7. rec τούτοις bef τροπον, with KL rel Ecce Thl: om τούτοις 40: txt ABC 13 Ephr. υπερεχουσαι A: απεχουσαι 40.

8. for ομοιως, ομως A.

τούς μὴ τηρήσαντας. The word is a pregnant one, ἔδησεν or πρέμθηκεν, τὸν τηρήσαι) against the judgment of the great day (at the end of the world) in eternal bonds under darkness (cf. Hes., Theogon. 729, ἐνθα θεοὶ Τιτῆνες ὑπὸ ζόφον ἡρόεντα | κεκρύφαται βουλῆσι Διὸς νεφεληγερέταιο | χώρῳ ἐν εὐρώεντι. The ὑπὸ in both cases is to be accounted for by the darkness being considered as brooding over them, and they under it. There is apparently a difference which we cannot explain, between the description of the rebel angels here and in || 2 Pet., and that in the rest of the N. T., where the devil and his angels are said to be powers of the air, and to go about tempting men. But perhaps we are wrong in absolutely identifying the two sets of evil spirits).

7.] *Third example:* Sodom and Gomorrha. See 2 Pet. ii. 6. How (not "even as," E. V.; "wie auch," Luther; "similiter," Semler, al.; nor does it answer to ὁμοίως below, ver. 8; but is dependent on ὑπομνήσαι ὑμᾶς βούλομαι above, ver. 5, and parallel with ὅτι there: see reff.) Sodom and Gomorrha, and the cities about them, following fornication (the ἐκ, as in ref. Gen., seems to mean, to its fulfilment, thoroughly, without reserve: hardly, as Stier, "beyond the bounds of nature," though this was so) in like manner to these (τούτοις, the angels above mentioned. The manner was similar, because the angels committed fornication with another race than themselves, thus also ἀπελθόντες ὀπίσω σαρκὸς ἐτέρας. So τούτοις is taken by Lud.-Cappell., Herder, Angusti, Schneckenberger, Jachmann, De Wette, Arnaud, Stier, Huther. But other references have been attempted. Beza, Est., Calov., Krebs, understand the inhabitants of Sodom and Gomorrha to be intended: justifying the construction by such passages as Jos. Vit. 69, τίνα τρόπον ἔξαρπάσω τὴν Τιβεριάδα τῆς Γαλιλαίων δρογῆς ἐτι αὐτούς. But it is fatal to this, that thus we should have αἱ περὶ αὐτὰς

πόλεις as the main subject of the sentence, and Sodom and Gomorrha only mentioned by the way. Again, Bengel and Rosenmüller have referred τούτοις to the ungodly men who are being treated of. But this is still less likely, seeing that they come in ver. 8, evidently after a series of examples in which they have not been mentioned, with ὁμοίως μέντοι καὶ οὗτοι) and going away after (see reff. Here more stress is to be laid on the ἀπ-, than in those passages: it was a departure from the appointed course of nature and seeking after that which was unnatural) other flesh (than that appointed by God for the fulfilment of natural desire: as Ec., σάρκα ἐτέραν τὴν ἄρρενα φύσιν λέγει ὡς μὴ πρὸς συνουσίαν γενέσεως συντελοῦσαν: the sin of Sodom was afterwards common in the most enlightened nations of antiquity, see Rom. i. 27. But in all probability Sodom and Gomorrha must be numbered among those whose sin went further even than this: cf. Levit. xviii. 22—25. See 2 Pet. ii. 10), are set forth as an example (reff. Libanius says of Troy, κείται παράδειγμα δυστυχίας), undergoing (to this day, pres. part. alluding to the natural phenomena of the Dead sea: cf. Wisd. x. 7, οἷς ἐπὶ μαρτύριον τῆς πονηρίας καπνίζομένη καθέστηκε χεῖρος: and Winer's R. W. B., "Ἰσθμὸς Ἰσταν") the just punishment of eternal fire (δίκην ὑπέχειν, see reff.: especially 2 Macc., and add δίκην τιῶν, 2 Thess. i. 9. πυρὸς αἰωνίου is far better joined with δίκην than with δῆγμα as Huther: and the sense is, undergoing the punishment, as may even now be seen, of eternal fire: of that fire which shall never be quenched).

8 ff.] *Designation of these evil men as following the same destructive courses. In like manner nevertheless* (i. e. notwithstanding these warning examples) *these men in their dreams* (ἐνυπνιαζόμενοι, by the construction of the sentence which proceeds with σάρκα μὲν μαιίνουσιν, κyp. δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν,

g John xviii. 28. Tit. i. 15 (bis). Heb. xii. 5 only. Ezek. xviii. 6. h Eph. i. 21. Col. i. 16. 2 Pet. ii. 10 only t. i Mark vii. 9. Luke x. 16. John xii. 48. 1 Cor. i. 19. Gal. ii. 21 al. Isa. xlviii. 8. k = 2 Pet. ii. 10 only. (see Philo in note.) 1 = 2 Pet. ii. 2, 10 al. fr. Isa. lii. 5. m 1 Thess. iv. 16 only t. n = Acts xi. 2 (but w. πρός) only. (ver. 22.) Jer. xv. 10. o Acts xvii. 2. xix. 8. xx. 7 al. Exod. vi. 27. 2 Mac. xi. 20. p = Acts v. 13. Rom. v. 7. 1 Cor. vi. 1. 2 Cor. x. 12. Esth. vii. 5. q (see Polyb. under d.) = John vii. 24. viii. 16. 2 Pet. ii. 11. Deut. xix. 6. r = Rom. iii. 5 only. Gen. xxxvii. 21. — φέρειν, Acts xxv. 21. 2 Pet. ii. 11. s Rev. xiii. 1. xvii. 3. Ezek. xxxv. 12. (—μοι, 2 Pet. ii. 11.)

9. for ο δε and οτε, ο τε or οτε and τοτε B.

rec αλλ': txt AB.

—must belong not to the first member alone, but to all. This necessity precludes the whole class of meanings represented by “de somniis, in quibus corpus pollutum:” explained by Calv., “est metaphorica loquutio, qua significat, ipsos esse tam hebetes, ut sine ulla verecundia ad omnem turpitudinem se prostituant.” And those being got rid of, and *a fortiori* the interpretation given by Bretschneider, “falsis oraculis decepti, vel falsa oracula edentes” [see ref.],—we have but this left, that the word should represent that state of dreaming in the sleep of sin, out of which men are so often called on to awake to righteousness and the light of Christ: so [in Huther] Horneius: “tam insipientes sunt, ut quasi lethargo quodam sopiti non tantum impure vivant, sed etiam quæ non norunt tam audacter vituperent:” and Arnaud [ibid.], “cependant ceux-ci, comme des gens qui agissent sans savoir ce qu'ils font, comme s'ils rêvaient, pour ainsi dire, . . .”) defile the flesh (by unnatural lusts, as in ver. 7. **σάρκα**, generally: not, “*their* flesh,” but our common flesh), and despise lordship and speak evil of glories (of what sort? Calv., Beza, Grot., Leclerc, Wolf, Semler, al., understand those of kings and Cæsars: Ec., alt., Hammond, include ecclesiastical rulers and Apostles. But to neither of these meanings can vv. 9, 10 be fitted: and it becomes therefore necessary to understand the words of celestial lordships and dignities: probably in both cases those of the holy angels. So De Wette: similarly Huther, but understanding **κυριότητα** of God, and **δόξας** of the angels. It is against this last view, that **κυριότης**, in ref. Eph. Col., is used of angels. The ancient interpretations were curious, as given in the Oxf. Catena: **τὴν μίαν κυριότητα κ. δόξαν τῆς ἁγίας Τριάδος βλασφημοῦντες**:—again, **δόξας ἐκάλεσε τὰς δύο διαθήκας, ὥς ὁ Παῦλος φησίν, εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῶν μᾶλλον ἢ διακονία τῆς δικαιοσύνης δόξα**: and so Severus also, and Ec.,

alt.): 9.] But Michael the archangel, when contending with the devil he disputed concerning the body of Moses, dared not (by the context, from reverence for Satan's former glory) bring against him a judgment of evil speaking (i. e. as E. V., a railing accusation: a sentence savouring of, belonging to, **βλασφημία**; not as Calov., “ultionem de blasphemia sumere:” the blasphemy is not one spoken *by*, but *against*, the devil), but said, **The Lord rebuke thee** (the source of the tradition to which St. Jude here refers as familiar to his readers, is not known with any certainty. Origen, **περί ἀρχῶν**, iii. 2. 1, says, “primo quidem in Genesi serpens Evam seduxisse describitur: de quo in Adscensione Mosis, cujus libelli meminit in Epistola sua Apostolus Judas, Michael archangelus cum diabolo disputans de corpore Mosis, ait . . .” (Ec. h. l. says, λέγεται τὸν Μιχαὴλ τὸν ἀρχάγγελον τῇ τοῦ Μωϋσέως ταφῇ δεδιηκονηκέναι, τοῦ διαβόλου τοῦτο μὴ καταδιχομένου, ἀλλ' ἐπιφέροντος ἔγκλημα αὐτῷ τοῦ Αἰγυπτίου φόνου, ὡς αὐτοῦ ὄντος τοῦ Μωϋσέως, καὶ διὰ τοῦτο μὴ συγχωρεῖσθαι αὐτὸν τυχεῖν ἐντίμου ταφῆς. No such tradition is found in any apocryphal or rabbinical book now extant. In the targum of Jonathan in Deut. xxxiv. 6, it is stated that the grave of Moses was given into the special custody of Michael. See also several Rabbinical legends having more or less reference to the point in Wetstein. Some, mentioned as early as Severus in the Catena, have given an allegorical interpretation, understanding by **τὸ σῶμα Μωϋσέως** the law, or Jewish polity, or even people: and, thus interpreting, fix the occasion very variously: at the giving of the law [**τῶν ἐς** in Severus]: at the siege under Hezekiah, or the rebuilding under Zerubbabel [Starek, in Wolf]. All such explanations are of course out of the question: and the literal matter of fact alone to be held fast. It is, however, remarkable, that the same words, **ἐπιτιμῆσαι [ἐν] σοι κύριος**, are spoken by the angel

8 Heb. xli. 8 ἡ ἀντιλογία τοῦ Κορὲ ἀπώλοντο. 12 οὗτοί εἰσιν οἱ ἐν ταῖς ἀβκκλ
 : refl. ἡ ἀγάπαις ὑμῶν ἰ σπιλάδες, κ συνευχούμενοι ἰ ἀφόβως, a b c d f
 h = here only + h ἰ here only. ἰ ἀφόβως, g h k l
 k 2 Pet. ii. 13
 only τ. Jos. Antt. iv. 8. 7. (εὐωχ., Judith i. 16.) 1 Luke i. 74. 1 Cor. xvi. 10. Phil. i. 14 only. Prov. i.
 33. Wisd. xvii. 4 only. (-βοι, Prov. iii. 24)

12. ἀφ' οὗτοι εἰσιν ins γογγυσταὶ μεμψιμοῖροι κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορ-
 ενομενοὶ C²N¹ sah. (C¹ is lost.) rec om oi, with C²(but see above) KN¹ rel vulg
 Ec Thl Lucif: ins A B(sic: see table at end of prolegg) LN-corr 13 cc syrr copt(appy)
 Pallad Did-lat Aug. for ἀγαπαίς, ἀπαταίς AC: εὐωχιαίς al.; txt BKLN rel vss
 Pallad Ec Thl Lucif Did-lat Aug. for ὑμῶν, αὐτῶν A vulg Syr arm Lucif Bede:
 txt BCKL rel syr copt Ec Thl Lucif Did-lat. (αὐτῶν, though written by A¹, is

which was at the root of Cain's sin), and
 rushed after (ἐκχυθῆναι, "effundi in," as
 Tacitus, Ann. i. 54, "Mæcenate effuso in
 amorem Bathylli:" so Polyb. p. 1457, οἱ
 δ' εἰς ἑταίρας ἐξεέχυντο: Clem. Al. p.
 491. 3, εἰς ἡδονὴν ἐκχυθέντες) the error
 of Balaam for reward (such, and not as
 De Wette, "they were poured out [ruined]
 by the deception of the reward of Balaam."
 So also Horneius, "deceptione mercedis
 qua deceptus fuit Balaam, effusi sunt."
 For this latter disturbs the parallelism of
 the three clauses, in which we have τῇ
 ὁδῷ τοῦ Κάιν, . . . τῇ πλάνῃ τοῦ Βαλαάμ,
 . . . τῇ ἀντιλογίᾳ τοῦ Κορέ, strictly cor-
 relative. De Wette's reasons for his view
 are 1) that the ordinary rendering severs
 the purpose, "for reward," from the error
 of Balaam: 2) that "for reward" does not
 suit ἐξεχύθησαν, which implies recklessness.
 But it may be answered to 1) that
 this by no means follows: for under the
 μισθοῦ may be well implied, "as Balaam
 did," or we may take μισθοῦ—ἐξεχύθησαν
 as one idea, "they ran-greedily-for re-
 ward," and τῇ πλάνῃ τοῦ Β., after the
 error of Balaam, i. e. as Balaam did in
 his πλάνῃ: and to 2) that although ἐκχυ-
 θῆναι implies recklessness, yet it may be
 reckless pursuit of some favourite end, as
 in "alienari in libidinem." As to the con-
 struction, πλάνῃ may be either the normal
 dative, as τῇ ὁδῷ above, or the dat. of di-
 rection, = εἰς τὴν πλάνην: and the gen.
 μισθοῦ is the usual one of price, as in 1
 Cor. vii. 23, τιμῆς ἡγοράσθητε), and
 perished in the gainsaying (ἀντιλογία,
 either the instrumental dative, "perished
 by gainsaying, as Korah," or the dative
 with ἐν implied, "perished in," i. e. as in-
 cluded in, "the gainsaying of Korah," i. e.
 when we read of Korah and his company
 perishing in their gainsaying, we read of
 these too, as perishing after the same ex-
 ample. This latter seems preferable, on
 account of the parallelism with the other
 two clauses) of Korah (the common point
 being, that they like Korah despised God's
 ordinances. ἀντιλογία, because Korah
 and his company ἀντίλεγον τῷ Μωσεί.

See refl., and cf. τὸ ὕδωρ τῆς ἀντιλογίας,
 Num. xx. 13, 24, xxvii. 14; Deut. xxxii.
 53, xxxiii. 8; Ps. lxxx. 6, cv. 32).

12, 13.] Continuation of the description
 of these ungodly men. 2 Pet. ii. 13, 17.

—These are rocks [which are] in your
 love-feasts (σπιλάδες, αἱ ὑφαλοὶ πέτραι,
 Etymol. M. Cf. Od. ε. 405, ἀλλ' ἀκταὶ
 προβλήτες ἔσαν, σπιλάδες τε πάγοι τε.
 See Wetst.'s note. They are the rocks on
 which the ἀγάπαι stand in danger of being
 wrecked. Cf. Ec., as quoted under ἀφό-
 βως below. It is unnecessary and un-
 justifiable to attempt to give σπιλάδες any
 other meaning, as some have done on ac-
 count of the σπιλοι in 2 Pet. ii. 13. But
 each passage must stand on its own
 ground. See Palm and Rost's Lex., who
 however give at the end, = ὁ σπιλος,
 citing for it this passage and Orph. lith.
 614. Arnaud endeavours to unite both
 meanings, resting on the etymology as
 given by Eustathius [see Wetst.], αἱ
 παράλαιοι πέτραι, παρά τὸ σπιλοῦσθαι τῇ
 ἄχνη: "les rochers continuellement bat-
 tus par les flots de la mer et souillés par
 son écume;" but this is too far-fetched.
 See by all means the illustrations in Wet-
 stein. As regards the construction, we
 might, as Stier, take οἱ with σπιλάδες:
 but the above may, supplying ὄντες, seem
 better, as ἀγγέλους τοὺς μὴ τηρήσαντας
 κ.τ.λ. ver. 6. ἀγάπαις has generally been
 taken to refer to the love-feasts: the ἐν
 ταῖς ἐκκλησίαις γινόμεναι τράπεζαι, ὡς
 καὶ Παῦλος φησιν ἐν τῇ πρὸς Κορινθίους,
 ἃς καὶ ἀγάπας ἐκάλουν: see Winer,
 R.W.B. Erasmus would keep the ordinary
 meaning, "in dilectionibus vestris," or
 "inter charitates vestras." But the συν-
 ευχόμενοι seems to fix the other. St.
 Peter has for ἀγάπαις, ἀπάταις, as at
 present read: see note there), feasting
 with you (συνευχούμενοι may mean,
 feasting together: but the ὑμῶν preceding
 makes the other more probable) fearlessly
 (ἀφόβως is joined with ἐαυτ. ποιμ. by
 Erasmus, Beza [and consequently E. V.],
 Tricæus, and Stier: but thus συνευχ.-
 would be left standing very badly alone.

ἐαυτοὺς ^m ποιμαίνοντες· νεφέλαι ⁿ ἄνδρoι ὑπὸ ἀνέμων ^o παρά- ^{m = (Matt. ii. 8 al.) ΕΞΕΚ.}
 φερόμεναι, δένδρα ^p φθινοπωρινὰ ^q ἄκαρπα ^r δις ἀποθανόντα ^{n Matt. xii. 43}
¹ ἐκρίζωθέντα, ¹³ ^t κύματα ^u ἄγρια θαλάσσης ^v ἐπαφρίζοντα ^{1 L. 2 Pet. ii. 17 only.}
 τὰς ἐαυτῶν ^w αἰσχύνας, ^x ἀστέρες ^y πλανῆται ^z οἷς ὁ ^a ζό- ^{o = Jer. ii. 6. Heb. xiii. 9. 1 Kings}

xxi. 8. (Mark xiv. 36 [L. only. Ezra x. 7 only.] p here only†. Polyb. iv. 37. 2. q Matt. xiii. 22 [Mk. 1 Cor. xiv. 14. Eph. v. 11. Tit. iii. 14. 2 Pet. i. 8 only. Jer. ii. 6. Wisd. xv. 4 only. n q Jer. ii. 6. r Mark xiv. 30, 72. Luke xviii. 12. Phil. iv. 16 only. 8 Kings xi. 9. s Matt. xiii. 29. xv. 13. Luke xvii. 6 only. Jer. i. 10. t Matt. viii. 24. xiv. 24. Mark iv. 37. Acts xvii. 41 only. u t Wisd. xiv. 1. u Matt. iii. 4. Mark i. 6 only. v here only†. δ δὲ θείλ. κυρτόν ἐπαφρίζη. Mosch. Idyll. v. 6. w Luke xiv. 9. 2 Cor. iv. 2. Phil. iii. 19. Heb. xii. 2. Rev. iii. 18 only. Ps. cviii. 29. plur., see 1 Pet. iv. 3. x Matt. ii. 2, &c. xxiv. 29 [Mk. 1 Cor. xv. 41 (see). Rev. i. 16 al³. Gen. i. 16. y here only. — (see note) Hos. ix. 17 (only). z (= John xii. 7 al.) constr., 2 Pet. iii. 7. a ver. 6.

over an erasure.) aft συνευωχομενοι ins υμιν C al₄ copt (sah) arm. rec
 περιφερομεναι, with (none of our mss) Ec, circumferuntur vulg: φερομεναι k: txt
 ABCKL rel 40 Thl.

13. ἀπαφρίζοντα C 13 al₂.

πλανητες B.

om o and του B.

rec ins

“Cum timore colenda sunt convivia sacra. Convivari per se nihil vitii habet. Ideo ‘sine timore’ huic verbo annecti debet,” Bengel. Ec. mentions both arrangements: ἀφόβως συνευωχούμενα, τουτέστιν, μηδένα φόβον τοῖς συνευωχούμενοις προσδοκῶσιν, εξαίφνης ὥςπερ σπιλάδες ἐπαγοντες αὐτοῖς τὸν ὄλεθρον τῶν ψυχῶν. ἢ, πρὸς τὸ ποιμαίνοντες, τό, ἀφόβως ἐαυτοὺς συνάττοντες), **pasturing their own selves** (using the ἀγάπαι not for their legitimate purpose, the realization of the unity of Christians by social union, but for *their own* purposes, the enjoyment of their lusts, and the furtherance of their schemes. See Ezek. xxxiv. 1; the parallelism of which has however been too far pressed here by Grot. [“se dum sagent, gregem negligunt”], Bengel [“non gregem”]; which thought does not seem to be in the context, but merely that they feed and pasture *themselves* in the ἀγάπαι, having no regard to the Shepherd [or shepherds] set over them. Erasmus widens the sense too far—“suo ductu et arbitrio viventes”): **clouds without water** (see on πηγαι ἄνδρoι in 2 Pet. ii. 17. Water is *expected* from clouds), **carried out of course by winds** (here *our* text is the more concise: St. Peter having, as above, the πηγαι ἄνδρoι separate from the νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι. Cf. Prov. xxv. 14, Heb. or E. V. παραφερόμεναι, borne by, or as above, borne out of their course, hither and thither), **autumn trees** (i. e. as trees are in the late autumn [ἄκαρπα explaining it, see below]: as Bengel, “arbor tali specie qualis est autumnio extremo, sine [foliis et?] pomis:” not “*frugiperdæ*,” as Grot.: and so Erasm., Beza [and consequently E. V.], al., and Stier, for which meaning there is no authority in usage: as neither for Schöttgen’s, “quæ non nisi auctumno senescenti fructus ferunt immaturos et nulli usui futuros”), **without fruit**

(as trees at the time above mentioned; but there is nothing in this word to indicate whether fruit has been on them or not), **twice dead** (it is not easy to explain these words in reference to trees. For that we must do so, and not, as Beza, Est., Bengel, Schneckenb., al., desert the similitude, and understand it of spiritual death twice inflicted, or of death here and in eternity [so Grot.: “neque hic bonum habebunt exitum, neque in sæculo altero”], must be evident by ἐκρίζωθέντα following. Ec. says, τὰ φθινοπωρινὰ δένδρα δις ἀποθνήσκοντα, ἐν τε τῇ τοῦ καρποῦ αὐτῶν ἀποβολῇ, καὶ ἐν τῇ τῶν φύλλων ἀπορροῇ; and then he explains the first particular as above: see on ver. 11: Beza, Rosenm. explain δις by “plane,” “prorsus” which meaning, though denied by Bretschneider, De Wette illustrates by “bis dat qui cito dat:” and Horace’s “pro quo bis patior mori.” But the most likely reference of the word is to the double death in a tree, which is not only as it seems to the eye in common with other trees, in the apparent death of winter, but really dead: dead to appearance, and dead in reality. Huther comes near this, but does not quite reach it, when he says, “not only without fruit, but dead and dried up:” but this would not be two deaths; whereas the other is), **rooted out** (the various descriptive clauses form a climax: not only without leaves and fruit, but dead: not only dead, but plucked up and thrown aside. “Tous ces mots sont des métaphores énergiques pour montrer le néant de ces impures, la légèreté de leur conduite, la stérilité de leur foi et l’absence de leurs bonnes mœurs.” Arnaud): 13.] **wild waves of the sea, foaming up their own shames** (cf. Isa. lvii. 20, in Heb. and E. V.: “The wicked are like the troubled sea, whose waters cast up mire and dirt,” which beyond doubt has been in the Writer’s mind.

b here (2 Pet. ii. 17 rec.) only. 2 Chron. ix. 8 vat. c dat., Luke xviii. 31 only. 3 Kings xxii. 18. d = Luke xiv. 81. (Matt. xxii. 87. Rom. v. 21 al.) e Mac. xi. 15. 1 Heb. xii. 23 reff. f = John v. 27 only. Ezek. xxviii. 26 Ald. see Luke xviii. 7, 8. Mark xv. 1. Gen. xviii. 25. g = John iii. 20. viii. 46. xvi. 8 al. 1 Chron. xii. 17. h ver. 4. i Rom. i. 18. xi. 26. 2 Tim. ii. 16. Tit. ii. 12. ver. 18 only. Jer. v. 6. k attr. Acts i. 1 al. fr. 1 2 Pet. ii. 6 only. Dan. ix. 5 LXX & Theod.-F. Zeph. iii. 11. m = John vi. 10. (Matt. xxv. 34. Acts xxvi. 14. James iii. 4 only.) Gen. xlii. 7, 30. n here only †. (-ἐγείν, 1 Cor. x. 10. -σμός; 1 Pet. iv. 9. Wisd. i. 10, 11.)

φος τοῦ σκοτόντος^b εἰς αἰῶνα^z τετήρηται. ¹⁴ προεφήτευσεν δὲ καὶ^c τούτοις ἔβδομος ἀπὸ Ἀδὰμ Ἐνώχ λέγων Ἰδοὺ, ἦλθεν κύριος^d ἐν ἀγίαις^e μυριάσιν αὐτοῦ, ¹⁵ ποιῆσαι^f κρίσιν κατὰ πάντων, καὶ^g ἐλέγχει πάντας τοὺς ἀσεβεῖς^h περὶ πάντων τῶν ἔργωνⁱ ἀσεβείας αὐτῶν^k ὧν ἡσέβησαν, καὶ περὶ πάντων τῶν^m σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ^h ἀσεβεῖς. ¹⁶ οὗτοί εἰσιⁿ γογγυσταὶ

τον bef αἰωνα, with K b g l o Ps-Chr: om ABCL rel 40 Ephr Pallad Cc.

14. ἐπροφήτευσεν B¹. om δε A (al P). rec μυριασιν bef αγιας, with C: txt ABKL rel vulg Chron Cc Thl Did-lat.

15. rec ἐλέγχει, with c Cc: txt ABCKL rel 40 Ephr Chron Phot Thl. rec aft τους ασεβεις ins αυτων, with KL rel Cc Thl: om ABC b¹ d o 13 cc Chron Ps-Cypr Did-lat Vig. om ασεβειας C cc al, demid arm Damasc: om ασεβειας αυτων al₃ tol Syr sah. aft σκληρων ins λογων C 13 cc al₄ Syr sah Ephr Damasc.

αἰσχύνas, plur., either, each his own αἰσχύνη, or all their own αἰσχύνas, disgraces, instances of disgraceful conduct), wandering stars, for whom the blackness of darkness is reserved for ever (cf. 2 Pet. ii. 17, where nearly the same words occur. ἀστέρες πλανῆται would seem most probably to indicate *comets*, which [as in Oct. 1858] astonish the world for a time, and then pass away into darkness. The similitude would not find any propriety as applied to the *planets*, properly so called: for there can be no allusion to the astronomical fact of their being naturally opaque bodies, as Bengel imagines. Many Commentators have supposed that the similitude is to be understood of teachers, who would enlighten others, and yet are doomed to darkness themselves: so (Ec., comparing the transformation into an angel of light, 2 Cor. xi. 14. But the context does not justify this. Rather should we say, these professing Christians, by their profession lights in the world, instead of letting that light shine on more and more into the perfect day, are drifting about in strange errors of doctrine and practice till it will be utterly extinguished in eternal darkness).

14, 15.] *Prophecy of Enoch respecting them*:—see below.—Yea, and (δε καὶ are better taken together, applying to the whole sentence, than separated, joining καὶ with τούτοις, “of these as well as of others,” for no other prophecies of Enoch are alluded to) of these (προφητεύειν is usually joined with περὶ: here and in ref. only [γεγραμμένα] with a dat. It is the dat. of reference, answering to πρὸς αὐτούς, Mark xii. 12: see Winer, edn. 6, p. 190, § 31. 4) prophesied Enoch seventh

from Adam (“ut vaticinii antiquitatem commendet,” Calv. Possibly also the fact of seven being the sacred number may have been in view, as Bengel: “mysterii non expers, in quo immunitas a morte et numerus sanctus concurrunt.” Cf. Wetstein’s note, in which several similar designations are quoted: e. g. Philo, Vit. Mos. p. 81 Mangey, 603 Potter, alleges Moses to have been the seventh generation from Abraham. R. Berbai, on Num. xxv. 12, says, “Erat autem Phineas septima progenies a Jacobo patre nostro,” &c.), saying, Behold, the Lord (“Jam Henochi tempore nomen Jehovah notum erat,” Bengel) came (the historic tense of prophecy) among (in, as surrounded by) His holy myriads (of angels: cf. Deut. xxxiii. 2: Zech. xiv. 5, Heb. xii. 22), to execute judgment (reff.) upon all, and to convict all the impious concerning all their works of impiety which they impiously did, and concerning all the hard things which impious sinners spoke against Him.—I have discussed in the prolegomena the question as to the source of this citation, and its relation to the present apocryphal book of Enoch. I will only here set down the passage as it at present stands in De Sacy’s version: “Et venit cum myriadibus sanctorum, ut faciat iudicium super eos et perdat impios et litiget cum omnibus carnalibus pro omnibus quæ fecerunt et operati sunt contra eum peccatores et impii.”

16.] *Continuation of the description*, especially with reference to the concluding words of the prophecy.—These are murmurers (γογγυσταί, οἱ ὑπ’ ὀδόντα καὶ ἀπαρρησιάστως τῷ δυσχερεστονμένῳ ἐπιμυρόμενοι, Cc. Murmurers against what,

ο μεμψίμοιροι, ῥ κατὰ τὰς ῥ ἐπιθυμίας αὐτῶν ῥ πορευόμενοι, ο here only t.
καὶ τὸ στόμα αὐτῶν λαλεῖ ῥ ὑπέρογκα, ῥ θαυμάζοντες (see note.)
ῥ πρόσωπα, ῥ ὠφελείας ῥ χάριν. 17 ὑμεῖς δέ, ῥ ἀγαπητοί, p 2 Pet. iii. 3.
ῥ μνήσθητε τῶν ῥ ῥημάτων τῶν ῥ προειρημένων ὑπὸ τῶν (2 Chron.
ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ χριστοῦ, 18 ὅτι ἔλεγον xxviii. 2. see
ὑμῖν ὅτι ῥ ἐπ' ἐσχάτου [τοῦ] χρόνου ἔσονται ῥ ἐμπαίκεται 2 Pet. ii. 10.)
q 2 Pet. ii. 18
only. Exod.
xviii. 22 al.
r here only.
Gen. xix. 21.
Levit. xix. 15.
constr. partic.
Col. ii. 2. Winer,

edn. 6, p. 505, § 63. 2.

u ver. 3. 2 Pet. iii. 1.

w Heb. i. 1 reff.

s Rom. iii. 1 only. Job xxii. 3. Ps. xxix. 9.

v 2 Pet. iii. 2. πρ., = Rom. ix. 29. Gal. i. 9 f. 2 Macc. vi. 29 al.

x 2 Pet. iii. 3 only. Isa. iii. 4 only. (-αἰεῖν, Matt. xxvii. 29 al.)

t 1 John iii. 12 reff.

16. for 1st αὐτῶν, εαυτ. CL a c d f g l: txt ABK rel (Ec Thl.

for 2nd αὐτῶν,

αὐτῶ Α.

17. τ. προειρ. ρημ. A Ephr Lucif.

18. ελεγειν ἡμιν K.

rec εν εσχατω χρονω, with KL rel Ec: επ εσχατων των

χρονων g al₃ Syr: επ' εσχατου των χρονων cc al₃: txt ABC 13 Did Thl, but του isomd (homotele?) in BC. for εσονται, ελευσονται AC² cc vulg coptt Ephr DidCyr: txt BC²KL rel syrr Ps-Hippol Ps-Chr Cyr Ec Thl Lucif.

is not said: probably, against the appointments and ordinances of God. Bengel's distinction between the two words, "γογγ. adversus homines, μεμψ. contra Deum," does not appear justified) dissatisfied with their lot (see on μεμψιμοιρία, Theophrastus, Char. xvii. Wetst. and Elsner give examples: e. g. Philo, Vit. Mos. p. 109. 29, of the Israelites, καὶ πάλιν ἤρξαντο μεμψιμορεῖν: Lucian, Sacrif. 1, τῆς Ἀρτέμιδος μεμψιμοιρούσης, ὅτι μὴ παρελήφθη πρὸς τὴν θυσίαν ἐπὶ τοῦ Οἰνέως, μεμψιμορος is interpreted by Hesych., μεμφόμενος τὸ ἀγαθόν· ἢ φιλεγκλήμων, ἢ φιλαίτιος), walking according to their lusts (this is closely connected with the preceding: "quia sibi in pravis cupiditatibus indulgent, simul difficiles sunt ac morosi, ut illis nunquam satisfiat: hinc fit ut semper obmurmurent ac querantur." Calv.), and their mouth speaketh great swelling things (see 2 Pet. ii. 18 note), admiring (the nom. part. belongs not to εἰσίν above, but to αὐτῶν immediately preceding, being joined to it by a loose construction: see reff.) [men's] persons (see reff.: holding more outward appearances, dignities, of men in admiration. In Gen. xix. 21, it is God who says to Abraham, ἰδοὺ, ἐθαύμασά σου τὸ πρόσωπον, "Behold, I have regarded [E. V., accepted] thee." In the ref. Levit., the word imports as here, and is parallel with οὐ λήψῃ πρόσωπον in the preceding clause. The Commentators quote Lysias, Orat. 31, οὕτε γὰρ τοὺς πονηροὺς ὑπερορᾷ, οὕτε τοὺς ἀγαθοὺς θαυμάζει, ἀλλ' ἴσον ἑαυτὸν παρέχει πᾶσιν, said of death. In 4 Kings v. 1, Naaman is said to have been a man τεθνασμαμένος προσώπῳ, of high dignity) for the sake of advantage ("magniloquentiam taxat, quod se ipsos fastuose jac-

tent: sed interea ostendit imliberali esse ingenio, quia serviliter se imittant." Calv. Compare μισθοῦ, ver. 11).

17, 18.]

Exhortation to remember how the Apostles forewarned them of these men.—But ye, beloved (see again below, ver. 20), remember the words which were before spoken (not "prophesied:" see reff.) by the Apostles of our Lord Jesus Christ (this can hardly be cited as evidence on one side or the other on the question whether St. Jude himself was an Apostle. He might use the expression, being himself an Apostle: he is certainly more likely to have used it, not being one. According to the critical text, St. Peter uses the same expression, without the ἡμῶν, 2 Pet. iii. 2: and whichever view is taken as to the genuineness or otherwise of 2 Peter, there could be no intention by such an expression to exclude either the real or the pretended St. Peter from the number of the Apostles), that they told you (whether by writing, or by word of mouth, does not appear: so that we cannot say, with Bengel, "ergo hi, ad quos Judas scribit, ceteros quoque Apostolos audierant." It is worthy of remark that he does not say ἔλεγον ἡμῖν, but ὑμῖν; hereby again not indeed making it certain that he included himself among the Apostles, but making it very uncertain, whether he intends to exclude himself) that at the last of the time (see notes on 2 Pet. iii. 3: Heb. i. 2: 1 Pet. i. 20: = at the end of the world, in the last age of the Church) there shall be scoffers (men who sport with what is holy and good: the λοιμοί of Ps. i. 1. The prophecy is contained in 2 Tim. iii. 1, 1 Tim. iv. 1, Acts xx. 29, and doubtless formed a constant subject of viva voce warning. 2 Pet. iii. 1, 2, can hardly be supposed to

γ ver. 15. constr. see note.
 z here only t. (δορ., Lev. xx. 24).
 a 1 Cor. ii. 14. xv. 44 (bis). 46. James iii. 15 only t.
 b 1 Cor. vii. 40. Rom. viii. 9. c vv. 3, 17.
 d 1 Cor. iii. 10. &c. Eph. ii. 20. Col. ii. 7 only. Num. xxxii. 38 Ald. only. e = ver. 3 reff. f Rom. ix. 1. xiv. 17. xv. 16. 1 Cor. xii. 3, 9. 2 Cor. vi. 6. 1 Thess. i. 5. Rev. i. 10. iv. 2. Micah iii. 8. g 1 John v. 18 reff.

ῥ κατὰ τὰς ἑαυτῶν ῥ ἐπιθυμίας ῥ πορευόμενοι τῶν ᾧ ἀσεβειῶν. ABCKL
 19 οὗτοί εἰσιν οἱ ἀποδιορίζοντες, α ψυχικοὶ β πνεῦμα
 μὴ β ἔχοντες. 20 ὑμεῖς δέ, γ ἀγαπητοί, δ ἐποικοδομοῦντες
 ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν ε πίστει, ς ἐν πνεύματι ἀγίῳ
 προσευχόμενοι, 21 ἑαυτοὺς ἐν ἀγάπῃ θεοῦ ζ τηροῦσατε,

19. elz aft ἀποδιορίζοντες ins εαυτους, with C b d g o vulg (with am demid tol) syr Aug Fulg Bede: om ABKL rel 40 fuld Syr coptt Ephr Did Ec Thl Lucif Cassiod.

20. ημεῖς C arm. rec τη ἀγιωτάτῃ ὑμῶν πίστει bef ἐποικοδομοντες εαυτους, with KL rel Syr Ephr Thl Ec: txt ABC d 13 vss Clem frag-lat Bede.

21. τηροῦσμεν B C¹ (perhaps) syrr.

be referred to, for that place is, as this, a reminiscence of things before said by the Apostles, and nearly in the same words), walking according to their own lusts of impieties (ἀσεβειῶν, gen. after ἐπιθυμίας, indicating the direction, or perhaps the character, of those desires. Cf. the same words above, ver. 16). 19.] *Last characteristics of these men.* These are they that separate (or "are separating," viz. from the Church, having no real sympathy with the spirit of the Gospel. The act. verb does not seem to require ἑαυτοὺς to be supplied: that draw lines of distinction, by walking after their own desires, not in the path of the Church's obedience, thus separating both themselves from you, and you from themselves), *sensual* (we have no English word for ψυχικός; and our biblical psychology is, by this defect, entirely at fault. The ψυχή is the centre of the personal being, the "I" of each individual. It is in each man bound to the spirit, man's higher part, and to the body, man's lower part; drawn upwards by the one, downwards by the other. He who gives himself up to the lower appetites, is σαρκικός: he who by communion of his πνεῦμα with God's Spirit is employed in the higher aims of his being, is πνευματικός. He who rests midway, thinking only of self and self's interests, whether animal or intellectual, is the ψυχικός, the selfish man, the man in whom the spirit is sunk and degraded into subordination to the subordinate ψυχή. In the lack of any adequate word, I have retained the "sensual" of the E. V., though the impression which it gives is a wrong one: "selfish" would be as bad, for the ψυχικός may be an amiable and generous man: "animal" would be worse: "intellectual," worse still. If the word were not so ill-looking in our language, "psychic" would be a great gain), not having the spirit (πνεῦμα, see above, not directly the Holy Spirit of God [the

absence of the art. would be no objection to this: see Rom. viii. 9, 14, 1 Cor. ii. 4, vii. 40 al. fr.], but the higher spiritual life of man's spirit in communion with the Holy Spirit. These men have not indeed ceased to have πνεῦμα, as a part of their own tripartite nature: but they have ceased to possess it in any worthy sense: it is degraded beneath and under the power of the ψυχή, the personal life, so as to have no real vitality of its own. See Delitzsch, *Biblische Psychologie*, v. Abschn. § 2, "das neue Geistesleben:" and Beck, *Umriss der biblischen Seelenlehre*, p. 35 ff.).

20—23.] CONCLUDING EXHORTATION TO THE READERS: and a) vv. 20, 21, *as to their own spiritual life.*—But ye, beloved (resumed from ver. 17), building up yourselves (ἑαυτοὺς, not = ἀλλήλους, but as in Phil. ii. 12) upon (as a foundation) your most holy faith (the faith here is the foundation; viz., the *fides quae creditur*, the object of faith. Bullinger [in Luther], "Vestrae fidei superstruentes vos ipsos," Elsewhere in Scripture, CHRIST is this foundation, see 1 Cor. iii. 11; which in fact comes to the same, for He is the Author and Finisher of our Faith, the α and ω), praying in the Holy Spirit (as the means of thus building yourselves up. The expression προσεύχσθαι ἐν πν. ἀγίῳ is not found elsewhere, but is in strict analogy with Scripture usage: cf. λαλεῖν ἐν πν. ἀγ., also Rom. viii. 26, Eph. vi. 18. Some, e.g. Luther, join ἐν πν. ἀγ. with what has gone before, and this is approved by De Wette: but surely προσευχόμενοι would not be left thus standing alone. De W. cites Ec. for this arrangement, but it is very doubtful whether he adopts it: ὑμεῖς δὲ τῇ ἀγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες, ἥτοι ἑαυτοὺς ἀνακτῶμενοι ἐν πνεύματι ἀγίῳ, τοῦτέστι, κατὰ τὴν τοῦ ἀγίου πνεύματος διδασκαλίαν τὰς ἑαυτῶν ἀθροίσαις ἐν ταῖς προσευχαῖς ὑμῶν ποιούμενοι: where it is evident that there should

^h προσδεχόμενοι τὸ ⁱ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χρισ- ^h — Mark xv.
 τοῦ ^k εἰς ζωὴν αἰώνιον. ²² καὶ ^l οὓς μὲν ^m ἐλέγχετε ⁿ δια- ^{43.} Luke ii.
 κρινομένους, ²³ ^l οὓς δὲ ^o σῶζετε ^p ἐκ πυρός ^r ἀρπάζοντες, ^{25, 38 al.}
^k = Acts xi. 18. Rom. vi. 22. x. 1. ¹ — Matt. xiii. 8. Rom. xiv. 5 al. ^m — John xvi.
^{8.} 1 Tim. v. 20 al. Prov. ix. 8. ⁿ — Matt. xxi. 21 | Mk. Acts x. 20. Rom. iv. 20, James i. 6 &.
^o Zech. iii. 2. Amos iv. 11. ^p — John x. 28, 29. Acts xxiii. 10. ² Kings xxiii. 21. ^{vat.} 2 Mac. ix. 25
¹ — 2 Tim. i. 18. Heb. iv. 16.

22. rec (for ἐλέγχετε) ἐλεεῖτε, with KL rel: ἐλεατε BC²: txt AC¹ (13) 40 vulg
 copt aeth arm Ec-comm Cassiod Bede. rec διακρινόμενοι, with KL rel: txt ABC

13 vulg syrr copt arm Clem Ec-comm lat-fl.

23. om 1st ους δε B.

rec ins εν φοβω bef σωζετε, with KL rel: om ABC d 13.

be a period at ἀνακτώμενοι, and that προσ-
 ευχόμενοι has been omitted, or perhaps
 was never expressed, after ἀγιω; at any
 rate the latter sentence is an explanation of
 ἐν πν. ἀγ. προσευχόμενοι, keep your-
 selves (aor. of the one great life-long act
 to be accomplished by the ἐποικοδομεῖν
 and προσεύχεσθαι) in the love of God
 (within that region of peculiar love where-
 with God regards all who are built up on
 the faith and sustained by prayer: θεοῦ
 being a subjective gen., "God's love," not
 objective, as Grot., Semler, Bengel, Vors-
 tius, Arnaud, al. The expression is very
 like μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ, John
 xv. 9, where κάγω ἡγάπησα ὑμᾶς pre-
 ceding fixes the meaning to be Christ's
 love to them), looking for (present part.
 as in Tit. ii. 13, where see note. It is to
 be the habit of the life, as those other
 pres. participles, ἐποικ. and προσευχόμενοι)
 the mercy of our Lord Jesus Christ (viz.
 that which He will shew at His coming,
 τὸν εἰς τὴν ἰσχύατην ἡμέραν τῆς αἰωνίου
 ζωῆς βραβεύμενον ἡμῖν, Ec.: cf. Tit.
 ii. 13. Huther remarks that ἔλεος, more
 usually predicated of the Father, is in the
 addresses of the Pastoral Epistles, and of
 2 John, attributed to the Father and Son
 jointly) unto eternal life (these words
 may be joined with ἔλεος,—that mercy,
 whose issue shall be eternal life; or with
 προσδεχόμενοι,—as the issue and aim of
 the expectation; or with τηρήσατε,—as
 the final terminus of that watchful guard-
 ing. Perhaps the right choice between the
 three will be to combine the two last: for
 προσδεχόμενοι is subordinate and condi-
 tional to τηρήσατε: "keep yourselves . . .
 in expectation of . . . unto"). The direct
 and studied reference to the Blessed Trinity
 will not escape the reader. b) vv. 22,
 23.] Exhortation as to their conduct with
 reference to the persons previously stigma-
 tized in the Epistle.—And some indeed
 convict when contending with you (or,
 "when separating from you." These ap-
 pear to be the only two meanings which
 suit the context. Ec. takes the latter,
 but apparently including in it the idea of

hostile disputation: κάκείνους δέ, εἰ μὲν
 ἀποδίστανται ὑμῶν, τοῦτο γὰρ σημαίνει
 τὸ διακρίνεσθαι . . . where the Latin ren-
 ders, "illos vero si vobis resistant, nam id
 significat disceptantes . . ." The Vulg.
 renders it passive: "et hos quidem arguite
 judicatos," which can hardly stand as
 giving the pres. part. διακρινόμενους, and
 representing rather διακρίνοντες. De
 Wette, following Bengel, understands it
 "doubting"—"convince," "persuade in
 the right direction," "those who doubt."
 But thus the sense of ἐλέγχετε is missed,
 which is never simply to convince, but
 always carries the punitive idea with it, to
 convict. Grot. gives another meaning,
 "reprehendite eos qui se cæteris præ-
 ferunt." Huther goes with Ec. The
 sense of contending, for διακρίνομαι, is
 found both in classical writers and in the
 N. T., e. g. Acts xi. 2, and our Epistle, ver. 9
 [which is no slight indication of the
 meaning here]: cf. διακρίνεσθαι μάχη
 Herod. ix. 58, ὅπλοις κ. λόγοις Demosth.
 p. 163. 15 al. in Palm and Rost's Lex.
 —This is the first class: that of those
 who oppose themselves, who must be con-
 victed and down-argued. According to
 the rec. οὓς μὲν ἐλεεῖτε διακρινόμενοι, the
 rendering will be, as E. V., "of some have
 compassion, making a difference," viz.
 between them and the others); but others
 save (pres., attempt to save; not σώσατε,
 which would imply that you had the
 power, and must do it effectually), snatch-
 ing them from the fire (the same passage
 in the prophets, Zech. iii. 1—3, which has
 already been before St. Jude's mind in ver.
 9, again furnishes him with the material of
 this figure. There we read οὐκ ἰδοὺ τοῦτο
 ὡς θαλὸς ἐξεσπασμένος ἐκ πυρός; cf. also
 Amos iv. 11. Notice too the repetition
 of διακρίνεσθαι in close connexion, which
 speaks not a little for the sense above
 given to it. The πῦρ is most probably
 not future eternal fire, as Ec. ἐκ τοῦ
 ἡπειλημένου αὐτοῖς πυρός; but the pre-
 sent hell into which their corrupt doc-
 trines and practices have cast them, not
 however without reference to its ending in

q of man, Matt. xviii. 33. οὓς δὲ ἡ ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς
 Rom. xii. 3. s ἐσπιλωμένον ἡ χιτῶνα. ABCKL
 Job xix. 21. of God, Matt. a b c d f
 v. 7 al. fr. g h k l
 pres. -άν. o 13
 Rom. ix. 15, 10, 18 only. 24 Τῷ δὲ δυναμένῳ ἡ φυλάξαι αὐτοὺς ἡ ἀπταίστους
 s James iii. 6 καὶ ἡ στήσαι ἡ κατενώπιον τῆς δόξης αὐτοῦ ἡ ἀμώμους ἐν
 only t. Wisd. z ἀγαλλιάσει 25 μόνῳ ἡ θεῷ ἡ σωτηρίῃ ἡμῶν διὰ ἡ Ἰησοῦ Χρισ-
 xv. 4 only. t τοῦ τοῦ κυρίου ἡμῶν, ἡ δόξα, ἡ μεγαλωσύνη, ἡ κράτος καὶ
 t = Matt. v. 40. John xix. 23 al. Gen. xxxvii. 3, &c. u absol., John xvii. 12. Acts xii. 4. 2 Pet. ii. 5. Ps. cxliv. 20. v here
 only t. 3 Macc. vi. 39. ἀπ. ἡ ππος, Xen. de re eq. i. 6. w = Matt. xxv. 33. Acts vi. 6.
 x Eph. i. 4. Col. i. 22 only (both w. ἀμώμ.). Josh. i. 5. y Eph. i. 4. v. 27. Phil. ii. 15. Col. i. 23. Heb.
 ix. 14. 1 Pet. i. 19. Rev. xiv. 5 only. Ps. xvii. 23. (-μπος, 2 Pet. iii. 10.) z Luke i. 14, 44. Acts ii. 46.
 Heb. i. 9 (from Ps. xlv. 7) only. a Luke i. 47. 1 Tim. i. 1. ii. 3. iv. 10. Tit. i. 3. ii. 10. iii. 4 only. Ps.
 xlv. 1. b = Luke ii. 14. xviii. 13. John ix. 24. Acts xii. 33. Rom. xvi. 27 al. Ps. xcv. 7.
 c Heb. i. 3. viii. 1 only. 2 Kings vii. 21, 23. Ps. lxxviii. 11 al. d 1 Pet. iv. 11 ref.

40 vulg syr copt æth arm (Ec-comm(appy) Cassiod Bede. rec ins του bef πυρος, with b d f g o cc: om ABCKL rel 40. rec om ους δε ελεατε εν φοβω, with KL rel: om ους δε ελεατε C syr: ins AB k 13. 40 vulg copt æth arm.—ελεατε A al₁₂: ελεγετε k al₉: txt B 13. 40 al₁.

24. elz (for αυτους) υμας, with B(Mai expr agst Beh) CL rel vss Thl; ημας A al₁: txt K a b c g h l o (Ec. aft απταιστους και ins ασπιλους και C k al₂ syr; ασπιλους al₃ arm Thl. for κατενωπιον, ενωπ. C. for αμωμους, αμμπτους A: om k.

25. rec aft μονω ins σοφω, with KL rel (Ec Thl: om ABC 13. 40 vss Ephr Fulg Bede. rec om δια ιησου χριστου του κυριου ημων, with K rel (Ec: ins ABCL k 13 cc 40 vss Ephr Thl Fulg Bede. rec aft δοξα ins και, with KL rel 40 vss (Ec

fire eternal. This is the second class; as (Ec., εἰ δὲ πρὸς ἱασιν ἀφορῶσι: or rather perhaps, any over whom your influence extends, as younger members of the Church, &c., whom you can thus rescue by snatching them out of the fire of temptation and peril), and others compassionate (the form ἐλεᾶω for the usual ἐλεῖω is also found Rom. ix. 16, 18; and ἐλλογᾶν, Rom. v. 13 [in A], Philem. 18. See Winer, edn. 6, p. 79) in fear (on what account, is shewn by what follows. (Ec. rightly, except that [see below] he identifies this class with the last,—προσλαμβάνεσθε δὲ μετὰ τοῦ ἐλεῖν αὐτοὺς καὶ μετὰ φόβου, περισκεπτόμενοι μὴ πως ἡ πρόσληψις τούτων, ἀμελῶς ὑμῶν τὰ πρὸς αὐτοὺς διακειμένων, λύμης ὑμῖν γένηται αἰτία. This is the third class: consisting of those whom not falling in the way of so as personally to convict, nor having influence over so as to rescue, the believers could only compassionate [and on occasion given, lovingly help] as led away hopelessly to their ruin: but in shewing such compassion, they were to maintain a wholesome fear of their deadly error, for fear they themselves should become defiled by it. It may suffice to repudiate at once Bengel's interpretation of ἐν φόβῳ, "clementer, metu duntaxat incusso."—The following clause is expegetical of ἐν φόβῳ, hating (not, "seeing that ye hate," as De W., nor "though ye hate," as Jachm.: the pres. part. simply falls under and expands the verbal clause

ἐλεᾶτε-ἐν-φόβῳ, thus forming part of the command) even the (or, "their," cf. (Ec. below) garment which has received defilement from the flesh (τῷ ἐλείψ τῷ πρὸς αὐτοὺς συνεπίσθω τὸ μῖσος τὸ πρὸς τὰ μισὰ αὐτῶν ἔργα, μισούντων ἡμῶν καὶ βδελυσσομένων, καὶ τὸν ἀπὸ τῆς σαρκὸς αὐτῶν ἐσπιλωμένον, ἡτοι μεμιασμένον αὐτῶν χιτῶνα, ὡς τῇ πρὸς τὴν αὐτῶν σάρκα προσψάσει, καὶ αὐτοῦ βδελυροῦ χρηματίζοντος. And so Bengel, understanding χιτῶνα of their garment, which you are to loathe, and to be afraid even to touch: "tunica est totius vitæ habitus exterior, qua ab aliis attingimur." This may be, but it is more probable that the χιτῶν is literal, and the saying a proverbial one—hating not merely fleshly pollution itself, but even the traces and outskirts of it; even that, be it what it may, which has its mark and stain upon it. On the sense, see Rev. iii. 4).

24, 25.] CONCLUDING DOXOLOGY, conceived in terms referring to their state of danger and necessity of divine upholding. But (the δέ, as in Rom. xvi. 25, closes off all other considerations and sums up all in this one. It is not at all given by the "now" of the E. V., which conveys a strictly temporal idea to the hearer) to Him that is able (exactly thus, Rom. xvi. 25) to keep them (the occurrence of αὐτοῦς [which is almost beyond doubt the true reading instead of ὑμᾶς of the elz. or ἡμᾶς of A] can only be accounted for by the supposition that St. Jude writes here,

ἡ ἐξουσία ἡ πρὸ παντός τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.

e in doxoll.
here only.
f here only.
Prov. viii. 23.
see 1 Cor. ii.
7.
g here only.
(Luke i. 33
al.)

ΙΟΥΔΑ.

Thl Bede: om ABC k 13 am(with demid fuld tol) syr Ephr Fulg. rec om προ παντος του αιωνος, with K rel Syr Ec: ins ABCL d 13 (cc) 40 vulg syr copt aeth arm Ephr Thl Fulg Cassiod Bede. aft αιωνας ins των αιωνων L 13 al₃ vulg(demid tol, but not am fuld) syr-marg copt Fulg Bede.

SUBSCRIPTION. om rel: τέλος h: τέλος συν θῷ αἰῶνι των πραξεων και των επιστολων των αγιων αποστολων ων και του ιουδα τετελειωται δια στιχων ξη'. αμην f: ιουδα επιστολη καθολικη C al: του αγιου αποστολου ιουδα επιστολη L al: ετελειωθη συν θεω και η του ιουδα καθολικη επιστολη. δοξα σοι ο θεος (thrice repeated), ο μακροθυμων επ' εμοι τω αναξι δουλω σου K: ιουδα επιστολη A: txt B.

as of all to whom he has been addressing himself, in the third person, as if he was praying to God for them. His reason for not using *ἡμᾶς* may have been his desire to include also in the term those who might be convicted, rescued from the fire, and compassionated, as well as his more immediate reader. But it is hardly likely, in the solemn close of his Epistle, that he should mean by *αὐτούς*, those *only* **without falling** (see reff.: and for *πταίνειν*, James ii. 10, iii. 2), and to set [them] **before-the-presence-of His glory** (which will be revealed when the Son of man shall come, *ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν ἁγίων ἀγγέλων*, Luke ix. 26, in the *ἐπιφανείᾳ τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ χριστοῦ*, Tit. ii. 13) **blameless** (see reff. and 1 Thess. iii. 13) **in** (element, in which they will be found) **great-rejoicing** (tripudiatio, the exuberance of triumphant joy: see reff.: and the

verb in 1 Pet. i. 6 reff.), **to the only God our Saviour through Jesus Christ our Lord** (on the union of *θεός* with *σωτήρ*, see Prolegg. to Vol. III., ch. vii. § i. 34. Observe the qualification here), **be** (on account of *πρὸ παντός τοῦ αἰῶνος* below, De Wette insists as necessary that *ἔστιν*, as 1 Pet. iv. 11, not *ἔστω*, is here to be supplied. But *ἔστω* might be in the Writer's mind, while the precise periods embraced by it might rather be left to the fulness of his devout spirit than marked by strict precision) **glory and majesty, might and power, before all time** (before the whole age, scil. of the world. Thus we have eternity "a parte ante"), and **now** (thus, time present), and **to all the ages** (thus, eternity "a parte post").—**Amen** (the ordinary conclusion of a doxology: cf. Rom. i. 15, 1 Pet. iv. 11, and 2 Pet. iii. 18, where as here it stands at the end of the Epistle).

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ.

agen., - 2 Cor. I. 1 a 'Αποκάλυψις * 'Ιησοῦ χριστοῦ, ἣν ^b ἔδωκεν αὐτῷ A B a to
xii. 1 only. n, 2-4. 6.
(1 Cor. i. 7. 9. 10-3-6
Gal. i. 12. 2 Thess. i. 7. 1 Pet. i. 7, 13. Sir. xlii. 1. [xxxix. 23.] - ὑπτειν, Dan. x. 1 Theod.) b - John 9. 10-3-6
xvii. 7, 8 only. -7-8-9. 26
-7. 30-2
3-4-5-6-
7-8. 40-
1-2-7-8.
9. 50-1.
90. B^c.

TITLE. rec αποκαλυψις ιωαννου του θεολογου, with f j 9. 17: αποκαλυψις του αγιου
ιω. τ. θ. b c n 25. 33-8. 47(prefg η). 50. 90: αποκ. ιω. τ. θ. και εναγγελιστου B 12:
αποκ. ιω. του αποστολου κ. ευαγ. 41-2: του αγιου ιω. τ. θεολ. αποκ. 13: αρχη της
αποκαλυψεως του αγιου ιωαννου του θεολογου 32: ιω. του θεολ. κ. ηγαπημενου αποκ.
4: αποκ. ιω. τ. αποστ. τ. θεολ. 17: αποκ. ιω. τ. θεολ. κ. ευαγ. 18: ιω. τ. θεολ. αποκ.
19: αποκ. του αγιου αποστ. κ. ευαγ. ιω. τ. θε. 10. 37, simply e h: αποκ. του αγιου
ενδοξατατου αποστ. κ. ευαγ. παρθενου ηγαπημενου επιστηθιου ιω. θεολ. 30: αποκ. τ.
αγ. κ. ενδοξου αποστ. κ. ευαγ. ιω. τ. θε. ην εν πατρω νησω θεασατο l: αποκ. τ. αγ.
ιω. τ. θε. ην ειδεν εν πατρω m, simply ην εν πατρω τη νησω θεασατο is added in 16:
ιησου χριστου αποκαλυψις δοθισα τω θεολογω ιωαννη 26: om k 48-9: ιωαννου απο-
καλυψις a d g: txt C. (The title of A has perished, but the subscription confirms C.)

CHAP. I. 1. for αυτω, αυτη B. (So Tisch agst Mai.)

CHAP. I. 1-3.] SUPERScription: in which the contents and Writer of the book are declared, and the importance of its subject indicated by a blessing on those who shall read and hear it.

The Revelation (ἀποκάλυψις ἐστίν ἡ τῶν ἱερῶν μυστηρίων δῆλωσις, καταναζομένου τοῦ ἡγεμονικοῦ τῆς ψυχῆς, εἴτε διὰ θείων οὐνεράτων, εἴτε καθ' ὅσα ἐκ θείας ἐλλάμψεως. Arethas. Here, the word need not be taken in any but this its general sense, as in 2 Cor. xii. 1, where it is plural; the particular purpose of this revelation follows, with the inf. δέξαι below. ἀποκάλυψις is one of those words which have passed, in their later usage, from indicating the *aot*, to signify that with which the act is concerned: so καύχησις, 2 Cor. i. 12, vii. 14. Jerome on Gal. i. 11, 12, says: "Verbum ipsum ἀποκαλύψεως, id est, revelationis, proprium scripturarum est, et a nullo sapientum sæculi apud Græcos usurpatum." But Plutarch, de placit. philos. i. 7, τίς ἐστίν ὁ θεός, says that Euripides was an atheist, but ἀποκαλύψασθαι οὐκ ἠθέλησε, δεδοικώς τὸν ἄρειον πάγον. Porphyry's use of the word, vit. Plotin.

c. 16, is no exception. It is said to be later Greek for ἀνακαλ.) of Jesus Christ (how is this genitive to be understood? Is our Lord the subject or the object? Clearly here the former: for it is not Christ who is here revealed, except in a remote sense: but Christ who reveals, as is plain in what follows: see also ref. Ebrard makes the gen. *possessive*, which comes to the same thing. Heinrichs understands ἀποκ. 'Ι. χρ. of the appearance of our Lord which is related below, after St. Paul's manner [but not in 2 Cor. xii. 1], and St. Peter's [ref.: and 1 Pet. iv. 13, v. 1], see also Luke xvii. 30. But see below. The not very important distinctions between ἀποκάλυψις and its result προφητεία are laid down at great length in Hengstenberg, h. l.), which God (the Father) gave to Him (Stern asks, "How are we to understand this? Is not Christ very God, of one essence with the Father from eternity? Did He not, by virtue of the omniscience of His divine nature, know as exactly as the Father, what should be the process of the world's history, what the fate of the Church? What purpose was served by a

ὁ θεός, δεῖξαι τοῖς ^c δούλοις ^c αὐτοῦ ἃ ^{de} δεῖ γενέσθαι ^c ἐν ^c ch. ii. 20 of Christ, d ch. iv. 1.

Matt. xxiv. 6 al. Dan. ii. 28.

xxv. 4. Rom. xvi. 20. Deut. ix. 8.

e ch. xxii. 6.

f Luke xviii. 8. Acts xii. 7. xxii. 18.

revelation from God to Jesus?" He proceeds to say that the words cannot refer merely to the revelation as made to *us*, but are clearly against such an interpretation: and gives, at some length and very well, that which in one form or other all will accept as the true explanation, in accordance with John vii. 16, xiv. 10, xvii. 7, 8. The man Christ Jesus, even in his glorified state, receives from the Father, by his hypostatic union with Him, that revelation which by His Spirit He imparts to His Church. For, Acts i. 7, the times and seasons are kept by the Father in his own power: and of the day and the hour knoweth no man, not the angels in heaven, nor even the Son, but the Father only, Mark xiii. 32. I may observe, that the coincidence in statement of this deep point of doctrine between the Gospel of St. John and the Apocalypse, is at least remarkable), to shew (is this infinitive of the purpose dependent on ἔδωκεν, or on the subst. ἀποκάλυψις? Is it the purpose of God in giving, or the purpose of the revelation in revealing, that is asserted? At all events, Heinrichs is wrong, who takes ἦν ἔδωκεν δεῖξαι together, "*which God gave [empowered] Him to shew.*" But of the others, the construction with ἔδωκεν is the more probable, as being the more usual: "that He might shew," &c. δεῖξαι must not here be confined to its stricter meaning of shewing in vision, as Hengst.: for then, as De W. remarks, we must confine τοῖς δούλοις αὐτ. to the Apocalyptic Seer alone: but must be taken in its wider sense of exhibiting as knowledge, informing of. So in Matt. xvi. 21: where however Hengst. strangely denies this meaning, and upholds that of prove, demonstrate: which our Lord did not do till after His resurrection) to His (*Christ's*, most probably, as below in this verse, and ch. ii. 20: for thus the αὐτός is kept to the same subject throughout) servants (here meaning all Christians, not, as Hengst., prophets only: indeed his sense of δεῖξαι, which necessitates this, brings confusion into the whole sentence. That John himself is one of these δούλοι below, does not affect this general meaning) what things must (by the necessity of the divine decree: see besides reff., Matt. xvii. 10, xxvi. 54 al.) come to pass shortly (i. e. '*before long*:' see reff. especially Luke. The context, the repetition below, ὁ γὰρ καιρὸς ἔγγυς, and the parallel ch. xxii. 6,

followed ib. 7 by ἰδοὺ ἔρχομαι ταχύ, fix this meaning here, as distinguished from the other of '*swiftly*,' which indeed would be hardly intelligible with the historic aorist γενέσθαι. This expression, as De W. well remarks, must not be urged to signify that the events of apocalyptic prophecy were to be close at hand: for we have a key to its meaning in Luke xviii. 8, where our Lord says, ὁ δὲ θεός μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βούλωντων πρὸς αὐτὸν ἡμέρας κ. νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει: where long delay is evidently implied. Hengstenberg repudiates this, and says it is self-evident that these words can only be adduced here "*nach unrichtigen Auslegung.*" But surely the two cases are exactly parallel: and Hengst.'s strong language, here as elsewhere, proves nothing. His own interpretation of the words, natural as he seems to think it, is forced and unwarrantable. He [in common with many others] takes them to mean that the events spoken of would very soon *begin* to take place. The axe, he says, lay at the root of the Roman Empire when John wrote this, as it did at the root of the Persian Empire when Daniel wrote. But this interpretation is not borne out by the Greek. ἃ δεῖ γενέσθαι ἐν τάχει is not "*which must soon begin to come to pass,*" but, in the well-known sense of the aorist, "*which, in their entirety, must soon come to pass:*" γενέσθαι being in fact, a past tense, "*must have come to pass,*" "*be fulfilled:*" so Bengel most truly, "*Totus liber tanquam unum verbum uno momento pronuntiatione debet accipi.*" So that we are driven to the very same sense of ἐν τάχει as that in Luke xviii. above, viz. to *God's speedy time*, though He seem to delay: in spite of the scorn which Hengst. pours on this meaning. His maxim, that a Prophet, speaking to men, must speak according to men's ideas, is quite worthless, and may be confuted by any similar prophetic saying, even by the one which he brings in its favour, Hagg. ii. 7: and his complaint, that thus we make the Seer and even the Lord Himself like bad physicians who delude their patients with false hopes [so, in the main, Stern also], is unworthy of a Christian Expositor, after our Lord's own plain use of the same method of speech again and again in His prophecies in the Gospels and in this book. It re-

g = (of proph.), ^{John xii. 33.} ^{xviii. 82. xxi.} ^{19. Acts xi.} ^{28 (xxv. 27 only) 1.} ^(Exod. xviii. 20 al.) ^{h = Esth. iii. 13.} ^{Prov. xxvi. 6.} ^{see Matt. xi. 2.} ^{2 Kings xii. 25.} ^{4. 6. 9.} ^{10-3-6-7.} ^{8-9. 26.} ^{7. 30-2.} ^{3-4-5-6.} ^{7-8. 40.} ^{1-2-7-8.} ^{9. 50-1.} ^{90. B.}
 ἔρχεται, ¹ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, ² ὃς ¹ ἐμαρτύρησεν τὸν ^k λόγον
 i constr., 1 Tim. vi. 12. ch. xxii. 16, 20. aor. epistol., Philem. 19. 1 John ii. 14. 2 John 12. k = Jer. i. 2.

for τῷ δούλῳ, του δούλου ("ex alliteratione" Beng.) A.

mains to observe, that these words cannot with any fairness be used as furnishing a guide to the interpretation of the prophecy. They are far rather to be regarded as a prophetic formula [see Beza], common with him to whom a thousand years are as one day, and used in order to teach us how short our time, and the time of this our world, is. See on the whole, Ebrard's able note, and his remarks on the absurdity of Hengstenberg's pressing the words in favour of his præterist scheme,—*τὴν ἐκβασιν δὲ τῶν χρηματιζομένων ἐν τάχει ὑποσχίνεται προβῆναι, οὐχ ὡς ἐτυγεν, ἀλλὰ παραμετρῶν τὰ ἀνθρώπινα τοῖς θεοῖς, οἷς καὶ τὰ πολυχρονίως καὶ χιλιαστῶς ἐκτελούμενα ὡς ἡ χθὲς ἡμέρα, καὶ ἡ ἐν νυκτὶ φυλακὴ κρίνεται.* Arethas. There is a profitable and consolatory exegesis of the words in Ambrose Ansbert, B. P. M. ix. pt. 2, p. 310.—Dionysius of Alexandria, as cited in Eus. H. E. vii. 25, omits the words *ἃ δεῖ γενέσθαι*, joining *δεῖξαι* with *ἐν τάχει*; and *He* (*Ἰησοῦς χριστός*, not *ὁ θεός*, see ch. xxii. 16: the subject is changed, and the relative construction abandoned. So almost all Commentators) **signified** [it] (it is remarkable [see reff.], that with one exception, this prophetic use of *σημαίνω* is confined in the N. T. to the Evangelist St. John) **sending by His angel** (the aor. part. is contemporary with the aor. verb, not necessarily antecedent to it. *ἀποστ. διά*, as in reff. No word, as *τὴν ἀποκάλυψιν*, need be supplied, the verb being used absolutely after the manner of the Heb. *וַיִּשְׁלַח* of Exod. iv. 13 and ref. 2 Kings. Still less must *διά* be taken with *ἐσήμανεν*, as Hengst. The Angel mentioned is the same who informs the Seer in ch. xvii. 1, 7, 15, xix. 9, xxi. 9, xxii. 1, 6, which latter place takes up this; ib. 8 ff.; and who is spoken of by our Lord ib. 16. It is remarkable that this angel does not appear as the impartor of the visions until ch. xvii. Some indeed, as Ewald, have fancied that they trace his presence in ch. iv. 1 and throughout: but ch. xvii. 1 is too manifestly the introduction to a new appearance for this to be the case; and previously to that the Seer receives his information from different persons. Our Lord Himself opens the Apocalyptic vision; and it is His voice which

calls John up to the place of heavenly vision, ch. iv. 1. In vi. 1 ff. the four creatures take up the office: in vii. 13, one of the four and twenty elders: in x. 8, it is our Lord's voice again which addresses him, and in ib. 9, it is the angel who stands on the earth and the sea that gives him the book. Only in the great close of the prophecy, opening with ch. xvii., does one angel stand by him; referred to, as here, under the name *ὁ ἄγγελος*. In the visions of Daniel and Zechariah an angel mediated: Dan. viii. 16, ix. 20, x. 10 ff., Zech. i. 1, 19, al.) **to His servant John** (on the whole question of the writer of the book, see prolegomena), **2.] who testified of the word of God and the testimony of Jesus Christ, whatsoever things he saw** (these words must, in all fairness of construction, be referred to this present book, and not, as by some of the older Expositors, and recently by Ebrard, to the Gospel of St. John. The reasons given by Ebrard for such reference will not hold. He objects to *ἐμαρτύρησεν* being taken of this book, that such a use of the aor. would be peculiar to the Epistolary style, whereas this book, though containing Epistles, is not itself an Epistle. Even were the usage thus confined, it might be answered from verse 4, that the whole *is* in an Epistolary form. But the usage is not thus confined, as every scholar knows. Witness Thucyd. i. 1, *Θουκυδίδης Ἀθηναῖος ἐξενέγραψε τὸν πόλεμον κ.τ.λ.* Again, Ebrard objects that the sense thus obtained would be a strange one: "God gave the Revelation to Christ; He signified it by His angel to John, which last hereby makes it known." But I own I am unable to see any strangeness in it. It seems to me the obvious way in which a faithful account of this Revelation would be prefaced by its Writer. On the other side, the objections to Ebrard's reference are to me insuperable. First, as to its *introduction with the simple relative ὃς*. We may safely say that had any previous writing or act been intended, we should have had *ὃς καὶ*, or in St. John's simple style, even more than this, *ὃς καὶ τὸ πρότερον*, or *ὃς καὶ ἐν ἄλλῃ βιβλίῳ*. The *ὃς* as it stands, I submit, carries on the action, and does not identify John as the same who at a previous time did some other

τοῦ θεοῦ καὶ τὴν ¹ μαρτυρίαν ¹ Ἰησοῦ χριστοῦ, ^m ὅσα ^m εἶδεν. ^{1 ver. 9. ch. (vi. 9. xi. 7.) xii. (11.) 17. xix. 10 bis. xx. 4 only. see John i. 19. 1 John v. 9.}
³ μακάριος ὁ ⁿ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς ^o λό-
 γους τῆς ^o προφητείας καὶ ^p τηροῦντες τὰ ἐν αὐτῇ γεγραμ-
 μένα· ὁ γὰρ καιρὸς ^q ἔγγυς.

xv. 21. 2 Cor. iii. 15. Neh. viii. 3, 8, 18.
 20, 21. 3 Chron. xv. 8.
 only. Prov. iii. 21.

o — ch. xxii. 7, &c. πρ., — Matt. xiii. 14. 2 Pet. i.
 p Gosp. (not Luke) & Acts pass. but John princ. Paul, — 1 Tim. vi. 14
 q — Matt. xxvi. 18. Phil. iv. 5. ch. xxii. 10. Joel i. 15.

2. rec aft ὅσα ins τε, with (none of our mss) Areth: om AC B rel vulg syr-dd copt æth
 Dion Andr Primas. ιδεν A B 16. 33: txt C &c. aft εἶδεν ins και ατινα
 εἰσι και α(τινα) χρη γενεσθαι μετα ταυτα h l n 10-2-6-8. 37-8. 45-9. 90 B^r; και ατινα
 εἰσι 13.

3. for τους λογους, τον λογον B: του λογου 36. aft λογ. ins τουτους C.
 aft της προφητειας ins ταυτης l 16 vulg(with am demid &c agst fuld tol &c) syr-dd
 copt (Vict) Primas.

action. Next, as to the *things witnessed*. The words ὁ λόγος τοῦ θεοῦ κ. ἡ μαρτυρία Ἰ. χρ. cannot with any likelihood be taken to mean "the [personal] Word of God, and the testimony of Jesus Christ;" for why, if the former term refer to Christ personally, should He be introduced in the second member under a different name? Besides, the words occur again below, ver. 9, as indicating the reason why John was in the island Patmos; and there surely they cannot refer to his written Gospel, but must be understood of his testimony for Christ in life and words: moreover, ἡ μαρτυρία Ἰησοῦ is itself otherwise explained in this very book, ch. xix. 10. But there is yet another objection to the supposed reference to the Gospel, arising from the last words, ὅσα εἶδεν. First, the very adjective ὅσα refutes it. For the Evangelist distinctly tells us, John xx. 30, that in writing his Gospel, he did not set down ὅσα εἶδεν, but only a portion of the things which Jesus did in the presence of His disciples, whereas in the case of this Revelation it was otherwise: he set down all which he saw, as a faithful transmitter of the Apocalyptic vision to the churches. But still more does the verb εἶδεν carry this refutation. In no place in the Gospel does St. John use this verb of his eye-witnessing as the foundation of his testimony; indeed he only uses it of himself at all on two occasions, John i. 40, and xx. 8. But in this book, it is the word in regular and constant use, of the seeing of the Apocalyptic visions; being thus used in it no less than 59 times. And some of these usages are such that there can be no doubt this place is connected with them; e. g., i. 19, γράψον οὖν ἃ εἶδες, and the repetition itself so frequently occurring καὶ εἶδον καὶ ἰδού.—Taken then as representing the present book, τὸν λόγον here will be the aggregate of οἱ λόγοι ver. 3: ἡ μαρτυρία Ἰησ. χρ. will be

the πνεῦμα τῆς προφητείας, embodied in writing for the Church in all ages).

3.] Blessed is (or *be*, in the ordinary meaning of μακάριος: not necessarily referring on to eternal blessedness, as Hengst.) he that readeth, and they that hear the words of the prophecy and observe the things written in it; for the time is near (it can hardly be reasonably denied that in the ὁ ἀναγινώσκων and the οἱ ἀκούοντες, the Apostle had in his mind the one public reader and the many hearers. Ebrard attempts to deny this, but it seems to me unsuccessful. His instance of St. John's passing from a singular to a plural, πᾶς ὀφθαλμός, καὶ οἱτινεις αὐτὸν ἐξεκίνησαν, ver. 7, would be applicable only if we had here πᾶς ὁ ἀναγινώσκων. Considering that no *such* transition is elsewhere found, we can hardly escape the inference that it was intended. And so the great majority of Commentators: so Andreas ["plures uno legente possunt audire," Gloss. ord.], Lyra ["qui legit, quantum ad doctores: qui audiunt, quantum ad discipulos"], &c.: Bengel ["unus, ille primum, per quem Johannes librum ex Patmo in Asiam misit, legebat publice in ecclesiis, et multi audiebant"], Ewald, Hengst., De Wette, Stern, Gräber, &c. Others have explained the change of number variously: e. g., Beza, ex Hebraismo; Cotter (in Pool), "quia soli legimus, audinus conjuncti:" Ribera, "quoniam multo plures audiunt, quam legunt:" &c. If the words are to be understood as above, they form at least a solemn rebuke to the practice of the Church of England, which omits with one or two exceptions the whole of this book from her public readings. Not one word of the precious messages of the Spirit to the Churches is ever heard in the public services of a Church never weary of appealing to her *Scriptural* liturgies. Surely it

r — Acts ii. 9
al.
s see 2 John 8
refl., and
note.
t ver. 8. ch. iv.
8. (xi. 17.)
xvi. 5.
(Exod. iii. 14.)

soloc., ver. 5. Winer, edn. 8, p. 64, § 10. 2.
5, 6. vii. 9, 15. xiv. 3 al. ἐνώπι., 2 John 6.

u ch. iii. 1. iv. 5. Zech. iv. 10.

v oh. iv.

AC B a
to n, 2.
4. 6. 9.
10-3-6-
7-8-9.
26-7. 30-
2-3-4-5-
6-7-8.
40-1-2-7
8-9. 50-
1. 90. B

4. rec ins του bef ο ων, with 4 (30. 48, e sil): ins θεου N B 12 rel arm Andr-coisl
Vict Primas: ins του θεου 33 (35-6, e sil): ins κυριου c Cassiod: om AC h l n 2. 6. 10-
11-6-7. 37-8. 49. 51 B'. for α, των AN 47 Andr-a: om 80. rec aft α ins
εστιν, with n 10-corr¹ 33 (h l 16. 37-8. 49 B, e sil); ειςιν 36: om AC B rel Andr-coisl
Areth.

is high time, that such an omission should be supplied.—Notice that not three classes of persons, but two only, are here indicated: he that reads, and they that hear and do. Had there been an article before τηρουντες, these latter would have formed a separate class from the ακουοντες.—The E. V. is right in the sense, in rendering της προφ., ‘this prophecy’: it = της προφ. του βιβλιου τουτου, ch. xxii. 7. τα εν αυτη γεγραμμενα are the several exhortations to repentance, faith, patience, obedience, prayer, watchfulness, steadfastness, which are scattered up and down in the prophecy. The time being near makes the book of the more importance, and the blessedness of reading and observing it greater. The nearness spoken of is to be understood as the εν ταχει, ver. 1, which see. We know little now of relative nearness and distance in point of time: when the day of the Lord shall have opened our eyes to the true measure, we shall see, how near it always was).

CH. I. 4—III. 22.] INTRODUCTION TO THE PROPHECY, in the form of a sevenfold Epistle to the seven churches of Asia. And herein, vv. 4, 5, address and greeting. [Ebrard, who seems to love singularity for its own sake, objects to the above arrangement, because the sevenfold epistle has not yet begun, and prefers calling this a dedicatory title to the whole book. But the other view is far simpler and better. The sevenfold Epistle is clearly before St. John's mind, and, full of the images of the vision which he had seen, he only interrupts it by solemn ejaculatory references to the glories of that vision and the sublime announcement of the Lord's coming, and then hastens on to introduce it by a prefatory account of his own circumstances when the Epistles were entrusted to him and of the appearance of the Lord who thus entrusted them.] John to the seven churches which are in Asia (the form of address is exactly that in the Epistles of St. Paul: see Rom. i. 1 ff., 1 Cor. i. 1 ff., &c. That St. Paul in Rom.

and elsewhere is careful to designate himself and his office, and St. John introduces himself without any such designation, belongs doubtless in part to the individual character of the two Apostles, but is besides a strong testimony that the John who here writes needed no such designation in the eyes of those to whom he was writing. See this, and other evidence as to the authorship, urged in the prolegomena. See on the seven churches below, ver. 11. ‘Asia’, as always in the N. T., is the proconsular province so called. ‘Constat, ut a Cicerone alicubi dicitur illa proconsularis Asia, quæ inter præcipuas Romani orbis provincias olim habita, —ex Phrygia, Mysia, Caria, Lydia; sub quibus insuper, sub Mysia nempe et Lydia, intelligi debent Ionia et Æolis, ac addi præterea vicinæ maris Ægæi insulæ. Qui amplissimus terrarum tractus, præ aliis Romani orbis provinciis, ingenti imprimis urbium, et multarum ex iis insignium et magnarum, numero gaudebat. Dicebatur Proconsularis, quod eadem a viro consulari sub Proconsulis nomine regebatur.” Spanheim de usu numismatum, p. 610 [from Hengstenb.]; grace be to you and peace (so St. Paul in all his Epistles except the three pastoral) from Him who is and who was and who is to come (a paraphrase of the unspeakable name יהוה, resembling the paraphrase יהוה יהוה יהוה in Exod. iii. 14, for which the Jerusalem Targum has, as here, qui fuit, est, et erit: as has the Targum of Jonathan in Deut. xxxii. 39, Schemoth R. iii. f. 105. 2: “Dixit Deus S. B. ad Mosen: Ego fui et adhuc sum, et ero in posterum.” Schöttg., Wetst., De Wette. “ὁ ἐρχόμενος, instans, i. e., futurus: ut Marc. x. 30. Caret lingua Hebræa participio quale est ἰσόμενος.” Ewald. Each of the appellations by itself is to be regarded as a proper name—ὁ ὢν,—ὁ ἦν [not ὁ ἦν: the imperf.—or aor.—being used in the lack of a past participle of εἶμι], and ὁ ἐρχόμενος: and it follows from what is remarked above that the meaning of ἐρχόμενος is not here to be

ἡ θρόνον αὐτοῦ, ⁵ καὶ ἀπὸ Ἰησοῦ χριστοῦ, ὁ ^w μάρτυς ὁ ^w πιστός, ὁ ^x πρωτότοκος τῶν ^x νεκρῶν, καὶ ὁ ἄρχων τῶν

6 al.
Heb. i. 6 al2. x = Col. i. 18. constr., Col. i. 15. Gen. iv. 4. πρωτ., Luke i. 7. Rom. viii. 29. w = ch. iii. 14. (Ps. lxxviii. 37.) solec., ver. 4. Exod. v. 14. xviii.

5. rec ins εκ bef των νεκρων (from Col i. 18) with h 10 (37. Br, e sil) Andr-p(and comma): om AC B rel vulg syr-dd copt Method, Ep-of-ch-of-Lyons(in Eus) Epiph

pressed as referring to any future *coming*, any more than in its English representative, "He that is *to come*." By doing so we should confuse the meaning of the compound appellation which evidently is all to be applied to the Father, ὡς αὐτοῦ περιέχοντος ἐν ἑαυτῷ πάντων τῶν ὄντων τὴν ἀρχὴν καὶ τὰ μέσα καὶ τὰ τελευταῖα, as the second alternative in the Catena. In the first (Arethas?) ὁ ὦν is supposed to mean the Father [ἐγὼ εἰμι ὁ ὦν, as said to Moses], ὁ ἦν the Son [ἐν ἀρχῇ ἦν ὁ λόγος], and ὁ ἐρχόμενος the Spirit, as ever proceeding forth and descending on the Church. Hengstenb., who presses the literal sense of ἐρχόμενος, avoids this confusion, but falls into that of making the covenant Jehovah, Father, Son, and Spirit, come to judge the world and the Church. At least so it would seem: for when he comes to this the weak part of his exegesis, he obscures his meaning by raising a cloud of rhetorical description of what shall take place at that coming. He connects ἐρχόμενος with ἰδοὺ ἔρχεται μετὰ τῶν νεφ. below, in spite of the καὶ ἀπὸ . . . καὶ ἀπὸ intervening. It is needless to say, that that ἔρχεται is to be referred to the last subject only, viz. to Ἰησοῦς χριστός. And wherever the ἐρχομαι ταχὺ, with which he also connects it, occurs, it is distinctly said of the glorified Saviour, and from the seven spirits which [are] before His throne (Andreas, in catena, takes these for the seven principal angels [ch. viii. 2]: so Clem.-Alex., Beza, Lyra, Ribera, Hammond, Bossuet, Wetst., al. But this is highly improbable, as these angels are never called πνεύματα, and as surely mere creatures, however exalted, would not be equalized with the Father and the Son as fountains of grace. The common view is doubtless right, which regards the seven as τὰς ἐνεργίας τοῦ ἁγίου πνεύματος [so τινές in catena: Andr., Victorin., Primas., al.]:—"Thou the anointing Spirit art, Who dost thy sevenfold gifts impart:" but rather perhaps to be regarded as expressing His plenitude and perfection, than to be separately assigned as [but qu. ?] in the following lines of the hymn Veni Creator Spiritus. The key to this expression, which is an anticipation of the visions afterwards to be related, is ch. v. 6,

VOL. IV.

where see notes: as also on ch. iv. 5. The ἐπτά can hardly be entirely without allusion to the ἐπτά ἐκκλησίαι, and to the sevenfold imagery throughout. The number seven denotes completeness, and, as Schöttgen shews h. l., was much noted by the Jewish Commentators as occurring in the O. T. The seven spirits betoken the completeness and universality of working of God's Holy Spirit, as the seven churches typify and indicate (see Prolegomena) the whole church. The reference to Isa. xi. 2 is but lamely made out, there being there but *six* energies of the Spirit mentioned. That to Zech. iv. 2, 10 is more to the point: see notes as above. The **ἄ**, without its verb, is solecistic, and from Jesus Christ (as we have before had the Father and the Holy Spirit mentioned as the sources of grace and peace, so now the Son, coming last, on account of that which is to follow respecting Him: "quia de illo continuanda erat oratio," Vitr., who also notices that what follows has respect to His threefold office of Prophet, King, and Priest: see however below), the faithful witness (see John xviii. 37, εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. It is to the general mission of the Redeemer to bear witness to the truth, and not merely to the apocalyptic portion of His testimony which is to follow [De W.], that this title must be referred. This book [ver. 2] is ἡ μαρτυρία Ἰησοῦ χρ.: but the *title* reaches far wider. Embracing as it does that μαρτυρία before Pontius Pilate, and indeed that of His whole life of witnessing to the truth, we can perhaps hardly say that it marks out his prophetic office with sufficient distinctness for us to believe it indicated here), the first-born of the dead (death is regarded as the womb of the earth, from which the resurrection is the birth: see note on Col. i. 18: and Acts ii. 24 note. πρωτότοκος must not with Hengst. be diluted into πρῶτος. The ἀπαρχὴ τῶν κεκοιμημένων, 1 Cor. xv. 20, is quite a different figure), and the Ruler of the kings of the earth (this kingly office of Christ is reached through his death and resurrection. In Ps. lxxxviii. 27, the combination of this is much as here, κἀγὼ πρωτότοκον θήσομαι αὐτόν,

Ο ο

pres. John iii. 35. **βασιλέων τῆς γῆς. τῷ ἡγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἐκ τῶν ἁμαρτιῶν [ἡμῶν] ἐν τῷ αἵματι αὐτοῦ, καὶ ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας, ἀμήν.**
 z = here only. (John xiii. 10. Acts ix. 37. Heb. x. 22. 2 Pet. ii. 22 only.)
 constr. with ἀπὸ, Acts xvi. 33. (ἀπολού., Acts xxii. 16. 1 Cor. vi. 11.) see Ps. 1. 2. a Heb. ix. 22, 25 reff. b change 40-1-2-7
 of constr., Mark vi. 8 al. Winer, edn. 6, p. 474, § 59. 11. c apposn, see Winer, edn. 6, p. 512, § 63. 2 fin. 8-9. 50-
 (ch. v. 10. xx. 6. 1 Pet. ii. 9. Exod. xix. 6.) d Rom. xv. 6. 2 Cor. i. 3. xi. 31. Eph. i. 3. Col. i. 3. 1 Pet. 1. 90. B.
 i. 3. e Jude 25 reff. 26-7. 30-6-7-8.

Andr^a Areth Primas Bede. om τῷ Ν¹. rec τῷ αγαπησαντι, with h n 10.
 36 (37 Br, e sil) Andr-a-p Areth: του αγαπησαντος 12²: ος ηγαπησεν m 34-5² Andr-
 coisl: txt ACN B rel syr-dd. for λουσanti, λουσanti ACN n 6. 12¹. 36-8. 69 syr-dd
 arm Andr-a-txt Primas Cassiod: txt B rel vulg copt aeth Andr-p Areth, λουσαντος
 12², ελουσεν m 34-5² Andr-coisl.—λουσanti και των της αμαρτιας κηλιδων λουσanti
 τη εκχυσει του ζωοποιου αιματος και υδατος και ποιησαντι ημας βασιλειον ιερατευμα
 και λουσanti (from Andreas) l 16. 45. 69. rec for εκ, απο, with B rel vulg Andr-
 coisl Areth Primas: txt ACN n¹ 12. 36-8 Andr. rec ins ημων, with C B rel vss
 Andr Areth Bede: om A 12-6 Andr-p Primas.

6. for ἐποίησεν, ποιησαντι B f 9. 13-6. 27. 36. ημιν A c 13. 27. 38. 55. 76 :
 ημων C, nostrum regnum am(with fuld harl tol): txt B rel vulg syr-dd copt Andr
 Areth. rec (for βασιλειαν ιερεις) βασιλεις και ιερεις, with n 36 Andr-a-p: βασι-
 λεις ιερεις 30-8: βασιλειον ιερεις B: βασιλειον ιερατευμα f 13. 27. 55 Andr-comm:
 βασιλειον και ιερατευμα 9: βασιλειαν και ιερεις N²: txt ACN¹ rel am syr-dd copt ath
 Andr-coisl Areth Vict. for τους αιωνας, τον αιωνα N¹. rec aft αιωνας ins
 των αιωνων ("ex formula usitata" Beng), with CN B rel vulg syr-dd Andr-p-coisl
 Areth: om A j n 9 copt Andr-a. om αμην 33 tol: ins ACN B rel.

ὑψηλὸν παρὰ τοὺς βασιλεῖς τῆς γῆς. See also Isa. Iv. 4, ἰδοὺ μαρτύριον ἐν ἔθνεσιν ἔδωκα αὐτόν, ἄρχοντα καὶ προστάσοντα ἔθνεσιν. "That which the Tempter held forth to Jesus, Matt. iv. 8, on condition of worshipping him, He has now attained by the way of his humiliation unto death: viz. victory over the world, John xvi. 33." De Wette).—Now follows, consequent upon the glorious titles of Christ which have been enumerated, an ascription of praise to Him for His inestimable love to us.—Unto Him that loveth us (ἡγαπῶντι,—present part., not imperf. as Bengel,—includes in itself ἀγαπήσαντι, which is the feebler, as it is the more obvious reading. It is His ever-abiding character, that He loveth His own, John xiii. 1: out of that love sprang the mighty act of love which follows: but it did not exhaust its infinite depth: it endures now, as then. The waiting till He become, in the unfolding of the Father's purposes, the acknowledged Head over his Church, is in reality as great a proof of that love now, as the Cross was then) and washed us from our sins in His blood (the aor. points to a definite event, viz. his sacrifice of Himself. In such an image as this, which occurs again ch. vii. 14, we have enwrapped together the double virtue of the atoning blood of Christ in justification, the deliverance from the guilt of sin, and sanctification, the deliverance from the

power of sin: the forensic and the inherent purity, of both which it is the efficient medium: of the former by its application in faith, of the latter by such faith, in its power, uniting us to Him who is filled with the Spirit of holiness. See 1 John i. 7 and note), 6.] and He made (the breaking up of the participial into the direct construction is Hebraistic: so De W., al. "It belongs to the delicacy of the Hebrew diction, to follow up the principle which gives the tone to the sentence by finite verbs, which, through the influence of the relative notion embodied in the participle, are themselves to be taken as conditioning clauses." Delitzsch on Habak. [in Hengst.]) a kingdom (viz. the kingdom of God or of heaven, so much spoken of by our Lord Himself and his Apostles: consisting of those who are His, and consummated at His glorious coming. This kingdom is one in which his saints will themselves reign, see the parallel place ch. v. 10, where καὶ βασιλεύσουσιν ἐπὶ τῆς γῆς is added: and Dan. vii. 27: but above all the place which is here referred to, Exod. xix. 6, ὑμεῖς δὲ ἑσεσθέ μοι βασιλειον ιερατευμα καὶ ἔθνος ἅγιον [1 Pet. ii. 9]), priests (the βασιλειαν was the collective description: ἱερεῖς is the individual designation. See on the union of the two characters in the individual Christian, the note on 1 Pet. ii. 9) to (as belonging to; the Father being the ultimate object of

⁷ Ἰδοὺ ἔρχεται μετὰ τῶν ^g νεφελῶν, καὶ ^h ὄψεται ^f αὐτὸν ^g πᾶς ὀφθαλμός καὶ ⁱ οἵτινες αὐτὸν ^{hk} ἐξεκέντησαν, ^g καὶ ^l κόφονται ^l ἐπ' αὐτὸν ^m πᾶσαι αἱ ^m φυλαὶ τῆς γῆς. ⁿ ναί,

Mark xiv. 62. Dan. vii. 13 Theod. i — ch. ii. 24. ix. 4. xx. 4 al. h John xix 37, from Zech. xii. 10 (Ald. & some mss.). i — ch. ii. 24. ix. 4. xx. 4 al. k John, ut supr. only. Judg. ix. 54. l mid. w. ἐπί, ch. xviii. 9. 2 Kings xi. 28 F. Zech. xii. 10. w. acc., Luke viii. 52. xxiii. 27. absol., Matt. xi. 17. xxiv. 30 only. act., Matt. xxi. 8 & Mk. only. m Matt. xxiv. 80. Zech. xii. 12. n 2 Cor. i. 20.

7. for μετὰ, ἐπὶ C Ephr.

reference, as His will is the origin, and His glory the result, of all that is brought about by the mediatorial work of Christ) **God and His Father** (to Him who is God and His Father: or, to His God and Father. The former is the more probable here, Ebr. remarks, on account of St. John's habit of repeating the possessive genitive after words of possession: e. g. Rev. vi. 11, οἱ σύνδουλοι αὐτῶν κ. οἱ ἀδελφοὶ αὐτῶν: ix. 21, ἐκ τῶν φόνων αὐτῶν οὗτε ἐκ τ. φαρμάκων αὐτῶν οὗτε ἐκ, &c.: John ii. 12, which is more to the point here,—*ἡ μήτηρ αὐτοῦ, κ. οἱ ἀδελφοὶ αὐτοῦ, κ. οἱ μαθηταὶ αὐτοῦ*. See notes on the places where the expression occurs in St. Paul [Rom. xv. 6 reff.], where I have taken the other rendering), **to Him be** (or, *is, belongs*: the like ambiguity is found in all doxological sentences) **the glory and the might unto the ages (i. e. for ever**. See note on Gal. i. 5): **Amen**.

7, 8.] *A solemn announcement of the coming of Christ, and declaration, by way of ratification, of the majesty and omnipotence of God* [see below]. **Behold He** (the Person last spoken of: the subject being continued from the preceding verses) **cometh with the clouds (τῶν, viz. of heaven: so expressed in reff. Dan., and Mark: cf. ἐν τῇ νεφέλῃ, ch. xi. 12), and every eye shall see Him** (by a well-known figure, not merely Hebraistic but common to all tongues, the acting member is said to do that which the man does by its means. This is to be understood of the whole human race, risen and summoned before Him), **and (among them: the καὶ does not couple a separate class, but selects a prominent one) they which (οἵτινες, of the whole class: almost = "whoever:" "all they who") pierced Him** (see John xix. 36 f. and note. As there St. John evidently shews what a deep impression the whole circumstance here referred to produced on his own mind, so it is remarkable here that he should again take up the prophecy of Zechariah [reff.] which he there cites, and speak of it as fulfilled. That this should be so, and that it should be done with the same word ἐξεκέντησαν,

not found in the LXX of the passage, is a strong presumption that the Gospel and the Apocalypse were written by the same person. It is true, that Aquila, Symmachus, and Theodotion have used the verb ἐκκεντεῖν; but this hardly comes into consideration as affecting this presumption.

The persons intended in this expression are beyond doubt those to whom our Lord prophesied in like terms, Matt. xxvi. 64; viz. those who were His murderers, whether the Jews who delivered Him to be crucified, or the Romans, who actually inflicted His death. That the meaning must not here be generalized to signify all who have by their sins crucified the Son of God afresh, is plain from the consideration that this class, *οἵτινες*, are taken out from among the *πᾶς ὀφθαλμός* which precedes, whereas on that supposition they would be identical with it; for we all have pierced Him in this sense), **and all the tribes of the earth shall mourn at Him** (i. e. their mourning shall be directed towards Him as its object: in fear for themselves in regard to the consequences of his coming: similarly *πρὸς τ.*, John xiii. 28. The account to be given of the meaning in ref. 2 Kings, *ἐκόψατο ἐπὶ τὸν ἄνδρα αὐτῆς*, is in fact the same, the circumstances only making the difference. In Zech. xii. 10, both meanings are united.

The prophecy is in allusion to Matt. xxiv. 30; and its sense, that all, even the holiest of men, shall mourn at the visible approach of that day. But as Bengel well remarks, there will be then two kinds of mourning: "præ terrore hostili," and "præ terrore poenitentiali." The former will prevail in the impenitent and careless world; the latter even in the comforted and rejoicing church. The holiest saint when that Presence is manifested, in the midst of his "Lo, this is our God; we have waited for Him, and He will save us," will personally feel with St. Peter, "Depart from me, for I am a sinful man, O Lord." The whole is an adaptation and amplification of the words of Zechariah, l. c. See Vitringa's note. But we must not adopt his notion, taken up also by

o ch. xxi. 6. n αἰήν. 8 Ἐγώ εἰμι τὸ ὁ ἄλφα καὶ τὸ ὦ, λέγει ὁ κύριος ὁ AC B a
xxii. 18. p ch. iv. 8 al^s. p θεός, q ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ ὁ παντοκράτωρ. 4. 6. 9.
only. Hos. 10-3-6-
xii. 5. (2 Cor. 7-8-9.
vi. 18. ch. 26-7. 30-
xvi. 14. xix. 15.) 2-3-4-5-
q ver. 4. 6-7-8.
r (constr.) τῇ ὁ θλίψει καὶ ἡ βασιλεία καὶ ἡ ὑπομονὴ ἐν Ἰησοῦ, 40-1-2-7
Matt. xxiii. εἰς τὴν νύκτα τῇ καλουμένη Πάτμῳ ὁ διὰ τὸν 8-9. 50-
30—elsw. w. gen.) Rom. 1. 90. B.
xi. 17. 1 Cor. ix. 28. Phil. i. 7 only t. (—εἶν, ch. xviii. 4.) s Phil. iv. 14. John xvi. 33. Acts xiv. 22. Ps.
xxiii. 19. t see Rom. xiv. 17. 1 Cor. iv. 20. u w. gen. as in rec., 2 Thess. iii. 5 al.
v = (1) ch. vi. 9. xx. 4. (2) Rom. iv. 25. Phil. ii. 80.

8. το α και το ω 10 (9. 51, e sil): το αλφα και το ω AC B a b c d f g h j k m n 2.
4. 6. 13-7-8-9. 25. 30-2-3-4-5-6-7. 42-6-8. 50 Br. rec adds αρχη και τελος, with
m 34-5 (37. 41, e sil) vulg some-lat-ff; η αρχη και το τελος n 36 copt: om AC B rel
syrr-dd æth arm Areth Ambr, Primas. rec (for κυριος ο θεος) ο κυριος, with 30
(e sil) 34: txt AC B rel vss Hippol Orig-lat Andr Areth Ambr Primas. (d def.)

9. rec aft ὁ ins και (with 42, e sil): om AC B rel. for συγκ., κοινωνος rel
Areth: txt AC B f m n 18. 34-5-6. 49 (13. 38. 51, e sil). rec ins εν τη bef βασι-
λεια, with l 16. 49 Andr-p; εν 36: om AC B rel vulg copt Orig Dion Andr Areth
Primas.—for και, τη 50: om και βασ. syr-dd æth. (d def.) rec (for εν ιω) ιησου
χριστου, with n Andr: εν χρ. ιησ. B rel harl syr-dd arm Andr-coisl Areth Primas: εν
κω ιω æth: εν χω A 25: txt CN 38 am(with demid tot lipss) copt Orig. for δια
(bef τ. λογ.), και C.

Hengst., “Venire dicitur Christus in nubibus cœli, quoties gloriatur maiestatemque suam in singularibus gratiæ, severitatis et potentiæ suæ effectibus demonstrat, et se ecclesiæ quasi præsentem exhibet.” for thus we confuse and indeed stultify the whole of this solemn announcement. The certainty of Christ’s revealing Himself to his Church in mercies and judgments needed no such asseveration as is here used: but the certainty of His great personal second coming did and still does; being the one fact which the world and the church alike are disposed to lose sight of). **Yea, Amen** (both these words are used in ref. as forms of ratification. The former is Greek, the latter Hebrew: and both together answer to the “Thus saith the Lord” of the prophets: τούτοις δὲ τοῖς εἰρημένους τὸ βέβαιον ἐπιμαρτυρῶν, ἐπισφράγισε διὰ τοῦ εἰπεῖν ναὶ καὶ αἰήν. τοῦ ναὶ μὲν ἐξ Ἑλληνικῆς συνθηκῆς τὸ ἀμετάστατον τῶν εἰρημένων ἐξακριβοῦντος, τοῦ δὲ αἰήν παρ’ Ἑβραίοις, εἰς τὸ μηδὲν ἀν γενέσθαι ἐμποδὼν μὴ ἐκβῆναι τὰ ἡπιολημῖνα ἐπαγομένου. Andr. in Catena). I am the Alpha and the Omega, saith the Lord God, He that is and that was and that is to come, the Almighty (by whom are these words spoken? Certainly as they here stand, with κύριος ὁ θεός, and ὁ παντοκράτωρ, they must be understood as uttered by the Eternal Father. And similarly we find Him that sitteth on the throne speaking in ch. xxi. 5 ff. In our ver. 17, and in ch. xxii. 13, it is our Lord who speaks. Nor need we be surprised, that He who is of one essence with

the Father should assert of Himself the same eternal being as the Father. This need not lead us to force the reference of any passage, but each must be ruled by considerations of its own context. Schöttgen gives examples of the Rabbinical usage of “ab Aleph usque ad Tau,” to signify “completely,” “entirely:” and of the word נא being a name of the Shechinah, because it comprehends all the letters. The ἀρχὴ κ. τέλος was a correct gloss, from ch. xxi. 6, xxi. 13). ὁ παντοκράτωρ answers in the LXX to the Hebr. הוהוּא הוהוּא, also to יהוה. See note on Rom. ix. 29.

9—20.] *Introduction to the Epistles. Appearance of our Lord to St. John, and command to write what he saw, and to send it to the seven churches.* 9.] *Description of the Writer, and of the place where the Revelation was seen.* I John (so again ch. xxii. 8: so Daniel, viii. 1, ix. 2, x. 2) **your brother** (no inference can be drawn against the apostleship of the Writer from this his designation of himself. Indeed from his entire silence respecting himself in his Gospel, we may well believe that here, where mention of his name was absolutely required, it would be introduced thus humbly and unobtrusively), **and fellow-partaker in the tribulation and kingdom and endurance in Jesus** (the construction and arrangement are peculiar. The conjunction of these terms seems to be made to express, a partaker, as in the kingdom, so in the tribulation and endurance which are in and by Christ: but the insertion of βασι-

^u λόγον τοῦ θεοῦ καὶ τὴν ^w μαρτυρίαν Ἰησοῦ. ¹⁰ * ἐγενόμην ^{w ver. 2 reff.}
^{xy} ἐν πνεύματι ἐν τῇ ^z κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ^a φωνὴν ^{2. see Luke}
^{xxil. 17. (γεν. ἐν ποιήσει, Herod. ii. 82.)} ^{y Matt. xxil. 43. ch. xvii. 3. xxi. 10. see Jude}
^{20 reff.} ^{z 1 Cor. xi. 20 only + (see note).} ^{a Ezek. iiii. 12.}

rec ins δια bef τὴν μαρτυρίαν, with B rel syr-dd Andr-p: om AC c m n 4. 9. 34-5-7-8.
 48 vulg copt Dion Andr Areth Primas Bede. rec aft ἡσού ins χριστού, with B rel
 lips-4 syr-dd copt Andr Areth Primas: om AC n 12. 36-7-8 vulg copt Dion Andr-a.

10. 6 omits vv 10-16.

ins ἐγω bef ἐγενομην (εγ written twice?) A.

λεία between θλίψει and ὑπομονῇ is startling, and the effect of it must be to make the construction zeugmatic, ἐν χρ. Ἰ. not properly belonging to βασιλεία. It can hardly be that the words are, as De W., "ordnungsgloß neben einander gestellt." More probably, the tribulation brings in the kingdom [Acts xiv. 22], and then as a corrective to the idea that the kingdom in its blessed fulness was yet present, the ὑπομονή is subjoined. "Tres hæreditatum uncias introducit Johannes, quibus se participem ostendit. Sed media harum, i. e. regnum, possideri non potest, nisi et hic tribulatio exercuerit, et illic patientia defenderit." Ambr. (Ansbert), was ("befand mich:" not = ἦν, which announces the simple fact. When an *event* is notified with ἐγένετο, we express the meaning by "came to pass:" when a *person*, we have no word which will do it) in the island which is called Patmos (see Prolegomena, § ii. par. 4) on account of the word of God and the testimony of Jesus (the substantives form the same expression as occurred before ver. 2, where see note. There they indicated *this* portion of the divine word and testimony, of which John was a faithful reporter. Whether their meaning is the same here, will depend partly on what sense we assign to the prep. διὰ. In St. Paul's usage, as in reff., it would here signify *for the sake of*, i. e. for the purpose of receiving: so that the Apostle would thus have gone to Patmos by special revelation in order to receive this ἀποκάλυψις. Again, keeping to this meaning of διὰ, these words may mean, that he had visited Patmos in pursuance of, for the purposes of, his ordinary apostolic employment, which might well be designated by these substantives. And such perhaps would have been our acceptance of the words, but that three objections intervene. 1) From what has preceded in this verse, a strong impression remains on the mind that St. John wrote this in a season of tribulation and persecution. Why should he throw over his address this tinge of suffering given by the θλίψεις and ὑπομονή, if this were not the case? De W. will not allow this: but to my mind

Hofmann is quite right in pressing it [Weiss. u. Erfüll. ii. 308]. 2) The usage of our Writer himself in two passages where he speaks of death by persecution [reff.] shews that with him διὰ in this connexion is "because of," "in consequence of." De W. naïvely says that had it not been for these parallel places, such a meaning would never have been thought of here. We may as simply reply, that owing to those parallel places, it must be accepted here. St. John's own usage is a better guide in St. John's writings, than that of St. Paul. And Origen's ear found no offence in this usage, for he incorporated it into his own sentence, . . . κατέδικασε τὸν Ἰωάννην μαρτυροῦντα διὰ τὸν τῆς ἀληθείας λόγον εἰς Πάτμον τὴν νῆσον. See the passage, Prolegg. § i. par. 12. 3) An early patristic tradition relates that St. John was banished to Patmos. See the authorities in the Prolegg. ut supra, and the question discussed, whether we are justified in ascribing this tradition solely to our present passage. These considerations, mainly those arising from the passage itself, compel us, I believe, to understand the words of an exile in Patmos).

10, 11.] I was (on ἐγενόμην, see above. Not merely "I was," but "I became") in the Spirit (i. e. in a state of spiritual ecstasy or trance, becoming thereby receptive of the vision or revelation to follow. That this is the meaning is distinctly shewn by the same phrase occurring in ch. iv. 2: where after seeing the door open in heaven, and hearing the ἀνάβα ὧδε, he adds, εὐθὺς ἐγενόμην ἐν πνεύματι. See also ch. xxi. 10. Ebrard well says, "Der Rapport mit der Umgebung durch die Sinne ist unterbrochen, und ein Rapport mit der unsichtbaren Welt tritt ein." "connexion with surrounding objects through the senses is suspended, and a connexion with the invisible world established." On the attempt made by some to give the words a different meaning, see below) on the Lord's day (i. e. on the first day of the week, kept by the Christian church as the weekly festival of the Lord's resurrection. On any probable hypothesis of the date of this book, this is the earliest

b ch. iv. 1. ^a ὁπίσω μου μεγάλην ^b ὡς ^b σάλπιγγος ¹¹ ^c λεγούσης Ὁ AC B a.
 Isa. xviii. 8. βλέπει ^d γράψον ^d εἰς ^d βιβλίον καὶ πέμψον ταῖς ἐπτά 4. 9.
 i viii. 1. see Matt. xxiv. 31. 1 Cor. 7-8-9.
 xv. 52. 26-7. 30.
 1 Thess. iv. 16. 26-7. 30.
 c 80 ch. iv. 1. καὶ εἰς Θανάτειραν καὶ εἰς Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ 6-7-8.
 d Isa. xxx. 8. 40-1-2-7.
 vat. see ch. xvii. 8. xx. 12, 15. 8-9. 50-1. 90. B.

rec οπισω μου bef φωνην, with C (n 36) 41(e sil) 49(e sil) vulg Primas: μεγαλην bef οπι. μου A 16. 38 Andr-a: txt B rel (Andr-coisl) Areth.—φωνης... μεγαλης 31.—σαλπιγγος bef μεγαλην, omg ως, n.—οπισω μου ως φωνην μεγαλην ως φωνην σαλπιγγος 36.—οπισθεν A.

11. rec aft λεγουσης ins εγω εμι το A και το Ω ο πρωτος και ο εσχατος και, with l 16. 36-8. 49(of these however l 16 om εμι; 16. 38 om 1st ο; 38 om 2nd ο; l 16. 38 om last και; 49 places a cross before εγω and aft εσχ.) Andr-a-p: om AC B rel vss Andr-coisl Areth Primas. rec om επτα (with 26, e sil): ins AC B rel vss Andr Areth Primas. rec aft εκκλησιας ins ταις εν αυτα, with (none of our mss) copt Bede: om AC B rel am(with demid fuld harl lipss tol) syr-dd Andr Areth Primas. συμυρην e: μυρναν (1st letter of συμρν. absorbed by last of εις) A g² 32-5. 50. 69: μυραν g¹. rec θνατειρα, with rel: θνατηρας 12: txt AC B d f m 11. 34-5.—for εις θνατειραν, εν θνατειροις 36.

mention of the day by this name. This circumstance, coupled with an exegetical bias, has led certain modern interpreters, of whom as far as I know, Wetstein was the first, to interpret the words of the day of the *Lord's coming*, ἡ ἡμέρα τοῦ κυρίου. So Züllig, and in our own country, Drs. S. R. Maitland and Todd. But 1) the difficulty, of the thus early occurrence of this term, is no real one. Dr. Maitland says [see Todd's Lectures on the Apoc., Note B, p. 295], "I know of nothing in the Scripture or in the works of the ante-Nicene Fathers on which to ground such an assumption." To this we may answer, that the extent of Dr. Maitland's knowledge of the ante-Nicene Fathers does not, happily for us, decide the question. For, while he repudiates passages "professedly (?) brought forward from Ignatius, Irenæus, &c.," those of Tertullian ["die dominico jejuniū nefas ducimus," de coron. c. 3: "quomodo dominica solennia celebrabimus," de fug. pers. c. 14], Dionysius of Corinth [τὴν σήμερον οὖν κυριακὴν ἁγίαν ἡμέραν δηγάζομεν, ἐν ᾗ ἀνέγνωμεν ὑμῶν τὴν ἐπιστολὴν, Eus. iv. 23], Julius Africanus [τάχα τε σημαίνει τὸ πολυχρόνιον αὐτοῦ διὰ τὴν ὑπερκόσμον ὀγδοάδα, κυριακὴν ἡμέραν, de temp. 5], Epiphanius [πῶς τε ἀπολύειν εἰς ἐπιφώσκουσαν κυριακὴν, φανερόν ἐστι; Hær. 75], Clem.-Alex. [οὗτος ἐντολὴν τὴν κατὰ τὸ εὐαγγέλιον διαπραξάμενος κυριακὴν ἐκείνην τὴν ἡμέραν ποιεῖ, Strom. vii. 12. 76, p. 877, Potter], are apparently unknown to him. Indeed he confesses [Todd, ut supr. p. 301] to have found the word in Origen against Celsus, viii. 22 [ἐάν δέ τις πρὸς ταῦτα ἀνθυποφέρει τὰ

περὶ τῶν παρ' ἡμῖν κυριακῶν, ἡ τοῦ πάσχα, ἡ τῆς πεντηκοστῆς . . .], and concedes that there may be many more places, but this does not modify his opinion, nor its adoption by his successor Dr. Todd. It may be well to cite the testimonies from Ignatius [ad Magnes. 9, μηκέτι σαββαρίζοντες, ἀλλὰ κατὰ κυριακὴν ζωὴν ζῶντες] and Irenæus [in the Quæst. ad Orthod. in the works of Justin Martyr, 115, ed. Otto, vol. iii., p. 180 f., τὸ ἐν τῇ κυριακῇ μὴ κλίνειν γόνυ, σύμβολόν ἐστι τῆς ἀναστάσεως . . . ἐκ τῶν ἀποστολικῶν δὲ χρόνων ἡ τοιαύτη συνήθεια ἔλαβε τὴν ἀρχήν, καθὼς φησιν ὁ μακάριος Εἰρηναῖος . . ἐν τῇ περὶ τοῦ πάσχα λόγῳ, ἐν ᾗ μέμνηται καὶ περὶ τῆς πεντηκοστῆς, ἐν ᾗ οὐ κλινόμεν γόνυ, ἐπειδὴ ἰσοδυναμεῖ τῇ ἡμέρᾳ τῆς κυριακῆς κατὰ τὴν ῥηθεῖσαν περὶ αὐτῆς αἰτίαν]: whence it is hardly possible but that the word should have occurred in Irenæus. Mr. Elliott, Hor. Apoc. iv. 367 note, has pointed out that the Peschito renders οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν, 1 Cor. xi. 20, "not as befitteeth the day of the Lord ye eat and drink" [Etheridge], which is an interesting proof of the early usage. This chronological objection being disposed of, and the matter 2) taken on its own merits, it really is astonishing how any even moderate Greek scholars can persuade themselves that the words can mean that which these Commentators maintain. They must be bold indeed who can render ἐγεγνόμην ἐν πνύματι ἐν, "I was transported by the Spirit [or, in spirit] into,"—in the face of ch. iv. 2: and κυριακὴ ἡμέρα, "the day of the Lord's coming," in the face of the absence of a single precedent, and of the universal

εἰς Λαοδικεῖαν. ¹² καὶ ° ἐπέστρεψα ^f βλέπειν τὴν ^f φωνὴν ^g ἥτις ἐλάλει μετ' ἐμοῦ· καὶ ° ἐπιστρέψας εἶδον ἐπτά ^{hi} λυχνίας ^{hk} χρυσᾶς, ¹³ καὶ ¹ ἐμμέσῳ τῶν [ἐπτά] ⁱ λυχνίων ^f

^g ver. 7. ^h Zech. iv. 2, 11. ⁱ Matt. v. 15. Luke viii. 16. xi. 33. Heb. ix. 2 only, exc.
^{Rev. here &c. & ch. xi. 4.} ^k Rev. passim, elsewhere 2 Tim. ii. 20. Heb. ix. 4 (bis) only.
^{1 ch. ii. 1. iv. 6. v. 6. vi. 6. xii. 2.} ^{see Ezek. xliii. 6.}

12. aft 1st καὶ ins ἐκεῖ B rel: om AC f m n 34-5-6. (38. 40, e sil.) rec (for ἐλάλει) ἐλαλήσε, with l 16. 33: λαλεῖ A: txt C B rel vulg Iren-lat Andr Areth, ἐλάλη d g. (Tisch follows C B al in editing ἰδον here, ver. 17, &c; but, from the constant confusion between εἰ and ι, it need hardly be considered a various reading at all.)

13. rec εν μεσῳ: txt AC. rec aft των ins επτα, with B rel vulg Andr-coisl Areth Bede: om AC n 12. 38(Beh). 46 am¹ syr-dd copt ath arm Iren-lat Andr Cyprr Ors. (*The word may have been either repeated mechanically or omitted for elegance.*) aft λυχνίων ins των χρυσων m 34-5 vulg(not tol) æth Andr-coisl.

usage of the early Church. No such rendering would ever have been thought of, nor would it now be worth even a passing mention, were it not that an apocalyptic system has been built upon it.

What Drs. M. and T. say of the art. τῇ as making for their sense, is really past comprehension: as it is, that Dr. T. should call it the *emphatic* article. I need hardly remind students that it is in this connexion any thing but emphatic, being merely designative, as in ἐν τῇ σήμερον ἡμέρᾳ, Acts xx. 26; τῇ ἐχομένῃ ἡμέρᾳ, ib. xxi. 26; [ἐν] τῇ ἑσχατῇ ἡμέρᾳ, so often used by St. John in his Gospel. One day being known by the name κυριακή, any thing happening on it would be designated ordinarily as happening ἐν τῇ κυριακῇ ἡμέρᾳ, ἐν τῇ ἡμέρᾳ τῇ κυριακῇ, or, as ἡμέρα is one of those nouns which frequently loses its article, ἐν ἡμέρᾳ κυριακῇ. In either case, the meaning, as far as the sense of κυριακή is concerned, is precisely the same. Nor does either the art., or the use of the word κυριακή by Chrys. in that sense [? I have not been able to find it], make it probable that *Easter Sunday* is meant: and I heard a voice (ref. Ezek.) behind me (cf. Isa. xxx. 21), great as of a trumpet, saying (the trumpet is the instrument of festal proclamation, Num. x. 10; John ii. 15, &c.: accompanies divine manifestations, Exod. xix. 19 f.; Joel ii. 1; Matt. xxiv. 31; 1 Thess. iv. 16. The similarity to the sound of the trumpet here was in the loudness and clearness of the voice: see also ch. iv. 1. From this latter it appears that this voice was not that of our Lord, but of one who there also spoke to the Apostle. Düsterd. remarks that the ὀπίσω μου leaves an indefiniteness as to the speaker), *What thou seest* (the present carries on the action through the vision now opening,—“*what thou art seeing*”) write (forthwith: aor.)

into a book (the prep. of motion gives the transference from the writer to the document), and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea (for all particulars respecting these churches see the Prolegomena, § iii.).

12—20.] THE VISION, in which our Lord appears to St. John, and the command is repeated. This vision is the introduction, not only to the messages to the churches, but to the whole book: see further on ver. 19.

12.] And I turned about to see the voice which was speaking with me (the voice, the acting energy, being used for the person whose voice it was. ἥτις, giving the force of *qualis*; of what sort it was which was speaking, &c.): and when I had turned about I saw seven golden candlesticks (λυχνία is a word repudiated by the Atticist writers. So Phrynichus, App. p. 50, λυχνίων οἱ ἀμαθεῖς αὐτὸ λυχνίαν καλοῦσι: and Eustathius, p. 1842, 26, λαμπτήρες λέγει ἃς νῦν οἱ ἀγροτικοὶ λυχνίας φασιν, ἐφ' ὧν δᾶδες κείμεναι ἀνάπτονται. It is found in Philo, Josephus, and Lucian. See Lobeck's Phrynichus, p. 313 note. It is the vessel containing the λύχνος: better therefore rendered *candlesticks* than *lamps*, which gives more the idea of the light itself. The seven golden candlesticks are [united in one λυχνία] part of the furniture of the tabernacle, Exod. xxv. 31 ff. Again, in ref. Zech., we have the λυχνία χρυσῇ ὅλῃ with its seven λύχνοι. Here there are seven separate candlesticks, typifying, as that one, the entire church, but now no longer bound together in one outward unity and one place. Each local church has now its candlestick, to be retained or removed from its place according to its own works):

13.] and in the midst of the [seven] candlesticks one

the *συγγενεῖς*, or *φίλοι τῶν βασιλέων*, not, as is commonly cited, of kings themselves): 14.] and his head and his hairs (were) white like white wool, as snow (by the *κεφαλῇ* is perhaps indicated the forehead; not the face, which is afterwards described. It is only in colour, not in material, that His hair is compared to white wool; and the *ὡς χιών* is afterwards added to impress this still more. The whiteness signifies *purity* and *glory*, not as Aug. [Expos. ad Galat., c. 40: "quia et Dominus non nisi ob antiquitatem veritatis in Apocalypsi albo capite apparuit"], Vitr., Stern, al., *eternity*, either here or in Dan. vii. 9), and his eyes as a flame of fire (so Dan. x. 6: representing perhaps, as Vitr., "perspicaciam divinæ et puræ mentis, omnia arcana pervadentis." This may be, notwithstanding that Gabriel has eyes like lamps of fire in Daniel. Though *omniscience* could not be ascribed to him, the figure might be relatively consistent. But it is perhaps better to consider these physical details rather as in themselves characteristic, than as emblematic of attributes lying beneath them. The "fiery eye," among the sons of men, is indicative of energy and power of command: so also in the Son of man Himself): 15.] and his feet were like to chalcobalanus (this word has defeated all the ingenuity of Commentators hitherto. The Vulg. has *aurichalcum* [or *ori*:- see Cic. de Off. iii. 23. 12, Hor. de Art. poet. 202], the Syriac and Aræthas, "*brass from Lebanon*" [1st altern. in catena,—*εἶτε τὸν ἐν τῷ Λιβάνῳ τῷ ὄρει μεταλλεύονον*], the Arabic "*Greek brass*,"—Andreas, and most of the German editions of the Bible, *a kind of incense so called* [2nd altern. in catena,—*εἶτε καὶ τὸν χαλκοειδῆ λιβάνωτον νοητέον, ὃν ἱατρῶν παῖδες ἄρρονα καλοῦσιν, εὐώδες καὶ αὐτὸν πνύ*

^s ὡς ^{au} χιῶν· καὶ οἱ ^{vw} ὀφθαλμοὶ αὐτοῦ ὡς ^{wx} φλόξ ^{wx} πυρός, ^u ^{Matt. xxviii. 3.}
¹⁵ καὶ οἱ πόδες αὐτοῦ ὅμοιοι ^y χαλκολιβάνῳ ὡς ἐν ^z καμίνῳ ^{only.}
^a πεπυρωμένοι, καὶ ἡ ^b φωνὴ αὐτοῦ ὡς φωνὴ ^b ὑδάτων ^v ^{Dan. x. 6.}
πολλῶν, ¹⁶ καὶ ^c ἔχων ἐν τῇ δεξιᾷ ^d χεὶρ αὐτοῦ ^d ἀστέρας ^w ^{ch. ii. 18.}
ἐπτά, καὶ ^{ef} ἐκ τοῦ ^{ef} στόματος αὐτοῦ ^{gh} ῥομφαία ^{hi} δίστομος ^x ^{12 Thess. i. 8}
^{fhk} ὅξεϊα ^{ef} ἐκπορευομένη, καὶ ἡ ⁱ ὄψις αὐτοῦ ^m ὡς ^o ὁ ^o ἥλιος ^{al. Dan. vii. 9.}
^{iii. 6, &c.} ^a 1 Cor. vii. 9. ² Cor. xi. 20. ^{Eph. vi. 16.} ² Pet. iii. 12. ^{ch. iii. 18 only.} ^{Prov.}
^{x. 20.} ^b ch. xiv. 2. ^{Ps. xcii. 4.} ^{see Jer. xxviii. (li.) 16.} ^c so particip. ^{ch. xix. 12.}
^d Jude 13 reff. ^e Matt. xv. 11. ^{Job xli. 11.} ^{ἐκπ., — ch. iv. 5 al.} ^f ch. xix. 15 (21). ⁱ Heb. iv. 12.
^g Luke ii. 35 only, exc. Rev. (ii. 12, 16. vi. 8. xix. 15, 21.) ^h ch. ii. 12. ⁱ Heb. iv. 12.
^{ch. ii. 12 only.} ^{w. ῥομφ.,} ^{Ps. cxlix. 6.} ^{Sir. xxi. 3.} ^{w. μάχαира,} ^{Judg. iii. 16.} ^{Prov. v. 4 only.}
^{k = ch. ii. 12. xiv. 14. &c. xix. 15} (Rom. iii. 15) only. ^{Isa. xlix. 2.} ^{1 — John xi. 44 (vii. 24)}
^{only.} ^{Cant. ii. 14.} ^m Matt. xiii. 43. ^{xvii. 2.} ^{Ps. lxxxviii. 36.}

15. πεπυρωμενης (erratum ?) AC : πεπυρωμενω 16. 46. 69 Iren-lat : txt B rel.

16. om έχων, reading αστερες below, A 41 aeth. rec αυτου bef χειρι, with
rel : om (as in ii. 1) χειρι g n 10 vulg arm Andr-p : txt AC B c f h m 4. 16-7. 32-4-5-
6-7. 48-9 B^r Andr Areth.—χ. α. bef τη δεξ. B : *manu dextera sua* Iren-lat.

ὀμιλοῦντα ἀτμούς ἀποτέμποντα : Germ.,
[*Geruch*], on the authority of Antoni-
us of Nebrissa [in *Salmasius* (Wetst.),
ὁ λιβανος ἔχει τρία εἶδη δένδρων, καὶ ὁ
μὲν ἄρρην ὀνομάζεται χαλκολιβανος,
ἡλιοειδης καὶ πυρρός, ἡγουν ξανθός], who
understands by the word some superior
species of frankincense, the so-called ‘thus
masculum :’ for in Greek frankincense is
called *λίβανος*, after the Heb. *לִבְנָן* or *לִבְנִי*,
from the root *לבן*, *albus* *fruit*. This writer
refers to hymns of Orpheus in honour of
Apollo and of Artemis, in which *χαλκολιβ.*
occurs in the sense of a costly kind of in-
cense [but all we find in the titles of
hymns 7, 19, 21, 65, is *λιβανόμαννα*,
possibly a mixture of frankincense and
manna], and to Virg. *Ecl. viii. 65*,—‘*Ver-*
benasque adole pingues et mascula thura.’
Still it appears somewhat strained to refer
χαλκολιβανος or *-ον* to ‘thus masculum :’
for, granted that ‘masculum’ may betoken
its purity and clearness, how is *χάλκος*
accounted for, which looks more like a
hint at *hardness*? Besides, incense is not
burnt *ἐν καμίνῳ*, in a smelting furnace,
but in a censer or shallow vessel, and its
colour while burning is no way observable.
The interpretation, “brass from Lebanon,”
does not appear to be tenable, as there is
no notice of Lebanon ever having produced
brass of superior quality, such as this from
the context must be. *Suidas* interprets it
thus : *χαλκολιβανον, εἶδος ἡλεκτρον τι-*
μώτερον χρυσοῦ. ἔστι δὲ τὸ ἡλεκτρον
ἀλλότρυπον χρυσοῦ μεμιγμένον ὑελῶ καὶ
λιθείᾳ. And this, considering that in the
similar and model passage, *Dan. x. 6*, we
have *χάλκος στιλβων* [as also in *Ezek. xl.*
3], in *Ezek. i. 7*, *ἑξαστράπτων χάλκος*,
and in *ib. i. 4, 27*, and *viii. 2*, *ἡλεκτρον*,—
seems the most likely direction in which

to find the meaning. Still, as almost all
Commentators confess, it must remain
enigmatical, of what the word is com-
pounded, and to what it precisely applies.
According to usual analogy, not *χάλκος*
but *λίβανος* is the central idea, and *χάλ-*
κος the qualifying one, as in *χαλκάνθη*,
χαλκόλιθος, *χαλκοθήκη*, &c. But this
makes the difficulty greater; for we can
assign no meaning to *λίβανος* which would
fit this requirement. If conjecture were
admissible [which it is not], I should, in
despair of any way out of the difficulty,
suggest whether the word might not have
been *χαλκολιβαδίψ*, a stream of melted
brass : ΔΙ having been read ΔΙ or Ν. At
all events this may rank with Hitzig’s con-
jecture, *χαλκοκλιβάνψ*, as if they had
been burnt in a furnace (and so red-hot
and glowing) : and his voice as the voice
of many waters (Ebrard sees an allusion
to the quiet and majestic sound of the sea,
appealing to *ch. xvii. 1* and *xiii. 1*; but, as
Düsterdieck remarks, there seems to be no
such allusion here, but only to the power
of the voice as resembling the rushing of
many waters. So *Dan. x. 6*, *ἡ φωνὴ*
αὐτοῦ ὡς φωνὴ ὄχλου : *Ezek. xliii. 2*,
where the same expression is found [in the
Heb., with which agree *Vulg.*, *Syr.*, &c.,
but not *LXX*], *i. 24*, where the sound of
the wings of the creatures is *ὡς φωνὴ*
ὑδατος πολλοῦ. 16.] And having
(ἔχων, not = καὶ εἶχεν, but as in *ref. St.*
John takes up the description from time
to time irrespective of the construction, as
if [De W.] with separate strokes of the
pencil) in his right hand seven stars (not,
as *Heinr.*, on his right hand, as a number
of jewelled rings, but in his right hand, as
a wreath or garland held in it. De W.
well remarks that *this*, which is the more

n = intr. Johnⁿ φαίνει^o ἐν τῇ δυνάμει αὐτοῦ. 17 καὶ ὅτε εἶδον αὐτόν, AC B a
 1.4. v. 35. to n, 2.
 2 Pet. i. 19. p q ἔπεσα^q πρὸς τοὺς^q πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκεν 4. 6. 9.
 1 John ii. 8. ch. xxi. 23. 10-3-6.
 only. Gen. i. τὴν δεξιὰν αὐτοῦ ἔπ' ἐμὲ λέγων^s Μὴ φοβοῦ· ἐγώ εἰμι ὁ 7-8-9.
 17. 26-7. 30-
 o see Mark ix. t πρῶτος καὶ ὁ^t ἔσχατος 18 καὶ ὁ^u ζῶν, καὶ ἐγενόμην 2-3-4-5-
 1. Rom. i. 4. al. ch. xv. 48. 6-7-8.
 ch. i. 6. v Gen. i. 6. 40-1-2-7-
 81. 8-9. 50-
 p Dan. viii. 18 καὶ ἔχω τὰς^v κλείς τοῦ θανάτου καὶ τοῦ^w ἄδου. 19 γράψον 1.90. B
 Theod. x. 8, 9 LXX. 1.90. B
 q Mark v. 22. Acts v. 10 only. r Mark x. 16. Ps. cxxxviii. 5. s Dan. x. 12. Luke i. 13, 80.
 t ch. ii. 8. xxii. 18. Isa. xlv. 6. xlviii. 12. u John vi. 57. Luke xxiv. 5. Num. xiv. 21. constr. w. εἶναι, w ch. xx.
 Gen. i. 6. v Matt. xvi. 19. Luke xi. 52. ch. iii. 7. ix. 1. xx. 1 only. Isa. xxii. 22.

17. rec *επεθηκε*, with n 10-7 (g h 37. 41-9 Br, e sil) Andr: txt AC B rel Andr-coisl Areth.
 rec aft *δεξιαν αουτου* ins *χειρα*, with h n 10. 36 (37. 41-9 Br, e sil) Andr: om AC B rel Andr-coisl Areth, and vulg Cypr Primas. rec aft *λεγων* ins *μοι*, with 41 (e sil) æth: om AC B rel vss Andr Areth. for *πρωτος, πρωτοτοκος* A (and in ch. ii. 8 also) (Areth-comm).

18. om *των αιωνων* j 38. rec aft *αιωνων* ins *αμην*, with b rel syr-dd Andr Areth: om AC j 36-8 vulg copt æth arm Iren-lat Orig, Ath-lat Andr-p. for *κλεις, κλειδας* B rel: txt AC h l m n 34-5-6. 47-9 Br (13. 27. 37-8. 41, e sil). rec transp *αδου* and *θανατου*, with n 27 (e sil). 36 Andr-a: txt AC B rel vss Iren-lat Andr Areth Ors.

natural rendering, is also required by the symbolism. If the seven churches which the seven stars symbolize, were *on* the Lord's hand as rings, they would seem to be serving (adorning?) Him, and not to be the objects of his action: but now that He *holds them* in his hand, He appears as their Guardian, their Provider, their Nourisher: and, we may add, their Possessor, who brings them out and puts them forth to be seen when He pleases. His universal Church would hardly be thus represented, but only a portion of it which it pleases Him to take in his hand and hold forth as representing the rest): and out of his mouth a two-edged sharp sword going forth (cf. Isa. xi. 4, xlix. 2 [*ἐθηκε τὸ στόμα μου ὡς μάχαιραν δέξιαν*]: also our ch. ii. 16, and Wisd. xviii. 15. The same figure occurs with reference to *men* in Ps. lv. 21, lvii. 4, lix. 7: and Wetst. and Schöttg. give examples of it from the Rabbinical writings. The thing signified may perhaps be as in 2 Thess. ii. 8, ὁ ἄνθρωπος, ὃν ὁ κύριος ἀναλῶσει τῷ πνεύματι τοῦ στόματος αὐτοῦ . . .: and in ch. xix. 21; but clearly we must not exclude [as Düsterd.] the attributes of the *word of God*, Heb. iv. 12, Eph. vi. 17. And this all the more, inasmuch as 1) here the Lord is represented not as taking vengeance on his enemies, but as speaking with his own, both in the way of comforting and of threatening: and 2) in ch. xix. 21, where this very sword is again alluded to as slaying the Lord's enemies, His title as *καθήμενος ἐπὶ τοῦ ἵππου* is ὁ λόγος τοῦ θεοῦ): and his countenance (not, as

Düsterd., who wrongly quotes De W. as supporting him, *general appearance*: so also Ewald, al. Had this been so, how should the Apostle have noted the details just mentioned? for the whole figure of our Lord would have been too dazzling for him to contemplate. It is natural that after describing the eyes, and that which proceeded from the mouth, he should give the general effect of the countenance: And as matter of usage, John xi. 44 is decided, being spoken of a person, which ib. vii. 24 is not) *as the sun shineth in his strength* (see ref. Judges:—that is, when unclouded and in full power: not necessarily at midday, but at any time. The construction is again broken: ὡς ὁ ἥλ. φαίνων would be the regular connexion). 17, 18.] And when I saw Him, I fell at his feet as dead (the effect of the divine appearance: see Exod. xxxiii. 20; Job xlii. 2; Isa. vi. 5; Ezek. i. 28; Dan. viii. 17 ff., x. 7 ff. There is no discrepancy in this bodily action with the spiritual nature of the vision, as De W. thinks, either here or in the places where similar physical effects are described, ch. v. 4, xix. 10, xxii. 8 [Dan. vii. 15]. Düsterd. well remarks in reply, that the ἐν πν. of ver. 10 does not supersede existence in the body. Just as dreamers express their bodily feelings by physical acts, e. g. by starting or weeping, so might St. John while in this ecstasy: cf. Acts ix. 3). And he placed his right hand upon me, saying, Fear not (see, besides reff., Luke ii. 10, Matt. xvii. 7, Mark xvi. 6. These places, and the whole character of our

οὖν ἃ ^x εἶδες καὶ ἃ ^y εἰσὶν καὶ ἃ ^z μέλλει ^a γενέσθαι μετὰ ^x ταῦτα, ²⁰ τὸ ^b μυστήριον τῶν ^c ἐπτά ἀστέρων οὓς εἶδες ^d ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἐπτά ^e λυχνίας τὰς χρυσᾶς. οἱ

⁶ p. 456, § 53. s. a. ^z = (see note) Matt. xxv. 26 reff. ^a Acts xxvi. 22. ^x see ver. 2. ^y plur., 1 Cor. x. 6, ch. iii. 2. Luke xxiv. 11. John xix. 31. ^b = Eph. v. 32. ch. xvii. 5, 7. ^c ver. 16. ^d so John xx. 7. ^e Acts xxvi. 22. ^x Isa. xlviii. 6. ^y ver. 12 reff.

19. rec om οὖν, with (d^f) j 16. 38 Areth: ins AC B rel wss Andr Primas. ins δει bef μελλει C. rec γενεσθαι, with A rel Andr-coisl Areth: om k: txt C B b f h 6. 10-1-6. 49 Br (c^p n^p—so Scriv) Andr.

20. rec (for ους) ων, with B rel Andr Areth: txt AC 12. 46. 80². for ἐπι της δεξιᾶς, εν τη δεξια A; in dextera vulg Primas.

Lord's words, shew that the Apostle's falling down as dead was purely from fear, not, as Ebrard imagines, as an expression of ecstatic love); **I am the first and the last** (reff.: = α and ω above: not as the semi-Socinian Commentators, Grot., Wetst., "summus dignitate . . . contentissimus;" it is the eternity of God which is expressed—of Him who is before all and after all, from and to everlasting), **and the living One** (not = ὁ ζωοποιῶν, however true the fact may be; nor here signifying *alive from the dead*: but is the well-known attribute of God, the Eternal, not in bare duration, but in personal Life. The ζωοποιεῖν is included, but the word expresses far more. The E. V. is wrong in connecting these words with those that follow); **and I was** (not ἦν, but ἐγενόμην—I *became*: it was a state which I passed into) **dead, and behold I am alive for evermore** (see Rom. vi. 9, Acts xiii. 34. ζῶν εἰμὶ expresses, more emphatically than would the simple verb, the residence and effluence of life. By this mention of His own death and revival, the Lord reassures his Apostle. He is not only the living One in His majesty, but He has passed through death as one of us, and is come to confer life even in and through death), **and I have the keys of death and of Hades** (I can bring up from death, yea even from the mysterious place of the spirits of the departed. The figure of the keys is often used in this book; see reff. Wetst. quotes from the Targum of Jonathan on Deut. xxviii. 12, "Quatuor sunt claves in manu Domini, . . . clavis vitæ et sepulchrorum et ciborum et pluviae;" and other testimonies of the same kind. We have the *gates* of death as opposed to the gates of the daughter of Zion, Ps. ix. 14; cf. also Job xxxviii. 17; and the gates of Hades, Matt. xvi. 16, Isa. xxxviii. 10).

19.] Write therefore ('because I have vouchsafed thee this vision,—I whose majesty is such, and whose manifested loving-kindness to thee.' The connexion is better thus than with ver. 11, as some: "Now that thy fear is over, write what

I bade thee," Hengst. So Aret., who remarks, "ἐκστασις memoriam lædit." But it is very doubtful whether ver. 11 is spoken by our Lord at all: see there) **the things which thou sawest** (just now: the vision which was but now vouchsafed thee), **and what things they signify** (two meanings of ἃ εἰσὶν are possible. 1) 'the things which are,' viz. which exist at the present time. This has been taken by Arethas, Lyra, Corn.-a-lap., Grot., Calov., Vitruv., Beng., Wolf, Züll., Hengst., Ebrard, Lücke, Düsterd., al. 2) as above, 'what things they [the ἃ εἶδες] signify;' so Alcas., Aretius, Eichhorn, Heine, Ewald, De W. In deciding between these, we have the following considerations: a) the use of the plural εἰσὶν, as marking off this clause in meaning from the next which has ἃ μέλλει γενέσθαι. If this latter is sing., why not this? Is it not because the μέλλει γενέσθαι merely signifies the future time, in which this latter class, *en masse*, were to happen, whereas this ἃ εἰσὶν imports, what these things, each of them, severally, mean? And b) this seems to be borne out by the double repetition of εἰσὶν in the next verse, both times unquestionably in this meaning. So that I have no hesitation in taking the meaning given above), **and the things which are about to happen after these** (viz. after ἃ εἶδες: the next vision, beginning with ch. iv., which itself opens with μετὰ ταῦτα εἶδον. I would take γενέσθαι in the sense of happening, not in the wide ages of history, but in *apocalyptic vision*: seeing that, ταῦτα meaning ἃ εἶδες, a *present vision*, ἃ μέλλει γενέσθαι will by analogy mean the things which shall succeed these, i. e. a future vision. Notice, it is not ἃ δεῖ γενέσθαι as in ver. 1: not the necessity of prophecy, but only the sequence of things seen); 20.] **the mystery of the seven stars which thou sawest upon** (held in, and so standing over, as a wreath) **my right hand** (τὸ μυστ. is in apposition with ἃ εἶδες κ.τ.λ., and governed by γράψον. Lyra interprets the word well, "sacramentum stellarum," i. e. "sacrum

f (see note.)

εἴπτα ἄστέρες ἄγγελοι τῶν ἐπτά ἐκκλησιῶν εἰσὶν καὶ αἱ λυχναὶ αἱ ἐπτά ἐπτά ἐκκλησίαι εἰσὶν.

rec αι επτα λυχναι, with m n 17. 49 (d f h l 37 Br, e sil) copt Andr: αι λυχναι επτα 30-3-5: txt AC B rel vulg syr-dd Areth.—αι επτα λυχναι αι επτα [λυχναι] εκκλησιαι εισιν 38, the 2nd λυχν is erased. rec adds ας ειδες, with n 10-7. 49 (a d f h 37. 41 B⁵, e sil) copt Andr: om AC B rel Andr-coisl Areth Cyp^r Primas.

secretum per ipsas significatum:” see reff.), and the seven candlesticks of gold (elliptic construction for ‘and the mystery of the seven candlesticks,’ &c.).—The seven stars are [the] (the prefixed predicate ἄγγελοι, though on that account wanting the article, is rendered definite by the definite gen., τῶν ἐπτ. ἐκκ., which follows) angels of the seven churches: and the seven candlesticks are seven churches (the import of the ἄγγελοι has been much disputed. Very many Commentators take them for the *presiding presbyters*, or *bishops*, of the churches. So Primas., Bede, Joach., Lyra, Alcas., Corn.-a-lap., Ribera, Bossuet, Beza, Grot., Calov., al. m. So also Vit^r., Whitby, and, with some modification, Hengst. This view is variously supported. It derives probability from the analogy of the vision itself, in which, seeing that the candelabra represent the churches themselves, existing vessels containing much light, the stars, concentrated sparks of light, should represent some actually existing persons in or connected with the churches. Again it is supported by our finding that throughout the seven Epistles the angel is treated as representing and responsible for the particular church. But before we pass on to the other great section of interpretation, we may at once dismiss those forms of this one which make ἄγγελος the *ideal representative* of the governing body [as Hengst.], or an *ideal messenger* from the church [as Ebrard], or a proleptic idea of the office of Bishop, not yet instituted, as Rothe, or, in short, any idealism at all. As the ἐκκλησία is an objective reality, so must the ἄγγελος be, of whatever kind. This consideration will also affect the current of interpretation which takes the angels to be the churches themselves. So Andreas and Arethas [in Cat.—ἄγγελον τῆς Ἐρέσου, τὴν ἐν αὐτῇ ἐκκλησίαν λέγει. οὐ γὰρ ὁ προστατῶν ἄγγελος ἡμαρτήκει, ὥστε δεῖν ἀκοῦσαι μετανόησον, ὃ δι’ ἀγιότητα ἐν τῇ δεξιᾷ τοῦ κυρίου ὑπάρχων ἀστήρ ὢν τίς δὲ καὶ χρεία γράφειν τῷ ἐν τῇ δεξιᾷ τοῦ διαλεγόμενου παρόντι; κ.τ.λ.]. The second line of interpretation is that which regards the ἄγγελοι as *angels*, in some way representing the churches. In favour of this is 1) the con-

stant usage of this book, in which the word ἄγγελος occurs only in this sense: 2) the further usage of this book, in which we have, ch. xvi. 4, the ἄγγελος τῶν ὕδατων introduced without any explanation, who can be none other than the angel presiding over the waters: 3) the expression of our Lord Himself Matt. xviii. 10, οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, coupled with the saying of the church in the house of Mary the mother of John Mark, Acts xii. 15, with regard to their disbelief of Peter standing at the door, ὁ ἄγγελος αὐτοῦ ἐστίν: both asserting the doctrine that angels are allotted to persons, and are regarded as representing them: a subject full of mystery, and requiring circumspect treatment, but by no means to be put aside, as is commonly done. 4) The extension of this from individuals to nations in the book of Daniel, which is so often the key to apocalyptic interpretation. See Dan. x. 21, xii. 1: an analogy according to which there might well be angels not only of individuals, but of churches. 5) The fact that throughout these Epistles, nothing is ever addressed individually as to a teacher, but as to some one person reflecting as it were the complexion and fortunes of the church in a way in which no mere human teacher or ruler could. That there is no exception to this in ch. ii. 20, see maintained in note there. 6) To the objection advanced in the comment of Arethas above, οὐ γὰρ ὁ προστατῶν ἄγγελος ἡμαρτήκει κ.τ.λ., the reply may be made, with advantage to this interpretation, that there evidently is revealed to us a mysterious connexion between ministering angels and those to whom they minister, by which the former in some way are tinged by the fates and fortunes of the latter. E. g., in our Lord’s saying cited above, the place of dignity there asserted of the angels of the little children is unquestionably connected with the character of those whose angels they are: and it cannot be following out such a revelation too far to say that, if some of the holy angels are thus and for this reason advanced to honour, others may be similarly, and for the opposite reason,

AC B a
to n, 2.
4. 6. 9.
10-3-6-7
8-9. 26-
7. 30-2-
3-4-5-6-
7-8. 40-
1-2-7-8-
9. 50-1
90. B⁵

II. ¹ Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον ^ε Ἰσα. iii. 18.
^ε Τάδε ^ε λέγει ὁ ^h κρατῶν τοὺς ^c ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ ^{al.} Jer. ii. 1.
 αὐτοῦ, ὁ περιπατῶν ⁱ ἐμμέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυ- ^h Ezek. iii. 11
 σίων, ² Οἶδα τὰ ἔργα σου καὶ τὸν ^k κόπον καὶ τὴν ^l ὑπο- ^h al.
^h = ch. vii. 1.
ⁱ ch. i. 13 reff.
^k 1 Cor. iii. 8.
^l xv. 58. 2 Cor.
 vi. 5. ch.
 xiv. 18. Gen.
 xxi. 42. 1 = Luke xxi. 19 al. fr. † (Ps. ix. 18.) see Sir. ii. 14.

CHAP. II. 1. for *της, τω* (so also A in vv. 8, 18: *mechanical repetition of terminations preceding*) AC: *τω της* 36: txt B rel Andr Areth. rec (for *εν εφεσω*) *εφε- σινης* (with none of our mss): *εφεσιων* 38: *εφεσου* 16, *εφεσω* 36: txt AC B rel vulg spec syr-dd copt Andr Areth. rec *εν μεσω*: txt AC. rec *χρυσων*, with N B rel: txt AC.

2. rec aft *κοπον* ins *σου*, with N B rel lips-6 copt Andr Areth: om AC h n 10-2-7-8-

placed in less honour and relatively disgraced. That this idea is found expressed in the Rabbinical writings [see in Wetst.] is a mark of the further development of the truth which seems to have been first revealed to Daniel. 7) It will be perceived that this interpretation does not lie under any of the objections stated above as idealizing that which ought to be an objective reality. For it contemplates the angels of the churches as really existent, not as ideal beings. It is only when this latter is the case, that those objections can apply. 8) It will also be perceived, that both the circumstances, which were cited as making for the former interpretation, tell equally for this: viz. a) that just noticed, the actual existence of these persons in or belonging to the churches, and b) the fact that in the Epistles the angel is treated as representing and responsible for the particular church.

So that I cannot but regard this second view as far the more likely one. It has been taken by Origen, Greg.-Naz., Jerome, Andr., Areth. [in Catena: holding as above, the churches themselves to be virtually meant, inasmuch as the angel himself could not need repentance, &c.: but never doubting that by *ἄγγελοι* the angels are meant], Wetst., Züllig, Wahl, Bretschneider, Bleek, De Wette [see above], al. The attempt to defend the interpretation of *ἄγγελοι* as bishops by the analogy of the *לוינים*, *legatus Ecclesiae*, in the synagogue, appears to be futile, inasmuch as that officer held quite an inferior place, in no way corresponding to a bishop, or any kind of president of the church.

I may also notice, that the weight laid by Brightmann, al., and recently by Ebrard, on the omission of the art. before *ἄγγελοι* is worth nothing [see the rendering above]. Such a sentence as Ebr. suggests in case *ἄγγελοι* had been definite, *οἱ ἐπτ. ἀστ. οἱ ἄγγελοι τῶν ἐκκ. εἰσιν*, could hardly be written in Greek: it would have stood *εἰσιν οἱ ἄγγ.*

τῶν ἐκκλ. The fact, that each succeeding epistle is addressed *τῷ ἀγγέλῳ τῆς ἐν . . . ἐκκλησίας*, should have guided Commentators aright in this matter. As regards the symbolism, *stars* are the symbols of the angels of the churches, inasmuch as angels are beings of light, Heb. i. 7 [from Ps. civ. 4], where see note; Job xxxviii. 4, where they are called the morning stars. The same symbolism is used in the prophets of Lucifer, the day-star, the son of the morning, Isa. xiv. 12 ff., who would exalt his throne above the stars of God, ib. ver. 13; Rev. xii. 4, 9. See also Luke x. 18.* That stars are also used to symbolize earthly authorities, is what might be expected from the very nature of the symbol, and should never have been alleged here as a reason against the literal interpretation of *ἄγγελοι*.

The churches themselves are represented by candlesticks, agreeably with the universal symbolism both of the prophetic and evangelic Scriptures. Cf. Prov. iv. 18; Isa. ix. 1, 3; Matt. v. 14, 16; Luke xii. 35; Phil. ii. 15).

CH. II. 1—III. 22.] THE EPISTLES TO THE SEVEN CHURCHES. Views have considerably differed respecting the character of these Epistles, whether they are to be regarded as simply historical, or historico-prophetical, or simply prophetical. The point on which all, I presume, will be agreed is, that the words contained in these Epistles are applicable to and intended for the guidance, warning, and encouragement of the whole Church Catholic, and its several parts, throughout all time. The differing interpretations will here be only briefly alluded to. An account of them will be found in Vitrina, *Apocalypsis Johannis*, &c. pp. 27—58: and (but scantily, as most interpreters pass over them but slightly) in the introductions to the principal Commentaries.

Before commenting on each individual Epistle, I would notice the similar con-

m Mark ix. 25. ¹μονήν σου, καὶ ὅτι οὐ ^mδύνη ⁿβαστάσαι κακούς, καὶ ^{AC B a} ^{to n, 2.}
^{Deut. xiv. 24.} ^{v. r.} ^oἐπείρασας τοὺς λέγοντας ἑαυτοὺς ^pἀποστόλους καὶ οὐκ ^{4. 6. 9.}
^{n = Matt. viii.} ^{17. John} ^{xvi. 12.} ^{Acts} ^{xv. 10.} ^{Rom.} ^{xv. 1.} ^{Gal.} ^{vi. 2.} ^{4 Kings} ^{xviii. 14.} ⁴εἰσὶν, καὶ εὗρες αὐτοὺς ¹ψευδεῖς, ³καὶ ¹ὑπομονὴν ἔχεις καὶ ^{7. 30-2.}
^{xviii. 14.} ⁴εἰβάστας διὰ τὸ ὄνομά μου καὶ οὐ ^sκεκοπίακες. ^{3-4-5-6.}
^{o = 2 Cor. xiii.} ^{5. ch. iii. 10.} ^{3 Kings x. 1.} ^{p see 2 Cor. xi.} ^{13.} ^qἀλλ' ^tἔχω ¹κατὰ σοῦ ὅτι τὴν ^uἀγάπην σου τὴν πρῶ- ^{7-8. 40-}
^{11, 22.} ¹τὴν ^vἀφῆκας. ^{5 w}μνημόνευε οὖν πόθεν ^xπέπτωκας, καὶ ^{90. B.}
^qActs vi. 13. ch. xxi. 8 only. ^{Prov. xxx. 9.} ^rsee above (n), absol., here only. ^{s = Matt.}
^{xi. 28.} ^{John iv. 6.} ^{2 Kings xvii. 2.} ^{Jer. xvii. 16.} ^tvv. 14, 30. (Matt. v. 23. Mark xi. 25, but w. τ.)
^{Job xxxi. 35.} ^ugen. subj., 1 Cor. xvi. 24. ^{Phil. i. 9.} ^{Col. i. 8.} ^{Philem. 5, 7.} ^{ver. 19.} ^{v = Matt.}
^{xxiii. 28.} ^{Rom. i. 27.} ^{w = Acts xx. 31.} ^{Eph. ii. 11.} ^{ch. iii. 8.} ^{Exod. xiii. 8.} ^{x = Rom. xi.}

9. 36-7. 46-9 vulg syr-dd arm Andr-a.—om και τον κοπον e k 30. και επιειρ.] om
 και A copt aeth-rom Cassiod.: ins C B rel vss gr-lat-ff. rec επιειρασω (with none of
 our mss): επιειρασας B: txt AC B rel Andr Areth. rec (for λεγ. εαν. απ.)
 φασκοντας ειναι αποστολους (with none of our mss): txt AC B rel vulg Andr Areth.
 —aft ap. ins ειναι B rel: om ACN¹ 18. 25.

3. rec transp εβασταςας and υπομονην εχεις, with 10-6-7. 38. 49 (B, e sil) Andr:
 om κ. υπομ. εχεις 33 (34-5, e sil): om και εβασταςας 37: txt ACN B rel vulg syr-dd
 copt Andr-coils Areth Aug Primas. —aft εχεις ins και θλιψεις πασας N¹. —aft εβασταςας
 ins με 16. 45-6. rec ins και bef δια, with (92?): om ACN B rel. rec (for
 και ου κεκοπιακες) κεκοπιακας και ου κεκμηκας (with none of our mss): κεκοπιακας και
 ουκ εκοπιασας g: και κεκοπιακας 16. 37-8. 69 arm Andr-p: και ουκ εκοπιασας N B 12
 rel: txt AC 51 vulg syr-dd copt, -κας 51.

4. for αλλ', αλλα N B a b c d f g h j l m 10. 30. 46 Br. for τ. αγ. σ. τ. πρ.,
 πρωτην σου αγαπην A. αφηκες C.

5. rec εκπεπτωκας, with h l n 10-7 (16. 37. 49 Br, e sil) Andr, excideris vulg some-

struction of all. — This may be thus de-
 scribed. Each Epistle contains, 1. A com-
 mand to write to the angel of the particular
 church. 2. A sublime title of our Lord,
 taken for the most part from the imagery
 of the preceding vision. 3. An address
 to the angel of the church, always com-
 mencing with οἶδα, introducing a state-
 ment of its present circumstances: con-
 tinuing with an exhortation either to re-
 pentance or to constancy: and ending
 with a prophetic announcement, mostly
 respecting what shall be at the Lord's
 coming. 4. A promise made to ὁ νικῶν,
 generally accompanied with a solemn call
 to earnest attention, ὁ ἔχων οὖς κ.τ.λ.

1—7.] THE EPISTLE TO THE CHURCH
 AT EPHESUS. To the angel of the church
 in Ephesus write: These things saith he
 that holdeth fast (cf. ch. ii. 25, iii. 11)
 the seven stars in his right hand (cf.
 John x. 28), He that walketh in the
 midst of the seven candlesticks of gold
 (assertions of Christ's being the Lord, the
 Governor and the Upholder of His Church,
 agreeably to the vision of ch. i.: coming
 in suitably in this first Epistle, as begin-
 ning the complete number): I know (am
 aware of: not as Lyra, "id est, approbo.")
 The context determines this to be the fact
 here, but not this word. The ἔργα might
 be bad ones, see John iii. 19) thy works
 (so in all the Epistles, except those to

Smyrna and Pergamum) and thy labour
 (reff.) and endurance (κόπος and ὑπομονή)
 form the active and the passive sides of
 the energizing Christian life. The omis-
 sion of the σου after τὸν κόπον serves to
 bind the two together in one. They are
 exegetical, in fact, of ἔργα; cf. 1 Cor.
 xv. 58: these being the resulting fruits of
 κόπος and ὑπομονή, see ch. xiv. 13), and
 that thou canst not bear (reff.) wicked
 persons (on κακός and πονηρός, see note,
 ch. xvi. 2. These are here regarded as a
 burden, an incubus, which the Ephesian
 church had thrown off. The assertion is
 as yet general: it is particularized in the
 next clause) and didst try (make experi-
 ment of, rather than put to the test, which
 is δοκιμάζειν, 1 John iv. 1) those who call
 themselves apostles and are not, and
 didst find them false (this is deeply in-
 teresting in connexion with St. Paul's
 prophetic caution, Acts xx. 28—30. That
 which he foretold had come to pass, but
 they had profited by his apostolic warn-
 ing): and hast endurance, and didst bear
 (them, while trying them: or perhaps the
 verb is used absolutely) for my Name, and
 hast not been weary (there is a seeming
 inconsistency in οἶδα τὸν κόπον σου . . .
 καὶ οὐ κεκοπίακες, which caused those
 who were not aware of St. John's use of
 the last word [reff.] to alter the sentence
 as in var. readd. "Novi laborem tuum,

^y μετανόησον καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μή, ἔρ-
χομαί ^a σοι καὶ ^a κινήσω τὴν ^b λυχνίαν σου ἐκ τοῦ ^a τόπου
αὐτῆς, ^c ἐὰν μὴ ^y μετανοήσῃς. ⁶ ἀλλὰ τοῦτο ἔχεις, ὅτι
μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἀ καὶ γὰρ μισῶ. ⁷ Ὁ

⁶ p. 192, § 31. 5. ^a = ch. vi. 14 reff.
e pleonasm, 2 Cor. xii. 7. Matt. v. 18. Winer, edn. 6, p. 539, § 65. 6.

^y absol., Matt.
iii. 2. iv. 17
al. Wisd. v.
3.
z dat., = ver.
10 only.
(Matt. xxi. 5,
from Zech.
ix. 9.)
Winer, edn.
b ch. i. 12 reff.

lat-ff: txt ACN B rel Andr-coisl Areth Cypr, Pac Primas, -κες R. elz aft ερχομαι
soti ins ταχυν. with B rel harl' syr-dd Andr Areth Primas; Steph ταχει, with appy no
ms: om ACN vulg copt aeth Aug Jer Vict-tun.

nec tamen laboras, i. e. labore non frangeris." Beng. ἀντὶ τοῦ οὐκ ἀπεκαρτέ-
ρησας, οἰονεῖ, οὐκ ἀπηγόρευσας, οὐ προ-
έδωκας, οὐκ ἐλιποτάκτησας διὰ τὸ ὄνομά
μου. Areth. in Catena). Howbeit I have
(nothing need be supplied: the following
clause is the object to ἔχω) against thee
(reff.) that thou hast left (deserted; or
let go: see reff.) thy love which was at
first (towards whom? Arethas, in Cat.,
understands τὴν πρὸς τοὺς πλῆσιόν χορη-
γίαν: Grot. similarly, "multum remisisti
de prima illa cura circa pauperes:" Calov.,
"sedula cura et vigilantia cum fervore ac
zelo pro verbi divini puritate adversus
pseudoprophetas;" Eichhorn, strangely
enough, "quod nimis morose et severe
coerces improbos doctores:" Heinrichs,
De Wette, and Ebrard think it is *brotherly
love* which is meant. But there can I
think be little question that the language
is conjugal, and the love, as Aretius,
Ansbert ["casti sponsi dilectionem ab-
jecisti"], Vitringa, Züllig, Hengstenb.,
Düsterd., Stern [but applying it all to the
bishop personally], al., the first fervent
chaste and pure love of the newly-wedded
bride: cf. Jer. ii. 2. τὴν πρῶτην

must not be taken as if it were compara-
tive [*priorem*], but literally. In what
particular the Ephesian church had left
her first love, is not stated. Perhaps, as
Ansbert, "dilectione sæculi æstuabat:" or,
seeing that it is negative, rather than po-
sitive delinquency which is blamed, the
love of first conversion had waxed cold,
and given place to a lifeless and formal
orthodoxy). Remember therefore whence
thou hast fallen (the first fervour of love
is regarded as a height, from which the
church had declined. The Commentators
cite Cie. ad Att. iv. 16, "non recorder
unde ceciderim, sed unde resurrexerim"),
and repent (quickly and effectually, aor.)
and do the first works (the works which
sprung from that thy first love: those
resume); but if not, I [will] come to
thee (a strong 'dativus incommodi:' =
ἐπὶ σε, ch. iii. 3. Not Christ's final com-
ing, but his coming in special judgment is

here indicated), and will move thy candle-
stick out of its place (i. e. as Aretius,
"efficiam ut ecclesia esse desinas:" see the
fulfilment noticed in Prolegg. § iii. par. 7.
Some take it too vaguely, as Ewald, "gra-
tiam et benevolentiam meam tibi detra-
ham:" others, as Grot., misled by their
acceptation of the *first love* [see above],
"efficiam ut plebs tua alio diffugiat, nempe
ad ea loca ubi major habetur cura pau-
perum:" others again, going quite wrong
owing to a fancy that the Epistle is ad-
dressed to the *bishop*, "tollam a te eccle-
siam, ne illi ultra præsideas;" so Zeger,
al. Koppe and Heinrichs give a modifica-
tion of the true meaning which is hardly
justified: "primariam episcopatus sedem
Epheso aliorum transferam"), if thou do
not repent (shalt not have repented; i. e.
by the speedy time indicated in the pre-
vious aorist).

6.] Notwithstanding,
this thou hast (this one thing: there is
no need to supply ἀγαθόν or the like: of
what sort the τοῦτο is, is explained by
what follows. We may notice the tender
compassion of our blessed Lord, who, in
his blame of a falling church, yet selects
for praise one particular in which His
mind is yet retained. This is for our com-
fort: but let us not forget that it is for
our imitation also. μεταξύ τῶν λυπηρῶν
τίθησι καὶ τὰ πρὸς εὐθυμίαν ἄγοντα, ἵνα
μὴ τῇ περισσοτέρᾳ λύπῃ καταποθῇ τὰ
τῆς ἐκκλησίας. Areth. in Cat.) that thou
hatest the works ("non dixit Nicolaitas,
sed facta: quia personæ sunt ex charitate
diligendæ, sed eorum vitia odio sunt ha-
benda." Lyra. It would have been well
with the church, had this always been
remembered. τὰ ἔργα, see below, must
be referred to the moral delinquencies of
this sect) of the Nicolaitans (there has
been much dispute who these were. The
prevailing opinion among the fathers was,
that they were a sect founded by Nicolaus
the proselyte of Antioch, one of the seven
deacons. So Irenæus [Hær. i. 27, "Ni-
colaitæ autem magistrum quidem habent
Nicolaum, unum ex vii, qui primi ad dia-
conium ab apostolis ordinati sunt: qui in-



d. vii. 11, 17, &c. d.
ch. iii. 6.
xiii. 9. Matt.
xi. 15. xiii. 9 al.

6. om α A copt.

7. ins επτα bef εκκλησιαις A: add ταις επτα C: om B rel vss gr-lat-ff.

discrete vivunt"], Tertullian [Præscr. Hær. 46, "alter hæreticus Nicolaus emeris. Hic de septem diaconis qui in Actis App. allecti sunt, fuit." He then describes his execrable impurities], Clem.-Alex. [in two passages, which are worth citing, as I shall presently have to comment on them: 1) Strom. ii. 20, p. 490 Potter,—τοιούτοι δὲ καὶ οἱ φάσκοντες εὐα-
τοὺς Νικολάῳ ἐπεσθαι ἀπομνημόνευμά τι τάνδρὸς φέροντες ἐκ παρατροπῆς τὸ δεῖν παραχρήσασθαι τῇ σαρκί. ἀλλ' ὁ μὲν γενναῖος κολοῦειν δεῖν ἐδήλου τὰς τε ἡδονὰς τὰς τε ἐπιθυμίας, καὶ τῇ ἀσκήσει ταύτῃ καταμαραίνειν τὰς τῆς σαρκὸς ὁρμάς τε καὶ ἐπιθέσεις. οἱ δὲ εἰς ἡδονὴν τράγων δίκην ἐκχυθέντες οἶον ἐφυβοῖζοντες τῷ σώματι καθηδუπαθοῦσιν: 2) ib. iii. 4, p. 522 Potter; περὶ τῆς Νικολάου ῥήσεως διαλεχθέντες ἐκείνο παρελείπομεν ὥρῃαν, φησί, γυναικα ἔχων οὗτος μετὰ τὴν ἀνά-
ληψιν τὴν τοῦ σωτήρος πρὸς τῶν ἀπο-
στόλων διειδισθεὶς ζηλοτυπίαν εἰς μέσον ἀγαγὼν τὴν γυναῖκα γῆμαι τῷ βουλο-
μένῳ ἐπέτρεψεν· ἀκόλουθον γὰρ εἶναι φασὶ τὴν πράξιν ταύτην ἐκείνῃ τῇ φωνῇ τῇ ὅτι παραχρήσασθαι τῇ σαρκὶ δεῖ], Euseb. [H. E. iii. 29, citing Clem.-Alex., as above], Epiphanius [Hær. xxv., where he gives a long account of Nicolaus and his deprava-
tion and his followers]: so also Jerome [dial. adv. Lucif. 23] and Aug. [de hæres. 5], and many other fathers, citations from whom may be seen in Stern's notes, h. 1.: also Areth. in Catena, referring to Epiph.

We have already seen, in Clem.-Alex., symptoms of a desire to vindicate Nicolaus the deacon from the opprobrium of having been the founder of such a sect; and we find accordingly in the apostolical constitutions, οἱ νῦν ψευδώνυμοι Νικο-
λαῖται are spoken of: and Victorinus of Pettau, in our earliest extant commentary on the Apocalypse, says, "Nicolaite autem erant illo tempore ficti homines et pestiferi, qui sub nomine Nicolai ministri fecerunt sibi hæresin," &c. Thence we advance a step further, and find another Nicolaus substituted for the deacon of that name. So in Dorotheus [cited in Stern] we find him described as a bishop of Samaria [ὁ ἐπίσκοπος Σαμαρείας γενόμενος ἐτεροδόξῃσεν ἡμᾶ τῷ Σίμωνι]. And an apocryphal Acts of the Apostles in Fabricius, Cod. Apoc. N. T. i. p. 498 [Stern], speaks of a Corinthian of this name, in-
famous for licentious practices. We come

now to the second principal view with regard to this sect, which supposes their name to be symbolic, and Nicolaus to be the Greek rendering of Balaam, בַּלְאָם, or, Chald., בַּלְאָם, 'perdidit vel absorpsit populum.' Consequently the name Nicolaitans = Balaamites, as is also inferred from ver. 14. This view seems first to have been broached by Chr. A. Heumann in the Acta Eruditorum for 1712, and since then has been the prevailing one. [There is a trace in ancient times of a mystical interpretation, e. g. in Haymo, gloss. ord., who says, "Nicolaus, *stultus populus*, id est, Gentiles Deum ignorantes;" and Ambrose Ansbert, "si a proprietate ad figuram, ut solet, sermo recurrit, omnes hæretici Nicolaitæ esse probantur: Nicolaus enim interpretatur *stultus populus*." What this means, I am as unable to say as was Vitranga: it perhaps arises from thus understanding בַּלְאָם, 'non-populus': cf. Deut. xxxii. 21.] But this is very forced, and is properly repudiated by some of the best modern Commentators: e. g. by De Wette, Ebrard, and Stern. [See also Winer, R.W.B. sub voce: Neander, Kirchengesch. i. 2. 774 ff.: Gieseler, Kirchengesch. i. 1. 113 note.] In the first place, the names are by no means parallel, even were we to make Balaam, as some have done, into בַּלְאָם, lord of the people [Ἀρχέλαος]: and next, the view derives no support from ver. 14 f., where the followers of Balaam are distinct from the Nicolaitans: see note there. And besides, there is no sort of reason for interpreting the name otherwise than historically. It occurs in a passage indicating simple matters of historical fact, just as the name Antipas does in ver. 13. If we do not gain trustworthy accounts of the sect from elsewhere, why not allow for the gulf which separates the history of the apostolic from that of the post-apostolic period, and be content with what we know of them from these two passages? There is nothing repugnant to verisimilitude in what Clem.-Alex. relates of the error of Nicolaus; nor need all of those, who were chosen to aid the Apostles in distributing alms, have been, even to the end of their lives, spotless and infallible. At least it may be enough for us to believe that possible of one of them, which the post-apostolic Fathers did not hesitate to re-

AC B a
to n, 2.
4. 6. 9.
10-3-6-7
8-9. 26.
7. 30-2
3-4-5-6
7-8. 40.
1-2-7-8
9. 50-1
90. B

τῷ^e νικῶντι^f δώσω^g αὐτῷ^f φαγεῖν^h ἐκ τοῦⁱ ξύλου τῆς^e ζωῆς, ὅς ἐστιν ἐν τῷ^k παραδείσῳ τοῦ θεοῦ [μου].

⁸ Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον
Τὰδε λέγει ὁ¹ πρῶτος καὶ ὁ¹ ἔσχατος, ὃς ἐγένετο¹ νεκρὸς

Gen. xxviii. 20.

g so ch. iii. 21.

h Heb. xiii. 10 reff.

xxiii. 31. ch. xxii. 2 (his), 14, 19 only. Gen. ii. 9. Exod. ix. 25. Xen. Anab. vi. 4. 4, 5.

xxiii. 43. 2 Cor. xii. 4 only. Gen. ii. 8 & fr.

1 ch. i. 17, 18.

f = John xvi. 33. 1 John ii. 13. ch. xii. 11. absol., vv. 11, 42. ch. iii. 5, &c. xxi. 7.

f so John v. 28. Matt. xiv. 16.

xxv. 35, 42. i = Luke k Luke

νικουντι A. (so also ver 17.)

rec (for τῷ παραδείσῳ) μεσω του παραδεισου, with

h m n 10-7. 31-5-6 (16. 37. 49. Br, e sil) copt Andr Areth-comm: txt AC B rel vulg syr-dd æth Cypr Orig-lat. (In Gen ii. 9,—A has txt; B, rec.) rec om μου, with AC n 13 (Mid expr) 36 (26, e sil) Andr: ins B rel vulg syr-dd copt Andr-coisl Areth Cypr Orig-lat.

8. for τῆς, τῷ A (so also vv 1, 18): ὁ g.

rec (for ἐν σμύρνῃ ἐκκλ.) ἐκκλ. σμύρ-

ναιων (with none of our mss): σμυρναίων ἐκκλ. n: txt ACX B rel vss Andr-p-coisl Areth Primas Bede.—σμυρνης A. for πρῶτος, πρωτοτοκος A. (So ch i, 17.)

ceive), which I also hate (this strong expression in the mouth of our Lord unquestionably points at deeds of abomination and impurity: cf. Isa. lxi. 8; Jer. xlv. 4; Amos v. 21; Zech. viii. 17).

7.] Solemn conclusion of the Epistle. He that hath an ear (no fanciful distinction must be imagined between the singular, and the plural which is found in the Gospels [reff.]: nor must we imagine with Hengst. that οὗς denotes the spiritual hearing or apprehension. We have precisely the same use of the sing. in Matt. x. 27, δ ἐς τὸ οὗς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων: where the distinction will hardly be maintained, let him hear what the Spirit (τὸ πνεῦμα, speaking in its fullness, through Him to whom it is given without measure, to John who was ἐν πνεύματι, in a state of spiritual ecstasy and receptivity: cf. John xvi. 13) saith to the churches (Ebrard well notices that not a colon, but a full stop must be put here, as indeed might be shewn from the way in which the proclamation is repeated in ver. 29 and in ch. iii. 6, 13, 22. It directs attention, not to that which follows only, but to the whole contents of the seven Epistles). To him that conquereth (the verb is absolute, without any object expressed as in reff. John and 1 John. So of Christ Himself in ch. iii. 21), I will give to him (the personal pronoun is repeated both idiomatically and for emphasis) to eat (i. e. I will permit him to eat: not in the ordinary sense of giving to eat: see ch. iii. 21, δώσω αὐτῷ . . . καθίσαι) of [the fruit of] the tree (see ref. Gen., from which the words come: and to suit which apparently the words μέσω τοῦ have been substituted for τῷ) of life, which is in the paradise of [my] God (the way to which tree was closed up after man's sin, Gen. iii. 24. The promise, and its expres-

sion, are in the closest connexion with our Lord's discourse in John vi., as will be seen by comparing Gen. iii. 22, μή ποτε ἐκτείνη τὴν χεῖρα αὐτοῦ, καὶ λάβῃ ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ φάγῃ, καὶ ζήσεται εἰς τὸν αἰῶνα,—with John vi. 51, ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. But we need not therefore say [as Ebrard: so also Calov.] that Christ is the tree of life here, nor confuse the figure by introducing one which in its character is distinct from it. Still less, as Grot., is the tree to be interpreted as being the Holy Spirit. See, for the imagery, ch. xxii. 2, 14, 19. There is meaning in τοῦ θεοῦ [μου]. The two former words as following παραδείσῳ, come from Ezek. xxviii. 13, and set forth the holiness and glory of that paradise as consisting in God's dwelling and delighting in it: and the adjunct μου [John xx. 17], if read, connects this holiness and glory with Him, who is ours, and who has every right to make the promise in virtue of his own peculiar part in God.

On the whole image and expression, see Schöttgen, h. l., who adduces many parallels from the rabbinical writings).

8—11.] THE EPISTLE TO THE CHURCH AT SMYRNA. And to the angel of the church in Smyrna (in accordance with the idea of the angel representing the bishop, many of the ancient Commentators have inferred that Polycarp must have been here addressed. Whether this were chronologically possible, must depend on the date which we assign to the writing of the Apocalypse. He was martyred in A.D. 168, 86 years after his conversion, Eus. H. E. iv. 15) write: These things saith the first and the last, who was [became] dead and revived (see ch. i. 17, 18, and for this sense of ζῆν, reff. The words here seem to point on to the promise in vv.

P P

m — ch. xlii. καὶ ^{1m} ἔζησεν, ⁹ Οἶδά σου τὴν ⁿ θλίψιν καὶ τὴν ^o πτω-
 14. Matt. χείαν, ἀλλὰ ^p πλούσιος εἶ, καὶ τὴν ^q βλασφημίαν ^r ἐκ τῶν
 ix. 18. John χερόντων ^s Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἰσὶν ἀλλὰ
 v. 25. Ezek. xxxvii. ^t συναγωγὴ τοῦ σατανᾶ. ¹⁰ μὴ φοβοῦ ^u ἀ μέλλεις πάσχειν.
 8. n ch. i. 9. Ps. ^v ἰδοὺ [^u δὴ] μέλλει βάλλειν ὁ διάβολος ^v ἐξ ὑμῶν εἰς ^w φυλακὴν
 o 2 Cor. vii. 2. 9 only. ^q ch. xlii. 1, &c. Matt. xii. 31 al. Ezek. xxxv. 12. ^r so John iii. 25.
 Job xxx. 27. ^t ch. iii. 9. Num. xvi. 3. Ps. xxi. 16. ^u Matt. xlii. 23. Luke ii. 15.
 p = James ii. 5. (see ch. ^v so John ix. 40. xvi. 17. ^w Matt. xlii. 23. Luke ii. 15.
 iii. 18. 2 Cor. vi. 10.) ^q ch. xlii. 1, &c. Matt. xii. 31 al. Ezek. xxxv. 12. ^r so John iii. 25.
 14. Matt. 11. 25, 29. ^t ch. iii. 9. Num. xvi. 3. Ps. xxi. 16. ^u Matt. xlii. 23. Luke ii. 15.
 Acts xiii. 2. xv. 36. 1 Cor. vi. 30 (Heb. ii. 16) only. ^v so John ix. 40. xvi. 17. ^w Matt. xlii. 23. Luke ii. 15.
 xviii. 30. Acts xvi. 23. Jer. xlii. (xxxvii.) 21.

9. rec ins τα εργα και bef τ. θλιψιν (see ver 2 and ch iii. vv 1, 8, 15), with N B rel syr-dd Andr-coisl Areth Tich: om AC 19. 47 vulg copt æth Andr-comm Primas Bede.

rec (for αλλα πλ.) πλ. δε (with none of our mss) Andr-coisl-comm: txt AC B rel Areth. rec om ε, with h n 10-7. 33 (26. 34-6-7. 49. B^r, e sil) Andr: ins AC B rel syr-dd copt arm Andr-coisl Areth Primas. *ιουδαιων* (mechanical repetition of termination of preceding word) C.

10. rec (for μη) μηδεν, with N rel vulg syr-dd Andr Areth Cypr Primas: txt AC B g 38. 49 copt Andr-p. for πασχειν, παθιν B 38(Bch) rel Andr-a Areth: txt AC h l m n 10-8. 34-5-6 (4. 16. 37. 40-2-9. 51. B^r, e sil) Andr. aft ἰδου ins δη B rel syr-dd Andr-p Areth: om AC f k l m n 30¹-3 (16. 34-5-6-8. 51. 90, e sil) Andr. rec (for βαλλειν) βαλειν, with B rel Andr Areth: βαλλειν 32: txt AC a e m 12-7-8. 30¹-4-5-6-8(Alf). 90. 92 Andr-coisl.—(om 30¹: ο διαβ. bef βαλλ. g 38.) rec εξ

10, 11): I know thy tribulation and thy poverty (in outward wealth, arising probably from the θλίψις, by the despoiling of the goods of the Christians); nevertheless thou art rich (spiritually; see reff., and James ii. 5, 7. To suppose an allusion to the name πολύκαρπος [Hengst.], is in the highest degree fanciful and improbable): and (I know) thy calumny from (arising from) those who profess themselves to be Jews, and they are not, but [are] Satan's synagogue (these slanderers were in all probability actually Jews by birth, but not [see Rom. ii. 28; Matt. iii. 9; John viii. 33; 2 Cor. xi. 22; Phil. iii. 4 ff.] in spiritual reality; the same who every where, in St. Paul's time and afterwards, were the most active enemies of the Christians. When Polycarp was martyred, we read ἄπαν τὸ πλῆθος ἰθύνων τε καὶ Ἰουδαίων τῶν τὴν Σμύρναν κατοικοῦντων ἀκατασχέτῃ θυμῷ καὶ μεγάλῃ φωνῇ ἐπεβόα: and afterwards when faggots were collecting for the pile, μάλιστα Ἰουδαίων προθύμως, ὡς ἔθος αὐτοῖς, εἰς τοῦτο ὑπονοοῦντων, Mart. Polyc. c. 12. This view is strengthened by the context. Had they been, as some have supposed, e. g. Vitranga, Christians, called Ἰουδαῖοι in a mystical sense, they would hardly have been spoken of as the principal source of calumny against the Church, nor would the collective epithet of *Satan's synagogue* be given to them. Respecting the latter appellation, see some interesting remarks by Dean Trench, N. T. Synonymes, § i. He brings out there, how ἐκκλησία, the nobler word, was chosen by our Lord and

His Apostles for the assembly of the called in Christ, while συναγωγὴ, which is only once found [James ii. 2] of a Christian assembly [and there, as Düsterd. notes, not with τοῦ θεοῦ, but with ὑμῶν], was gradually abandoned entirely to the Jews, so that in this, the last book of the canon, such an expression as this can be used. See also his Comm. on the Epp. to the Seven Churches, p. 95. See the opposite in Num. xvi. 3, xx. 4, xxxi. 16.—συναγωγὴ κυρίου).

10.] Fear not the things which thou art about to suffer (in the ways mentioned below. α indicates manifold tribulation, as there): behold for certain (δὴ gives the tone of present certainty and actuality: see reff. It is in fact originally no more than a shortened form of ἡδὴ: see Hartung, Partikellehre, i. 245 ff.), the devil (Hengstb. after Züllig, would lay stress here on the import of the name of the great adversary, as connected with the βλασφημία above. But this again would be forced and unnatural, especially after the recent mention of σατανᾶ. Of course it is understood from the context, that the devil would act through the hostility of human agents, and among them eminently these Jewish enemies. Trench, in loc., remarks on the reference to the devil, as the primary author of all assaults on the Church, found in the Acts of the ancient martyrs: e. g. the Ep. from the Churches of Lyons and Vienne: the Martyrdom of Polycarp, iii. 17. 19: Martyr. Ignat.) is about to cast [some] of you into prison (literally: the constant accompaniment of persecution, Acts xii. 3; xvi. 23:

ἵνα ^x πειρασθῆτε, καὶ ^y ἔξετε ^y θλίψιν ^z ἡμερῶν ^z δέκα. ^a γίνου ^x see 1 Pet. iv. 12.
πιστὸς ^{bc} ἄχρι ^c θανάτου, ^d καὶ δώσω σοι τὸν ^e στέφανον ^y John xvi. 33.
τῆς ^e ζωῆς. ^{11 f} ὁ ἔχων οὐδὲ ἀκουσάτω τί τὸ πνεῦμα λέγει ^z Dan. i. 14.
ταῖς ἐκκλησίαις. ὁ ^f νικῶν οὐ μὴ ^g ἀδικηθῇ ἐκ τοῦ ^b θανά- ^a Matt. x. 10.
του τοῦ ^h δευτέρου. ^{xxiv. 44.} ^{John xii. 40.} ^{John xx. 37.} ^b Heb. iv. 12.
o Acts xxii. 4.

...του
δευτέρου

K.
AC B a

to j, l m

n, 2. 4.

3-6-7-8-

9. 26-7.

30-2-3-4-

5-6-7-8.

40-1-2-7-

8-9. 50-

1. 90. Br.

ch. xii. 11 (2 Mac. xiii. 14).
iv. 8. Prov. iv. 9 bis.
6, 14. xxi. 8.

d = Eph. v. 14. James iv. 7.
f ver. 7 reff.

g = Luke x. 19. ch. vi. 6 al.

e James i. 12. see 2 Tim.
Isa. x. 20. h ch. xx.

ἡμῶν bef ο διαβολος, with (g) k(e sil) Andr: txt AC B rel.

for ἐξετε, ἐχετε C

11: ἐχητε A 12(Mill). 36 copt Primas: ἐχητε d: txt B rel vulg syr-dd Andr Areth

Tich Bede. ἡμερας B rel Areth: txt AC h l m n 10-7. 34-6 (16. 37. 49. Br, e sil)

Andr Primas.

not, as Heinr., put for all kinds of misery), that ye may be tried (by temptations to fall away: not, that ye may be proved,—“ut fidem suam inter maxima pericula probare eoque consummatam virtutem consummare possint,” as Ewald. This might be the end which Christ had in view in permitting the persecution: but ἵνα here rather gives the purpose of the agent in the previous clause, ὁ διάβολος): and ye shall have tribulation ten days (the expression is probably used to signify a short and limited time: so in Gen. xxiv. 55; Judg. xi. 19; Dan. i. 12: see also Num. xiv. 22; 1 Sam. i. 8; Job xix 3; Acts xxv. 6. Wetst. quotes Ter. Adelph. v. 1. 36, “decem dierum vix mihi est familia.” So Arethas in Catena, εἰς ὀλίγον χρόνον τούτων ἡ θλίψις, καὶ οὐδ’ ὅσον δέκα ἡμέραις παραμετρεῖσθαι ἀξία. And so, recently, Dean Trench. All kinds of fanciful interpretations have been given: so in Gloss. ord,—“Deus suos ad bella mittens Decalogo armat” [another variety of which is, “tribulatio ecclesiæ durabit quamdiu observatio præceptorum Decalogi, quod est usque ad finem mundi:” so Lyra, altern.]:—“x diebus, i. e. toto hoc tempore in quo per septem dies contra tria principalia vitia pugnatur, avaritiam, cupiditatem, vanam gloriam.” Similarly Ansbert. And again, “significatur totum tempus usque ad finem sæculi, eo quod omnes numeri sequentes denarium sunt replicationes ipsius et partium suarum.” Lyra introduces “the year-day principle:” —“posset etiam aliter salvo meliori iudicio exponi, ut per decem dies intelligantur decem anni, secundum illud, Ezech. iv. 6, ‘Diem pro anno dedi;’ forte tantum duravit persecutio Smyrnenensis ecclesiæ.” This has been taken up by Cluver., in Calov., Brightmann, al. Bede, Haymo, and Joachim understand it of the ten persecutions from Nero to Diocletian: Perer., Ribera, and Corn.-a-lap., “decem, id est,

multis, diebus:” Ambr., “quia, licet ista tribulatio pluribus diebus et mensibus duret, decem tamen diebus erit atrocissima:” and recently Ebrard understands the ten days of ten divisions, or periods, in the persecution). Be (γίνου, not ἴσθι, see reff.: new circumstances of trial requiring new kinds and degrees of fidelity; which does not remain as it is, but takes accession) thou (it is quite futile to attempt to distinguish in these Epistles between what is said to the Angel in the singular, and what is said to the Church in the plural. This is shewn by the former part of this verse,—ἀ μέλλεις πάσχειν . . . followed by ἐξ ὑμῶν. Only where there is occasion to discriminate, is the plural used: cf. v. 24 f.: but wherever the whole church is spoken of it is in the singular, under the person of its representative angel) faithful unto (reff. not, “until:” but “even unto,” i. e. up to the point or measure of: Let not thy faithfulness stop short of enduring death itself. Cf. Phil. ii. 8) death, and (reff.) I will give thee the crown (τὸν στ., as being the well-known prize promised to the faithful: as in reff. Trench, in loc., has an interesting note on the question whether this is a diadem of royalty, or a garland of victory: and decides for the former, seeing that the στέφανοι of ch. v. can only be royal crowns,—that the word is employed by all the Evv. of the “Crown of thorns,”—and that the imagery of this book is not any where drawn from Gentile antiquity, but is Jewish throughout) of life (gen. of apposition: the life itself being the crown: see note, and distinction, on 2 Tim. iv. 8).

11.] Conclusion: see above, ver. 7. —He that conquereth shall not be injured (οὐ μὴ gives great precision and certainty to the promise: there is no chance [οὐ] that he should be [μὴ] . . . See Winer, edn. 6, p. 449 note) by (ἐκ as proceeding out of as the source or origin)

i ch. i. 16 reff.
k = Mark vii.
8, 4. 8. Col.
ii. 19. 2 Thess.
ii. 15. (Heb.
iv. 14. vi. 18.
w. gen.) vv.
14, 15, 25. ch.
iii. 11.

l = Matt. x. 33
bis. Luke
xii. 9. ch.
iii. 8. t. (Gen.
xviii. 15.)

m 1 Tim. v. 8.

n Acts i. 8. iii. 15. xxii. 20. ch. xi. 3. see Ps. lxxxviii. 87. constr., ver. 20 reff.

o = Col. iv. 16. 2 Tim. iv. 13 al.

¹² Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον ^{AC πα} ^{to j, 1 m}
Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν ἰδίστομον τὴν ^{n, 2. 4.}
ⁱ ὀξεῖαν, ¹³ Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ ^{6 9. 10-}
σατανᾶ, καὶ ^k κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ^{lm} ἡρνήσω τὴν ³⁰⁻²⁻³⁻⁴
^m πίστιν μου [καὶ] ἐν ταῖς ἡμέραις [αἱς] Ἀντίπας ὁ ⁿ μάρ- ⁴⁰⁻¹⁻²⁻⁷⁻
τυς ⁿ μου ὁ πιστός [μου], ὃς ἀπεκτάνθη ^o παρ' ὑμῖν, ὅπου ^{1. 90. Br.}

¹³. rec aft οἶδα ins τα εργα σου και, with B rel syr-dd Andr Areth (: σου bef τα εργα 27): om ACN 38 vulg copt æth Jer Primas Quæst. rec ins και bef εν ταῖς ἡμεραις, with AC 51 vulg copt Bede: om N B rel demid syr-dd æth arm Andr Areth Primas Quæst. rec aft ἡμεραις ins εν, with N (d p) 10-7. 34-6 (16. 37. 49. Br, e sil) Andr Areth; μου g: om AC B rel vulg syr-dd copt æth Primas Quæst. om αἱς (homæotel?) AC: ins N B rel demid syr-dd æth Quæst. (ταῖς N¹.) rec
om μαρτυς μου ὁ πιστός, with N B rel vss: [ὁ] μαρτυς ὁ πιστός, omg μου both times, 12. 36 (om 1st ὁ 36): ὁ μαρτυς μου ὁ πιστός μου ("ex alliteratione ad πιστιν μου."

the second death (defined to be, in ch. xx. 14, ἡ λίμνα τοῦ πυρός. In this he shall have no part, nor it any power over him).

12—17.] THE EPISTLE TO THE CHURCH AT PERGAMUM (see Prolegg. § iii. 9; Trench, p. 106). And to the angel of the church in Pergamum write: These things saith He that hath the sharp two-edged sword (this is the logical order in English of the epithet-predicates, τὴν ἰδίστομον τὴν ὀξεῖαν. ἡ ῥ. ἡ ἰδίστομος is the sword with two edges: and to the whole of this is added ἡ ὀξεῖα.

The designation of our Lord is made with reference to ver. 16 below): I know where thou dwellest; (viz.) where is the throne of Satan (it is not easy to say, what these words import. Andr. and Areth. say in the Catena, θρόνον τοῦ σ. τὸν Περγ. καλεῖ, ὡς κατεῖδωλον οὖσαν ὑπὲρ τὴν Ἀσίαν πᾶσαν. And so Vitringa and Bengel. But Vitr. himself asks, "an Satanus in illa superstitione [Æsculapii cultu] se magis prodidit Pergami, quam in Dianæ cultu Ephesi?" Grot., Wetst. al., fancy that σατανᾶς was the serpent form under which the god Æsculapius was worshipped at Pergamum. But even the fact itself is doubtful; and the interpretation halts, in that the text is not ὁ θρόνος τοῦ δράκοντος, instead of τ. σατανᾶ. Zornius, mentioned in Wolf, h. l., explains it of the famous Pergamene library, and the writings of the Sophists therein contained. A more likely direction in which to find the solution is that taken by Lyra, "id est, ejus potestas, infideles inclinando ad persecutionem ecclesiæ:" for above, ver. 10, the act of persecution is ascribed to the devil: and here we learn by what follows, that he had carried it at Pergamum to the extent of putting Antipas to death; which seems not to have been

reached elsewhere at this time. Whether this may have been owing to the fact of the residence of the supreme magistracy at Pergamum, or to some fanatical zeal of the inhabitants for the worship of Æsculapius, or to some particular person or persons dwelling there especially hostile to the followers of Christ [Hengst., Ewald], must remain uncertain. The above view, with unimportant modifications, is adopted by De Wette, Ebrard, Stern [who combines the others with it], Gräber, Düsterd., al.—I may remark, that it is plainly out of the question to attempt, as has been done by some, to connect such an expression as this with the prophecies of the latter portion of the book, and to anticipate for the insignificant Pergamum a leading place in their fulfilment. The expression is relevant, as the context shews, merely to the then existing state of the city [ὅπου κατοικεῖ below], and not to any future part which it should take in the fulfilment of prophecy, and thou holdest fast (reff.) my name (the profession of thy faith in Me) and didst not deny the faith of me in the days of Antipas (or, taking the other form of the text, 'in which Antipas' see var. readd. As the shorter text runs, and probably also if we read the ταῖς of the Codex Sinaiticus, Ἀντίπας is regarded as indeclinable, which circumstance has apparently led to all the perplexing varieties of reading) my witness, my faithful one (or, if we omit the second μου, my faithful witness: the appositional nominative, see above, ch. i. 5. A motive for its use here may have been the nominative form of the gen. Ἀντίπας. This consideration of itself would obviate the untenable objection which Düsterd. brings against the above account of the construction, viz. that there is no reason to

ὁ σατανᾶς κατοικεῖ. ¹⁴ ἀλλ' ἔχω κατὰ σοῦ ὀλίγα [ὅτι] ^{p ver. 4.} ^{q John vii.} ^{16, 17, 2 John} ^{9, 10 al. fr.}
 ἔχεις ἐκεῖ ^k κρατοῦντας τὴν ^q διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν

Beng.) AC f syr-dd.

rec κατοικεῖ bef ο σατανᾶς (with none of our mss) syr-dd

æth: txt AC B rel vulg copt arm Andr Areth.—om οπου ο σ. κ. 38.

14. ἀλλα B a b c d f g j 13. 30. 33.

rec ins οτι bef εχεις, with A B rel Andr

Areth: om C am (with fild harl' tol lips-4, agst demid lipss) syr-dd copt Primas.

εχει Α.

εδιδαξε B rel Andr-coisl Areth: txt ACN d m n 18. 34 (37. 40-2, esil).

suppose it to have been used except in the case of the Sacred Name, as in ch. i. 5; but see Düsterd.'s own text in ver. 20: and reff. there), who was slain among you, where Satan dwelleth (of Antipas = Antipater [Jos. Antt. xiv. 1. 3],—after the analogy of Hermas for Hermodorus, Lucas and Silas for Lucanus and Silvanus, —nothing is known to us with certainty, except from this passage. Andreas says that he had read the account of his martyrdom: 'Αντίπας δὲ τις τοῦνομα μάρτυς ἐν Περγᾶμυ γέγονεν ἀνδρείοτατος, οὐπερ ἀνέγνων τὸ μαρτύριον: and Areth. in Cat. says, οὐ καὶ τὸ μαρτύριον εἰς ἐτι σώζεται. Ribera gives the following account from Simeon Metaphrastes: "Pergami episcopum hunc fuisse tradunt, et ejus martyrium Metaphrastes Simeon scripsit, qui ad extremam eum senectutem pervenisse dicit, et cum res Christianorum propter Domitiani persecutionem magno in discrimine versarentur, nullo timore captum sæpius in publicum prodiisse et inter crudelissimorum tortorum minas intrepide sinceram fidei doctrinam ac Christi laudes prædicasse. Ita Christianis præsidio, dæmonibus terrori erat, qui ab ipso se fugari et sacrificiis suis privari fatebantur. Quare a præfecto urbis captus et in Christi confessione generose persistens ad Dianæ templum tractus et in bovem æneum, quem multo ante igne inflammaverant, conjectus, vitam in gratiarum actione precibusque finivit. Et tanta (inquit Simeon) præstitit virtute, ut locus hic ubi martyrium pertulit, in hodiernum usque diem miraculis excellat, et magnæ in eo fiant curationes." The Greek and Roman menologies contain similar accounts at his day, April 11th. It is hardly possible to withhold indignation at the many childish symbolic meanings which have been imagined for the name, in defiance of philology and of sobriety alike. First is that of Aretius, ἀντι-πάς, the enemy of all, i. e. the child of God and enemy of the world; which has been taken up by Hengstenberg, who ought to have known better, and Antipas identified with the historic Timotheus. Such folly would hardly be credited, were it not before our eyes:—
 "Sft man bis hieher gefolgt, so wird man

es nicht zu fñhn finden, wenn wir die Veramtlung aufstellen, das durch Antipas Timotheus bezeichnnet werde. Die beiden Namen 'Herrschteggott' und 'Gegenall' stehen in inniger Correspondenz mit einander," &c., Hengst. p. 190. This Commentator also finds remarkable meaning in the way in which the name is written in A, Αντιπας. Then that of E. Schmidt and others, who hold 'Αντίπας to be = 'Αντίπαπα: that of Cocceius, who makes Antipas represent the Athanasians, seeing that ἀντίπατρος = ισόπατρος = ὁμοούσιος. I mention such interpretations, to shew how far men may go wrong when once they surrender their judgment to their fancy in search of a mystic sense for plain history.

On ὅπου σατ. κατοικ., see above).

14, 15.] Nevertheless I have against thee a few things (not "a little matter," as Luth., Hengstb.; nor does ὀλίγα imply that more than one matter is blamed, as Beng.; nor is it used by litotes, to mean "graviter de te conqueror," as Heinr. and Ebrard; nor is any reference to be thought of to the sins of Christ's people having been removed by His atonement, and thus spoken of lightly by Him, as Aretius: but is used as a word of comparison with the far greater number of approved things which remained, and is plural, inasmuch as ὀλίγον would refer, not to the objective fewness, but to the subjective unimportance, of the grounds of complaint; which latter was not so. This use of the plural comes under the case treated by Winer, p. 158 [§ 27. 2], where only one thing is really meant, but the writer speaks of that one generically; e. g. τὴν ἡκαστὴν οἱ ζητοῦντες τὴν ψυχ. τοῦ παιδίου, Matt. ii. 20, where Herod only is meant. And so De Wette and Düsterd.) [that (i. e. "namely, that," ὅτι, introducing the form of the indictment)] thou hast there (in Pergamum: the locality is specified probably on account of the description which has been just given of it as the place where a faithful martyr had suffered unto death) men holding (cf. κρατεῖς τὸ ὄν. μου above) the teaching of Balaam (διδασχὴν: not simply as De W., "doctrine corresponding to the character of the advice of Balaam," but

τῷ Βαλὰκ βαλεῖν ἰσχύοντα τῶν υἱῶν Ἰσραὴλ, AC B a
 28. Rom. το j, 1 m
 xiv. 13. 1 Cor. n. 2. 4.
 i. 23. Josh. 6. 9. 10-
 xxiii. 13. 3-6-7-8-
 e ch. i. 4. 3-6-7-8-
 ver. 20. Acts 9. 26-7.
 xv. 29. xxi. 30-2-3-4-
 25. 1 Cor. 5-6-7-8.
 viii. 1, &c. 40-1-2-7-
 x. 19 only t. 8-9. 50-
 1 Cor. vi. 18. x. 8 (bis). ver. 30. ch. xviii. 2. xviii. 3, 9 only. Ps. lxxii. 27. v ver. 5.

om τῷ βαλακ N¹.

elz (for τῷ) τον, with rel Andr-coisl Areth: om B: 1. 90. B^r.

Steph εν τῷ, with 18. 92²: txt AC 11.—βαλακ C B c g² 2. 6. 32. 92 fuld Andr-a.—
 ὁ βαλααμ τον βαλακ 12 (om [δ ?] βαλααμ 12²). for βαλειν, βασιλει A: βαλλειν
 N². ins kai bef φαγειν B rel Andr Areth: του 9. 13-6. 23. 69: om AC h n 10-7-
 8. 36 (27. 37-8. 41-2-7-9. 51, e sil) vulg syr-dd copt Andr-a.

15. rec ins των bef νικολαιτων, with l n 10-7 (g h j 4. 16-7. 37-8. 41-7-9. 51. B^r,
 e sil) Andr Areth: om AC B rel. rec (for ομοιως) ο μισω, with none of our mss
 (lips-4 Andr-a): om 38 (leaving a slight gap) æth: ομοιως ο μισω 12-3-7: txt AC B rel
 vulg syr-dd Andr-coisl Areth.

16. rec om ον, with f n 10-7. 36 (h 37. 49. B^r, e sil) vulg syr-dd: ins AC B rel copt
 æth arm Andr Areth.

used in strict correspondence with δὲ δι-
 δασκεν following: that which a man teaches
 being his doctrine. And κρατεῖν this δι-
 δαχῆν, is to follow the teaching), who
 taught Balak (the dat. seems to be a He-
 braism, ἡ τῆς, Job xxi. 22: so Ewald,
 De W., Ebrard, Düsterd.: not a dat. com-
 modi, "for Balak" to serve his purpose,
 understanding "men" as an object after
 διδασκεν, as Hengstb. Certainly it is not
 expressly asserted in Num. xxxi. 16 that
 it was Balak whom Balaam advised to
 use this agency against Israel: but the
 narrative almost implies it: Balak was in
 power, and was the most likely person to
 authorize and put in force the scheme.
 And so Josephus, Antt. iv. 6. 6, makes
 Balaam on departing call to him τὸν τε
 Βάλακον καὶ τοὺς ἀρχοντας τῶν Μαδια-
 νιτῶν, and give them the advice) to put a
 stumbling-block (properly σκανδάλιστον:
 see reff., and a minute investigation of the
 word by Trench in loc.: an occasion of sin)
 before (in the way, or before the face of) the
 sons of Israel, to eat (i. e. inducing them to
 eat. See var. readd.) things offered to idols
 (from Num. xxv. 1, 2, it was not only
 participation in things offered to idols, but
 the actual offering sacrifices to them, of
 which the children of Israel were guilty.
 But seeing that the participation was
 that which was common to both, our Lord
 takes that as the point to be brought for-
 ward: "satis hic habuit Christus id di-
 cere, quod illi Israelitæ cum Nicolaitis ha-
 bebant commune." Grot.) and to commit
 fornication.

15.] Thus thou also
 hast (as well as those of old: not, as the
 Church at Ephesus, ver. 6 [De W.], "Si-
 cut Balac tenuit doctrinam pestiferam
 Balaam, sic apud te sunt aliqui tenentes
 doctrinam Nicolai erroneam." Lyra) men
 holding (see above) the teaching of the

Nicolaitans (the art. though not expressed,
 is in fact, in this later usage, contained in
 the proper name) in like manner (viz. in
 eating things offered to idols, and forni-
 cation. We may remark, 1) that it is
 most according to the sense of the passage
 to understand these sins in the case of
 the Nicolaitans, as in that of those whom
 Balaam tempted, literally, and not mysti-
 cally. So Victorin., Andr., Areth., Ri-
 bera, Calov., Beng., Heinr. [doubtfully],
 Ewald, De W., Hengst., Ebrard, Düsterd.,
 Trench, al.: 2) that the whole sense of the
 passage is against the idea of the identity
 of the Balaamites and the Nicolaitans: and
 would be in fact destroyed by it. The
 mere existence of the etymological rela-
 tion is extremely doubtful [see above on
 ver. 6]: and even granting it,—to sup-
 pose the two identical, would be to destroy
 the historical illustration by which the
 present existing sect is described).

16.] Repent therefore (Lyra, a-Lapide,
 Tirinus, Bengel, al., join the preceding
 ὁμοιως to this clause, understanding it, as
 well as the church at Ephesus, ver. 5.

The command is addressed not only
 to the Nicolaitans, but to the church,
 which did not, like that of Ephesus, hate
 them, but apparently tolerated them):
 but if not, I [will] come to thee (dat. in-
 commodi, see above on ver. 5) quickly
 (here again, though in the common escha-
 tological phrase, not of the Lord's final
 coming; as indeed the language shews,
 for then He no longer πολεμήσει), and
 will make war with them (the Nicolaitans.
 This making war must not be understood
 as Grotius, "Prophetas excitabo in Ec-
 clesia, qui id faciant quod Episcopus neg-
 ligit, et fortiter se opponant Nicolaitis,"
 [similarly Calov.] with (ἐν, in, as armed
 with or arrayed in: but sometimes in

^w πολεμήσω μετ' αὐτῶν ^x ἐν τῇ ^y ῥομφαίᾳ τοῦ στόματός μου. ^w Rev. only (ch. xii. 7 bis. xiii. 4. xvii. 14. xix. 11), exc. James iv. 2. 1 Kings xvii. 32. ^x = Luke xxii. 49 al. fr. Jer. xxi. 5. ^y ch. i. 16. ^z ver. 7. ^a gen., as Acts xxvii. 36. ^b John vi. 31, d = here

17 ^a ὁ ἔχων οὐς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ ^a νικῶντι ^a δώσω αὐτῷ ^a τοῦ ^b μάννα τοῦ ^c κεκρυμμένου, καὶ δώσω αὐτῷ ^d ψῆφον λευκὴν, καὶ ἐπὶ τὴν ^d ψῆφον ^e ὄνομα ^e καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

40. Heb. ix. 4 only. Deut. viii. 8. (Acts xxvi. 10) only. Exod. iv. 25.

c = Col. iii. 3. Ps. (xvi. 14.) xxx. 19. e ch. iii. 12. Isa. lxii. 2. lxx. 15.

17. νικουντι AC. (so A in ver 7.) rec ins φαγειν απο bef του μαννα, with h l n 10-6-7. 49 (37. Br, e sil); φαγειν εκ 36; φαγειν (alone) 11-9: aft του ins φαγειν f 13: nst μαννα ins φαγειν 34-5: om AC B rel vulg copt ath Andr-coisl Primas. rec (for οιδεν) εγνω, with 33 (51, e sil): txt AC B rel Andr Areth.

the Rev. it is difficult to trace the proper meaning of ἐν, and it seems almost purely instrumental: cf. Winer, edn. 6, p. 346, § 48, d) the sword of my mouth (many expositors [e.g., Grot., Wetst., Vittr., Beng., Stern, Hengst., Trench, al.] suppose an allusion to the sword of the angel, armed with which he withstood Balaam in the way [Num. xxii. 23, 31], or to that and the sword by which those who sinned in the matter of Baal-peor [Num. xxv. 5], and eventually Balaam himself [Num. xxxi. 8], were slain: but seeing that the connexion with ch. i. 16, is so plainly asserted by our ver. 12, it seems better to confine the allusion to that sword, and not to stretch it to what after all is a very doubtful analogy).

17.] Conclusion. For the former clause see on ver. 7. We may notice that in these three first Epistles, the proclamation precedes the promise to him that conquereth: in the four last, it follows the promise.—To him that conquereth I will give to him (see above on ver. 7) of the manna which is hidden (on the partitive gen. see ref., and Winer, edn. 6, p. 178, § 30. 7. c. In this manna, there is unmistakeably an allusion to the proper and heavenly food of the children of Israel, as contrasted with the unhallowed idol-offerings; but beyond that, there is an allusion again [see above on ver. 7] to our Lord's discourse in John vi., where He describes Himself as the true bread from heaven: not that we need here, any more than in ver. 7 [see note there], confuse the present figure by literally pressing the symbolism of that chapter. Christ's gifts may all be summed up in the gift of Himself: on the other hand, He may describe any of the manifold proprieties of his own Person and office as His gift. This manna is κεκρυμμένον, in allusion partly perhaps to the fact of the pot of manna laid up in the ark in the holy of holies [Exod. xvi. 33: cf. our ch. xi. 19: not to the Jewish

fable, "Hæc est arca quam . . . Josias abscondit ante vastationem templi nostri, et hæc arca futuro tempore, adveniente Messia nostro . . . manifestabitur." Abarbanel on 1 Sam. iv. 4, cited by Düsterd.), but principally to the fact that our spiritual life, with its springs and nourishments, κέκρυπται σὺν τῷ χριστῷ ἐν τῷ θεῷ, Col. iii. 3. See also Ps. lxxviii. 24; cv. 40. The distinction between κεκρυμμένον, reconditum, and κρυπτόν, occultum, pressed here by Trench after Cocceius, does not appear to be warranted, further than that the participle represents more the objective fact, while the verbal adjective sets forth the subjective quality), and I will give to him a white stone (see below), and on the stone (the prep. of motion betokens the act of inscribing) a new name written, which none knoweth except he that receiveth it (the views concerning this stone have been very various. Bede interprets it "corpus nunc baptismo candidatum, tunc incorruptionis gloria refulgens." And similarly Lyra, "corpus dote charitatis decoratum, quod dicitur calculus sive lapillus, quia est extractum de terra, sicut et lapis," adding, "nomen novum, quia tunc quilibet beatus manifeste et corporaliter per dotes corporis gloriosi erit ascriptus civitati cælestium." But both these are surely out of the question. Some have connected this with the mention of the manna, and cited [as Wetst., who gives it merely among others and expresses no opinion] the Rabbinical tradition, Joma 8, "cadebant Israelitis una cum manna lapides pretiosi et margaritæ." Others again think of the precious stones bearing the names of the twelve tribes on the breastplate of the High-priest, the order for which was contemporary with the giving of the manna, Exod. xxviii. 17; xxxix. 10, and regard this as indicating the priestly dignity of the victorious Christian. So Ewald, Züllig, Eb-

18 Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον AC B a to j, 1 m n, 2. 4. 6. 9. 10-36-7-8-9. 26-7. 30-2-3-4. 5-6-7-8. 40-1-2-7-8-9. 50. 1. 90. B.
 Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς ^f φλόγα πυρός, καὶ οἱ ^f πόδες αὐτοῦ ὅμοιοι ^f χαλ-
 κολιβάνῳ, ¹⁹ Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν
 πίστιν καὶ τὴν ^g διακονίαν καὶ τὴν ^h ὑπομονήν σου, καὶ τὰ

18. for της, τω A (as also in vv 1, 8): om C: τοις c n. θυατειρη B d j l 2. 9.
 16. 23-6-7. 33-5. 41-2-5. 50: θυατειρα f: θυατειρης (sic) 34: txt AC rel. om
 εκκλησιας A. οφθαλμους αυτου] om αυτου A 36-8 vulg Andr Epiph: ins CN B
 rel vss Andr Areth.

19. om 2nd την c 38.

rec transp διακονιαν and πιστιν (with 41-2, e sil):

rard: the last remarks, that as the hidden manna was the reward for abstaining from idol-meat, so this for abstinence from fornication. But, as Düsterd. observes, these are never called ψῆφοι. Again some, as Arethas, Grot., Hamm., Eichhorn, Heintr., have reminded us of the Gentile custom of presenting the victors at the games with a ψῆφος or ticket which entitled them to nourishment at the public expense, and to admission to royal festivals. Titus, they quote from Xiphilinus, Epit. Dion. p. 228, used to cast small pieces of wood [σφαίρια ξύλινα μικρά] down into the arena, σύμβολον ἔχοντα, τὰ μὲν ἐδωδῖμον τινός, κ.τ.λ., which whoever got was to bring καὶ λαβεῖν τὸ ἐπιγεγραμμένον. Hence they regard the white stone as the ticket of admission to the heavenly feast. But it may be replied, 1) the feast is mentioned separately under the name of the hidden manna: and 2) the description of the writing on the stone, which follows, will not suit this view. Again, others, regarding the connexion of the white stone with the manna, refer to the use of the lot cast among the priests, which should offer the sacrifice [so Schöttg., quoting the Rabbis]: or to the writing a name, at election by ballot, on a stone or a bean [so Elsner, and perhaps Victorinus, who says, "gemma alba, adoptio in filium Dei"]: or to the "mos erat antiquis niveis atrisque lapillis, His dammare reos, illis absolvere culpa," Ov. Met. xv. 41. So Erasm., Zeger, a-Lap., Aretius, Calov., Vitruv., Wolf, al. Some expositors combine two or more of these explanations: as De Wette, understanding it as typical of justification and election; Bengel; Stern, who also notices the white stone as the mark of felicity, "Hunc, Macrine, diem numera meliore lapillo, Qui tibi labentes apponit candidus annos," Pers. Sat. ii., and "O diem lætum notandumque mihi candidissimo calculo," Plin. Ep. vi. 11. 3.

But, as Düsterd. well observes, it is against all these interpretations, that no one of them fits the conditions of this description. Each one halts in the explana-

tion either of the stone itself, or of that which is written on it. Least of all, perhaps, does the last apply; the verdict of acquittal would be a strange reward indeed to one who has fought and overcome in the strength of an acquittal long ago obtained, ὁ κύριος ἐχαρίσατο ὑμῖν, Col. iii. 13. The most probable view is that which Bengel gives a hint of ["scribent veteres multi in lapillis"], and which Hengst. ["Das hier in Betracht kommende Moment ist allein das, daß man im Älterthume manches auf kleine Steine schrieb"] and Düsterd. hold, that the figure is derived from the practice of using small stones, inscribed with writing, for various purposes, and that, further than this, the imagery belongs to the occasion itself only. Taking it thus, the colour is that of victory, see ch. iii. 3; vi. 2; iv. 4; xix. 14. The name inscribed yet remains for consideration. It is in this, as it would be in every case, the inscription which gives the stone its real value, being, as it is, a token of reward and approval from the Son of God. But what name is this? not what name in each case, for an answer to this question is precluded by the very terms, οὐδεὶς οἶδεν, κ.τ.λ.: but of what kind? Is it the name of Christ Himself, or of God in Christ? This supposition is precluded also by the same terms: for any mysterious name of God or of Christ would either be hidden from all [so ch. xix. 12, ἔχων . . . ὄνομα γεγραμμένον οὐδεὶς οἶδεν εἰ μὴ αὐτός], or known to all who were similarly victorious through grace. These very terms seem to require that it should be the recipient's own name, a new name however; a revelation of his everlasting title, as a son of God, to glory in Christ, but consisting of, and revealed in, those personal marks and signs of God's peculiar adoption of himself, which he and none else is acquainted with. "If the heart knoweth its own bitterness, and a stranger intermeddleth not with its joy" [Prov. xiv. 10], then the deep secret dealings of God with each of us during those

ἔργα σου τὰ ἰσχυρά^k πλείονα τῶν ἰ πρώτων. ²⁰ ἀλλὰⁱ ¹ ἔχω κατὰ σοῦ ὅτι^m ἀφείς τὴν γυναῖκά [σου] Ἰεζαβὲλⁿ ἢ^j
4 reff.) xxxii. 32.) 1 ver. 4. m = John xi. 44, 48, xii. 7. Acts xiv. 17. Ps. civ. 14. (form, Ex. n constr. (see note), ver. 13. ch. iii. 12. ix. 14. xiv. 12. Ezek. xxiii. 7, 12.

transp πιστιν and αγαπην g 51. 90 : txt AC B rel vss gr-lat-ff.—(om 3rd την 38.)
 rec ins και bef τα ισχυατα, with 33 (34. 47-8-9. 50. 90, e sil) : om AC B rel vss gr-lat-ff. την υπομονην] om την A 36.

20. rec αλλ', with C 4. 10-7 : txt A b a b d g j m 13-8-9. 30-3 (34, e sil). 35 Andr-coisl. rec afta κατα σου ins ολιγα, with 33 (41, e sil) ; πολλα n Andr-a Cyp Primas Viet-tun ; πολυ 12. 17¹. 36. 43 Cyp : om AC B rel vss Epiph Andr Tert. om οτι αφεις την γυναικα [σου] 33. rec (for αφεις) εας, with none of our mss :

αφεις 34-5. 47 Andr-coisl Areth : αφηκας N 26. 36 Andr-p : ποθεις 38 ; tenes Tert : txt AC B rel Epiph Andr-a. rec om 2nd σου, with CN 1 16. 35-6-8 (32. 41. Br, e sil) vss Epiph Tert : ins A B rel syr-dd Andr Areth Cyp Primas. rec υζαβηλ, with 33 (16-8. 27. 32-7. 40-1-2, e sil) : txt AC B rel. rec την λεγουσαν, with N²

times, by which our sonship is assured and our spiritual strife carried onward to victory, can, when revealed to us in the other blessed state, be known thoroughly to ourselves only. Bengel beautifully says, "Möchtest Du wissen, was Du für einen neuen Namen bekommen wirst? Überwinde! Vorher fragst Du vergeblich; und hernach wirst Du ihn bald auf dem weissen Stein geschrieben lesen." Dean Trench, in loc., after Züllig, suggests that the white, or glistening stone, may be the Urim, in which the most precious stone of all was covered by the twelve on which the names of the tribes were engraved; the writing on which no one knew. The suggestion is one well worth consideration).

18—29.] THE EPISTLE TO THE CHURCH AT THYATIRA. And to the angel of the church in Thyatira write: These things saith the Son of God (our Lord thus names himself here, in accordance with the spirit of that which is to follow; ver. 27 being from Ps. ii., in which it is written, κύριος εἶπεν πρὸς με Υἱός μου εἰ σὺ, σήμερον γεγέννηκά σε), who hath his eyes as a flame of fire (connected with ver. 23, ἐγὼ ἰμὶ ὁ ἐρευνῶν νεφροὺς καὶ καρδίας) and his feet are like to chalcolibanus (for χαλκολ., see on ch. i. 15. There is here probably a connexion with ver. 27, ὡς τὰ σκεῦη τὰ κεραμικὰ συντριβεται, the work of the strongly shod feet): I know thy works, and (the four which follow are subordinated to the ἔργα preceding, as is shewn by σου placed after the four, not after each one. The καὶ then is the subordinating or expegetic copula, as in καὶ χάριν ἀντὶ χάριτος, John i. 16. See Winer, edn. 6, p. 388, § 53.3, c) the love (ἀγάπη, standing first, is probably quite general, to God and man) and the faith (general again: not = faithfulness, but in its ordinary sense)

and the ministration (viz., to the sick and poor, and all that need it: the natural proof of ἀγάπη and πίστις—πίστις δι' ἀγάπης ἐνεργουμένη, Gal. v. 6) and the endurance (in tribulation: or perhaps the ὑπομονὴ ἔργου ἀγαθοῦ of Rom. ii. 7) of thee, and (that) thy last works (are) more (in number, or importance, or both) than the first (this praise is the opposite of the blame conveyed by ver. 5 to the Ephesian church).

20.] But I have against thee that thou sufferest (ἀφείς from ἀφείω, see ref. Ex. and Winer, edn. 6, p. 75, § 15.3) thy wife Jezebel (on the whole, the evidence for σου being inserted in the text seems to me to preponderate. It could not well have been inserted: and was sure to have been erased, from its difficulty, and possibly from other reasons, considering what was the common interpretation of the ἄγγελος. It does not create any real difficulty: finding its meaning not in the matter of fact at Thyatira, but in the history from which the appellation Ἰεζαβὲλ is taken. In 3 Kings xx. 25 [1 Kings xxi. 25] we read Ἀχαάβ, ὃς ἐπράθη ποιῆσαι τὸ πονηρὸν ἐνώπιον κυρίου, ὥς μετέθηκεν αὐτὸν Ἰεζαβὲλ ἡ γυνὴ αὐτοῦ: from which text the phrase is transferred entire, importing that this Jezebel was to the church at Thyatira what that other was to Ahab. It is not so easy to determine who is, or who are, imported by the term. The very fact of the name Jezebel being chosen [for it is impossible, even were this the actual name of a woman, that it should be used here with any other than the symbolic meaning], coupled with τὴν γυναῖκά σου above explained, takes us out of the realms of simple fact into those of symbolism. The figure, of "Jezebel thy wife" being once recognized in its historical import, it would not be needful that an individual woman should be found to answer to it:

o Luke ii. 36 only. 4 Kings xxii. 14.
 p = John vii. 12, 47. 1 John 1. 8. ii. 26. 27
 iii. 7 al. Deut. xiii. 5. t
 q ch. i. 1. r ver. 14 reff. u
 s = (& sing.) John (always) v. 6. vii. 33. xii. 35. xiv. 9. Isa. liv. 7. t ch. ix. 20, 21. xvi. 11 only. u = Matt. v. 32.
 1 Cor. vi. 13, 18 al. Ezek. xliii. 9. v Matt. ix. 2. Mark vii. 30. w constr. absol. (see note),
 James ii. 11 al. fr.

36-8: η λεγει B rel Andr Areth: και λεγει 42: txt ACN¹. for εαυτην, αυτην B
 1 16. 40. 69. προφητην B h¹ l m (38^p). rec διδασκειν και πλανασθαι, omg
 1st και and τους, with (none of our mss) vulg: txt AC B rel syr-dd copt æth Andr.—
 for 1st και, η Bf. rec ειδωλοθута bef φαγειν, with 41 (e sil): txt AC B rel vss
 gr-lat-ff.

21. rec om και ου θελει μετανοησαι, with 12-7 (arm): κ. ει μιν θελει μετανοησαι
 38: κ. ουκ ηελησεν μετανοησαι A Primas Vict-tun: txt C B rel vss gr-lat-ff.—rec
 aft εκ τ. πορν. αυτ. ins και ου μετανοησεν, with (none of our mss) arm(-σαν): txt AC
 B rel vss gr-lat-ff.

22. rec aft ιδου ins εγω, with (d^p) 33 (34, e sil): om AC B rel vss gr-lat-ff.
 for βαλλω, βαλω B 9. 27. 32-8 vulg-ed copt some-lat-ff: txt AC rel. for κλινην,

the conscience of the Thyatiran church could not fail to apply the severe reproof to whatever influence was being exerted in the direction here indicated. So that I should rate at very little the speculations of many Commentators on the supposed woman here pointed out. Düsterd., recently, remarks that η λέγουσα has something individual about it. So it has: but may not this individuality belong just as well to the figure, as to the thing signified by it? The sect or individuals being once concentrated as Jezebel, η λέγουσα would follow of course, in the propriety of the figure. On the whole, however, I should feel it more probable that some individual *teacher*, high in repute and influence at the time, is pointed at. The denunciation of such a teacher under such a title would be at once startling and decisive. Nor would probability be violated by the other supposition, that a favoured and influential party in the Thyatiran church is designated. The church herself is represented by a woman: why may not a party [compare the Jews, who are the συναγωγή τοῦ σατανᾶ of ver. 9] within the church be similarly symbolized? However this may be, the real solution must lie hidden until all that is hidden shall be known. See more below), who calleth herself a prophetess (the appositional nom. again: see reff.: and again with an indeclinable proper name, as in ver. 13. This clause perhaps points at an individual: but there is on the other hand no reason why a sect claiming prophetic gifts should not be indicated: the feminine belonging as before to the historical symbol), and she teacheth and deceiveth my servants, to commit

fornication and eat things sacrificed to idols (hence the propriety of the name Jezebel: for both these were the abominations of the historic Jezebel: 2 Kings ix. 22, 30 [cf. Jer. iv. 30; Nahum iii. 4]: the latter indeed in its more aggravated form of actual idolatry, 1 Kings xviii. 19. This specification of the mischief done shews us that this influence at Thyatira was in the same direction as the evil works of the Nicolaitans at Pergamum, ver. 14. The fact that this was the prevalent direction of the false teaching of the day, is important in a chronological point of view: see Prolegg., § iii. par. 6). And I gave her time (not, "in my pre-ordination of what is to be," as the aor. in Mark xiii. 20, but denoting historically that which the Lord had actually done, in vain. Notice that the ἀφεῖναι, on which depended the time given her for repentance, is yet blamed in the church of Thyatira as a sin) that she should repent, and she willeth not to repent of (lit. "out of:" constr. prægn., so as to come out of: or the μεταν. itself is regarded as an escape. The construction [reff.] is confined to this book: we have the verb once with ἀπό, Acts viii. 22; and the subst. μετάνοια, Heb. vi. 1) her fornication (πορνεία is here to be taken, as in all these passages, in its literal sense. Otherwise, if taken figuratively, it would be only a repetition of the other particular, idolatry). 22.] Behold (arrests attention, and prepares the way for something unexpected and terrible), I cast her (evidently against her will: but there is not necessarily violence in the word: it is the ordinary verb for being "cast" on a bed of sickness: see reff. and Matt. viii. 6, 14) into

θλίψιν μεγάλην, ἐὰν μὴ ¹μετανοήσωσιν ²ἐκ τῶν ἔργων ³αὐτῆς, ²³καὶ τὰ τέκνα αὐτῆς ⁴ἀποκτενῶ ἐν ⁵θανάτῳ, καὶ ⁶γινώσκονται ⁷πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ⁸ἐρευνῶν ⁹νεφροὺς καὶ ¹⁰καρδίας, καὶ ¹¹δώσω ὑμῖν ἐκάστῳ ¹²κατὰ τὰ

k και
 γινω...
 AC B a
 10 n, 2.
 4. 6. 9.
 10-3-6-7-
 8-9, 26-
 7, 30-2-
 3-4-5-6-
 7-8, 40-
 1-2-7-3-
 9, 50-1.
 90. B.

x = Ezek. xxxiii. 27 (but without ἐν), ch. vi. 8.
 y John v. 39. vii. 52. Rom. viii. 27. 1 Cor. a here only.
 11. 10. 1 Pet. i. 11 only. Gen. xlv. 12. z Rom. viii. 27.
 Ps. vii. 9. xxv. 3. b Ps. xxvii. 4. (ἀποδ.) Rom. ii. 6. ch. xx. 12. Ps. lxi. 12. Prov. xxiv. 12.

φυλακῇ (see ver 10) A. μετανοήσουσιν A. ἔργων αὐτῆς] rec αὐτῶν (repetition of preceding termination), with A j n 17¹(appy). 36. 49¹ arm Andr Cypr Prinnas: txt C B rel am (with fuld harl¹ lips-5 tol, against demid harl² lipss) syr-dd copt Andr-coisl Areth Tert.

23. om 1st και A copt.

ἐρευνῶν AC: txt B rel.

κατὰ τα] om τα C.

a bed (ἀντὶ τοῦ, εἰς ἀρρώστιαν, Areth.: will change her bed of whoredom into a bed of anguish: see Ps. xl. 3. So most Commentators. Perhaps the threat has reference to a future pestilence. Bede, Lyra, al., understand the bed to be "infernalis pena," the latter referring to Isa. xiv. 11. Ansbert, curiously enough, "severitatis vel audaciæ lectum," into which God casts his enemies before their destruction), and those who commit adultery (not now πορνέοντες, but a more general term, embracing in its wide meaning both the πορνέουσαι and εἰδωλόθυνα φαγεῖν, and well known as the word used of rebellious and idolatrous Israel, cf. Jer. iii. 8, v. 7; Ez. xvi. 32 al.) together with her (μετ' αὐτῆς is not = αὐτήν, so that she should be the 'conjux adulterii,' but implies merely participation—those who share with her in her adulteries. These μοιχεύοντες μετ' αὐτῆς, as interpreted by the tone with which the rebuke began, will mean, those who by suffering and encouraging her, make themselves partakers of her sin. And this rather favours the idea that not one individual, but a dominant party, is intended. See below) into great tribulation (this clause forms a kind of parallelism with the former, so that εἰς θλίψιν μεγ. is parallel with εἰς κλίνην. But it is not to be regarded as interpreting κλίνην. Her punishment and that of her children [see below] is one thing; that of the partakers in her adulteries, those in the church who tolerated and encouraged her, another, viz. great tribulation. This is forcibly shewn by the ἔργων αὐτῆς following), if they do not (aor.: speedily and effectually, shall not have done so by the time which I have in my thoughts) repent of her (not their: they are Christ's servants who are tampering with her temptations and allowing themselves in her works, which are alien from their own spiritual life) works. And her children (emphatically put forward as distinguished from the last mentioned: q. d., "And as to her children, &c.")

These are her proper adherents: not those who suffer her, but those who are begotten of her, and go to constitute her. Some Commentators have vainly dreamt of the slaughter of Ahab's 70 sons, 2 Kings x.: but they were not Jezebel's children. The historical figure is obviously dropped here) I will slay with (in, but perhaps merely instrumental: see above, on ver. 16) death (the expression is probably a rendering of the Heb. מֵתָהוּ, as in Lev. xx. 10, which the LXX render by θανάτῳ θανατούσθωσαν, and which there occurs in reference to adultery. But we need not, as Hengst., suppose a direct reference to that passage: for there is nothing of adultery here: we have done with τοὺς μοιχεύοντας μετ' αὐτῆς, and are come to the judgment on τὰ τέκνα αὐτῆς): and all the churches (this remarkable expression, meaning not, all the Asiatic churches, but all the churches in the world till the end of time, lifts the whole of this threatening and its accompanying encouragements out of proconsular Asia, and gives us a glimpse into the oecumenical character of these messages) shall know (the fanciful Hengst. imagines a reference in γινώσκονται to the false γνώσις: but in so common and solemn a formula of the O. T., this must surely be out of the question) that I am he that searcheth the reins and the hearts (which, see reff. is the attribute of God: and therefore of the Son of God. Cf. ver. 18 above, and note. Grotius says, "Per renes intelliguntur desideria, ut et Ps. cxix. 13, Jer. xii. 2, Prov. xxiii. 16: per cor, cogitata, 1 Sam. xvi. 7, 1 Reg. viii. 39 al." But it seems doubtful whether so minute a distinction is in the words; whether they are not rather a general designation for the whole inward parts of a man): and I will give to you ('will render, in My doom of judgment.' The strain of the Lord's message is suddenly changed into a direct address to those threatened) to each according to your works (ἔργα, not the mere outward products of the visible life, but the real

c vv. 14, 15.
d = ch. i. 7 reff.
e vs. Luke
xxiv. 1. John
iv. 11. Acts
xx. 9 only.
Dan. ii. 22.
-os, Rom. viii. 39. xi. 33. 1 Cor. ii. 10 al. Ps. cxxix. 1. Judith viii. 14.
2. xx. 25, 27. James iii. 3 al.

ἔργα ὑμῶν. ²⁴ ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατεί-
ροισι ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ
ἐγνώσαν τὰ βάθρα τοῦ σατανᾶ, ὡς λέγουσιν, οὐ^d βάλλω

AC B
to n, 2.
4. 6. 9.
10-3-6-
8-9. 26-
7. 30-2.
3-4-5-6-
7-8. 40-
1-2-7-8.
9. 50-1.
90. B

for *υμων*, *αυτων* B 38 vulg (but not am demid harl lips-5) Tert.

²⁴ rec (for 1st τοις) *και*, with (none of our mss) vulg (ed and some mss): om k 2. 6. 16-7-8-9: txt AC B rel vss Andr Primas.—om τοις λοιποις 92¹ arm. rec ins *και* bef οἵτινες, with 33 vulg-ed Quæst: om AC B rel vss Andr Areth Primas.—om [κ.] οἵτινες ουκ εγν. 41. rec βαθη, with e n 36: txt AC B rel. rec (for βαλλω) βαλω, with b f h n 10. 33 (37. 49. B^r, e sil) vulg Primas: βάλλω 47: λεγω 41-2: txt AC rel syr-dd Andr Areth.

acts and verities of the inward man, discerned by the piercing eye of the Son of God).

²⁴.] But (contrast to those addressed before) to you I say, the rest who are in Thyatira, as many as have not (not only do not *hold*, but are free from any contact with) this teaching, such as (οἵτινες, as usual, classifies) have not known the depths (deep places, in the resolved form) of Satan, as they call them (it was the characteristic of the falsely named γνῶσις, to boast of its βάθρα, or depths, of divine things. Iren. ii. 22. 1, speaks of those "qui profunda bythi adinvenisse se dicunt:" and ib. 3, "profunda Dei adinvenisse se dicentes." And Tert. adv. Valent. 1, should by all means be read, as admirably illustrating this expression. He there says, "Eleusinia Valentianiana fecerunt lenocinia, sancta silentio magno, sola taciturnitate cœlestia. Si bona fide quaris, concreto vultu, suspensio supercilio *Altum est*, aiunt." We may safely therefore refer the expression οὐκ ἐγνώσαν τὰ βάθρα to the heretics spoken of. But it is not so clear to whom as their subject the words ὡς λέγουσιν are to be appropriated, and again *whose* word τοῦ σατανᾶ is, whether that 1) of our Lord, 2) of the heretics, or 3) of the Christians addressed. If ὡς λέγουσιν belong to the *Christians*, then the sense will be, that they, the Christians, called the βάθρα of the heretics, the βάθρα τοῦ σατανᾶ, and were content to profess their ignorance of them. So Andr., Areth., Heinr., Züllig, Ebrard: and so far would be true enough; but the sentence would thus be left very flat and pointless, and altogether inconsistent in its tone with the solemn and pregnant words of the rest of the message. If ὡς λέγουσιν belong to the *heretics*, we have our choice between two views of τοῦ σατανᾶ: either 1) that the heretics themselves called their own mysteries τὰ β. τοῦ σατανᾶ. But this, though held by Hengst.,—and even by Neander, Pfl. u. L. edn. 4, p. 619 note,

as a possible alternative, and recently by Trench,—can hardly be so, seeing that the words surely would not bear the sense thus assigned to them, viz. that they could go deeper than and outwit Satan in his own kingdom: and seeing moreover, that no such formula, or any resembling it, is found as used by the ancient Gnostic heretics: or 2) that the ὡς λέγουσιν applies only to the word βάθρα, and that, when, according to *their* way of speaking, τοῦ θεοῦ should have followed [cf. 1 Cor. ii. 10], the Lord in indignation substitutes τοῦ σατανᾶ. This has been the sense taken by most Commentators, e. g., Corn. a-lap., Ribera, Grot., Calov., Wetst., Vitr., Bengel, Wolf, Eichhorn, Ewald, De W., Stern, Düsterd. And it appears to me that this alone comes in any measure up to the requirements of the passage, in intensity of meaning and solemnity, as well as in verisimilitude.

I need hardly remark that the rendering which I am sorry to see in Tregelles's very useful little English version of the purer text of the Apoc., "how they speak," is quite untenable. In the E. V., "as they speak," is meant to = "as they say:" but for "how they speak" [absol.], λαλοῦσιν would be required), I cast not upon you any other burden (it is better, seeing that no τοῦτο or τό follows after πλήν below, not to carry on the sentence as if ἄλλο, πλήν . . . were closely joined, but to break it off at βάρος: leaving however the πλήν to take it up [see below] by and by. And this being so, to what do the words refer? There can, I imagine, be little doubt as to the answer, if we remember some of the expressions used in the apostolic decree in which these very matters here in question, fornication and abstaining from unholy meats, were the only things forbidden to the Gentile converts. For our Lord here takes up and refers to those very words. In Acts xv. 28, we read ἔδοξεν γὰρ τῷ ἁγίῳ πνεύματι κ.

ἐφ' ὑμᾶς ἄλλο βάρος. ²⁵ ἢ πλὴν ὁ ἔχετε ^k κρατήσατε ^g Matt. ix. 12.
 ἄχρισ οὐ ἂν ἤζω. ²⁶ καὶ ὁ νικῶν καὶ ὁ τηρῶν ^{op} ἄχρι ^g Acts xv. 28.
^p τέλους τὰ ἔργα μου, ^q δώσω αὐτῷ ^{q'} ἐξουσίαν ^r ἐπὶ ^s τῶν ^g 2 Cor. iv. 17.
 only. h = Matt. Luke passim. (not Mark, John, nor Luke in Acts.) Paul in this sense only Gal. vi. 2.
 1 Cor. xi. 11 al. 4. elsew. here only. Judg. iv. 9. i = 1 John ii. 23. v. 12. k = ver. 13
 7. 37. 1 John v. 20. ch. iii. 3. l of Christ, Matt. xxiv. 50 l. John viii. 42. Rom. xi. 26 (from Isa. lix. 20). Heb. x.
 m ver. 7 refl. n ch. i. 3 refl. o ver. 10 refl.
 p Heb. vii. 11 only. (μέχρι τ., Heb. iii. 14. ἔως τ., 1 Cor. i. 8.) q John i. 12. v. 27. xvii. 2. Matt.
 ix. 8. x. i. xviii. 18 al. Sir. xxx. (xxxiii.) 19. r w. gen., ch. xi. 6. xiv. 18. xx. 6 only. (ἐπ' αὐτῷ,
 Luke xix. 17.) w. acc., ch. vi. 8. xiii. 7. xvi. 9. xxii. 14. Luke ix. 1 al. gen. without ἐπὶ, Matt. x. 1. John
 xvii. 2. Sir. xvii. 2. s generic, as Matt. ix. 11. Acts iv. i. x. 45.

25. ἀχρι CN f 33 (34-5, e sil) : εως A 47 : txt B rel. for αν ηζω, ανοιξω B rel :
 txt AC h l m n 10-7-8. 38. 51 (c 6. 26. 30-4-5-6-7. 47-9. Br, e sil).

ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τῶν ἐπ' ἀνάγκης τούτων, ἀπέχεσθαι εἰδωλοθύτων κ. αἵματος κ. πνικτοῦ κ. πορνείας. This act of simple obedience, and no deep matters beyond their reach, was what the Lord required of them. And this βάρος resolved itself into keeping the faith once delivered to the saints, as enjoined in the next sentence. This view is taken by Bede (2) [in substance: "non ego vobis novam mitto doctrinam: sed quam accepistis, servate in finem," but he does not mention the allusion], Primas., Lyra, Corn.-a-lap., Stern, Hengst., Düsterd.—Grot. al. give a more general meaning, true in part: "jactant illi se rerum multarum cognitione; eam a vobis non exigo." Bengel understands by βάρος the trouble given them by Jezebel and her followers: Ewald, the punishments about to befall the heretics, which were not to be feared by the Christians: Ebrard similarly,—they had had enough trouble already in enduring Jezebel &c., and should not have any share in her punishment: De Wette, the burden of previous suffering implied in ὑπομονή; and so Bede (1), "non patiar vos tentari supra quod potestis," and Beza, understanding βάρος in the sense of "burden," so often occurring in the prophets when they denounce the divine threatenings. But to my mind the allusion to the apostolic decree is too clear and prominent to allow of any other meaning coming into question: at least any other which sets that entirely aside. Others may be deduced and flow from that one, which have meaning for the church now that those former subjects of controversy have passed away: but (though not [see above] directly and in the same sentence connected with ἄλλο, πλὴν distinctly looks back to it and takes it up. It is, "only:" q. d., forget not that the licence just accorded involves this sacred obligation) that which ye have (cf. ch. iii. 11: not to be restricted in its sense to their steadfastness in resisting Jezebel and hers, but representing the

sum total of Christian doctrine and hope and privilege; the ἅπαξ παραδοθῆσα τοῖς ἀγίοις πίστις of Jude 3), hold fast (the *ac.* is more vivid and imperative than would be the present; it sets forth not so much the continuing habit, as the renewed and determined grasp of every intervening moment of the space prescribed) until the time when I shall come (the ἂν gives an uncertainty when the time shall be, which we cannot convey in our language). 20.] And (the announcement of reward to the conqueror now first precedes the proclamation to hear what the Spirit saith to the churches: and is joined, *here alone*, by καὶ to the preceding portion of the Epistle; being indeed more closely connected with it in this case than in any of the others; see below) he that conquereth and he that (by the second ὁ, this καὶ is precluded from being taken as introducing a clause merely expegetical of νικῶν, as Düsterd., al. Rather must we say, that by it ὁ τηρῶν κ.τ.λ. is included in the class pointed out by ὁ νικῶν) keepeth to the end (it is remarkable that immediately after the words, so pointedly alluded to above, in the apostolic decree, Acts xv. 28, was added, ἔξ ὧν διατηροῦντες ἑαυτοὺς, εἰς πρᾶξαι) my works (contrast to τὰ ἔργα αὐτῆς, ver. 22: but extending beyond that contrast to a general and blessed truth. μου, gen. possess., which belong to Me, are the attributes of Myself and of mine), I will give to him authority over the nations (compare the ἰσθι ἐξουσίαν ἔχων ἐπ' αὐτῷ δέκα πόλεων in Luke xix. 17, which is the reward of him who obeyed the command παραμαρτυράσθαι ἕως ἔρχομαι. The power here spoken of is that which shall be conferred on the saints when they shall inherit the earth, and reign with Christ in His Kingdom. It has been gradually realized, as the stone cut out without hands has broken in pieces other kingdoms; but shall only then find its entire fulfilment. Various insufficient meanings have been

t ch. xii. 5. ἔθνων, ²⁷ καὶ ^t ποιμανεῖ αὐτοὺς ^u ἐν ^{tv} ῥάβδῳ ^{tw} σιδηρᾷ, ὡς AC B a
 xix. 15. Psa. τα ^{xy} σκευή τα ^z κεραμικὰ ^{ya} συντριβεται, ὡς καὶ γὼ ^b εἴληφα AC B a
 ii. 9. π. ch. vii. 17. Matt. b παρὰ τοῦ πατρὸς μου. ²⁸ καὶ δώσω αὐτῷ τὸν ^c ἀστέρα 4. 6. 9.
 ii. 6. John xxi. 10 al. τὸν ^c πρωϊνόν. ²⁹ d ὁ ἔχων οὐς ἀκουσάτω τί τὸ πνεῦμα 10-3-6-7
 u = ver. 16. λέγει ταῖς ἐκκλησίαις. 8-9. 26-7. 30-2-
 v 1 Cor. iv. 21. 3-4-5-6-7-8. 40-
 w Acts xii. 10. ch. ix. 9. 1-2-7-8-
 xii. 5. xix. 15 only. 3 Kings 9. 50-1-
 xxi. 11. 2 Tim. 90. B
 x = Rom. ix. 21. 2 Tim. 90. B
 ii. 20. ch. xviii. 12 al. y Lev. vi. 28. z here only †. (-μεως, l. c.) a = Rom. xvi. 20.
 (John xix. 30 al.) b = Acts ii. 33. (Lev. vii. 24.) c ch. xxii. 16 only. (see note.) πρ., Job
 xxxviii. 12. d ver. 7 reff.

27. *συντριβεται* B rel vulg syr-dd copt Andr Areth Primas: *συντριβονται* 36²: txt AC 1 36¹-8. 51 (40, e sil) Andr-a. 28. *προινον* A B.

CHAP. III. 1. for *της*, *τω* B. (Cf ii. 1, 8, 18.)

given: of which one of the most curious is that of Grot., "Evolvam illum in gradum presbyteri, ut judicet de iis qui non christiane sed *ἰθνηκός* vivunt;" who also understands ver. 27 below of excommunication, "per gladium hic intelligitur verbum Dei, cujus pars est et excommunication," and he shall govern (lit. "*shepherd*." It is the LXX rendering of the Heb. *עֲרֵב*, *break in pieces*, which they have taken as *עֲרֵב*, *shepherd*, in Ps. ii. 9. The saying, as rendered by them, is sanctioned by being thrice quoted in this book, see ch. xii. 5, xix. 15) **them with** (see 1 Cor. iv. 21) **a rod of iron** (a sceptre of severity: "inflexibili justitia," as Lyra), **as the vessels of pottery are broken up** (*συντριβεται*, are crushed, or shivered, or broken up: the *συν* gives the idea of the multitudinous fragments collapsing into an heap: the "broken to shivers" of the E. V. is very good), **as I also have received from my Father** (viz. in Ps. ii. 9, in which Psalm it is said *νιός μου εἶ σύ*, ver. 7. The power there conferred on Me, I will delegate to my victorious servant). **And I will give to him the star of the morning** (it is not easy to say what, in strict exactness, these words import. The interpretations given, even in the Catena, are very various and inconsistent. Andr. and Areth. understand it of the Lucifer of Isa. xiv. 12, i. e. the devil, whom our Lord saw as lightning fall from heaven,—or, as there imported, the King of Babylon, the most powerful monarch on earth; so Züllig. Another meaning in the Catena is *τὸν ὑπὸ τοῦ Πέτρου λεχθέντα φῶσφορον ἐν ταῖς καρδίαις τῶν πιστῶν ἀνατέλλοντα*, 2 Pet. i. 19. Victorinus says, "Primas resurrectionem scilicet promittit." Primas, Bede, Alcas., Corn.-a-lap., Calov., Vittr., Wolf, Beng., Stern, Ebrard, understand Christ Himself, who, ch. xxii. 16, declares Himself to be ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρωϊνός: and

doubtless, as has been before remarked on the fruit of the tree of life, ver. 7, and on the hidden manna, ver. 17, in the mystical sense, Christ Himself is the sum and inclusion of all Christ's gifts: this truth serves to connect the symbolism of all these passages, but does not justify us in disturbing that of one by introducing that of another. Here the morning star clearly is not Christ Himself, the very terms of the sentence separating the two. Then again, we have Lyra,—"id est, corpus gloriosum dote claritatis refulgens,"—nearly the same words in which he before explained the white stone, ver. 17, only that there it was "*charitatis*:" Grot., "dabo et fulgorem, non qualis cuique stellæ, sed Luciferi, qui cæteras stellas multum vincit." And this interpretation is probably near the mark. In Dan. xii. 3 we read that the righteous shall shine ὡς οἱ ἀστέρες, and in Matt. xiii. 43 that they *ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν*. And in Prov. iv. 18 we read that "the path of the just is as the shining light that shineth more and more unto the perfect day." Still, this interpretation does not quite satisfy the words *δώσω αὐτῷ*: unless indeed the poetic imagery be, that he is imagined as clad in the glory of that star, putting it on as a jewel, or as a glittering robe. De Wette supposes it is to be given to him as its ruler: but such an interpretation would lead into a wide field of speculation which does not seem to have been opened by Scripture, and is hardly required by the passage itself). 29.] See above, ver. 7.

CH. III. 1—6.] THE EPISTLE TO THE CHURCH AT SARDIS. The Spirit of this Epistle is one of rebuke and solemn denunciation. Even the promise, ver. 5, is tinged with the same hue. For the history, see Prolegg.—And to the angel of the church in Sardis write: These things

γράφον Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ^{e ch. i. 4 reff. f = Mark ix. 41 (not rec.).}
καὶ τοὺς ἑπτὰ ἀστέρας, Οἶδά σου τὰ ἔργα, ὅτι ὄνομα^{1 Pet. iv. 10. οἶνομα μὲν εἶχε, ὡς ἐπ' Ἄθηναις ἐλάυνει, κατίετο δὲ}
ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ.^{2 h} γίνου ἡ γρηγορῶν, καὶ^g
στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν. οὐ γὰρ εὐ-

ἐρ πᾶσαν τ. Ἑλλάδα, Herod. vii. 138.

g = James ii. 17. Heb. vi. 1.

Mark ix. 3. Heb. v. 13. Winer, edn. 6, p. 313, § 45. 5.

i = ch. xvi. 15.

Neh. vii. 3.

k Luke xxii. 32.

Rom. i. 11. xvi. 25 al.

Ps. i. 12 (14).

1 Thess. v. 6 al. fr.

1 plur., ch. i. 10 reff.

rec ins το bef ὄνομα, with 33 (30-4, e sil): om AC B rel Andr Areth. for 2nd στί, καὶ B rel Areth: txt AC h l m n 10-7. 33-7-8 (13-6. 34-5-6. 49. Br, e sil).

2. rec στήριξον, with B rel Andr Areth: τηροσον b e k n 9. 13. 25-7. 30-6. 40: στήρησον h¹, στήριζων l: txt AC a¹ c d g h² 2. 4. 6. 10-1-2-7-9. 32. 48-9¹. 50.

rec (for ἐμελλον) μελλει, with ath some-lat-ff: ημελλες B b j 19. 33. 50. 92: ἐμελλες rel: ἐμελλε a: ημελλε 2: ἐμελλεν l Areth: ημελλεν 16: txt AC m n 34-5-6-8 vulg syr-dd copt Andr Primas. for αποθανειν, αποβαλλειν B rel (αποβαλειν h 17. 49. Br): αποθνησκειν n 26. 36 Andr-a Areth: txt AC l m 16. 34-5-8.

saith He that hath the seven spirits of God (this designation of our Lord has not before occurred: but as Düsterd. observes, it is new rather in form than in substance. We have mention in ch. i. 4 of the seven spirits which are before God's throne: and we there found occasion to interpret them of the plenitude of the Godhead in its attributes and energies. See, for further elucidation, ch. iv. 5, v. 6. These spirits, this plenitude, Christ, the Lord of the church, possesses, is clothed and invested with, in all fulness. From Him the spiritual life of his churches comes as its source, in all its elements of vitality. He searches all the depths both of our depravity and of His own applications of grace. He has in his hand all the Spirit's power of conviction. He wields the fire of purification and the fire of destruction. Whether the Spirit informs, or rebukes, or warns, or comforts, or promises, whether He softens or hardens men's hearts, it is Christ who, searching the hearts as Son of God and feeling their feelings as Son of man, wields and applies the one and manifold Spirit.

The designation here has its appropriateness in the whole character of this solemn Epistle. The Lord of the church comes, armed with all the powers of the Spirit; searching the depths of hypocrisy, judging of the worthlessness of works not done in faith. The difficulty of this general attribute of Christ, and not any one selected specially as applying to Sardis being here introduced, seems to be best accounted for, not, as Ebrard, by the general prophetic import of the Epistle, but by the fact that the minatory strain of the Epistle justifies the alleging the whole weight and majesty of the divine character of our Lord, to create alarm and bring about repentance) and the seven stars (the former symbolism [ch. i. 16, 20] still holds

in all its strictness. Nor have we the least right here, as some [e.g. Arethas in Catena, and Wetst.], to suppose that the stars and the spirits are identical. The motive mentioned above would fully account for this designation also: The Lord of all the churches: He who appoints them their ministering angels, and has them, and all that is theirs, in His hand): I know thy works, that (there is no need of a καὶ being inserted: the ὅτι is the inference from the ἔργα) thou hast a name that thou livest (I need only mention for warning the childish fancy, that the Bishop of Sardis was named Zosimus or Vitalis: so some blamed by Corn.-a-lap.: so, with approval, Bengel and Hengst. The expression explains itself: see ref. Herodot.: thou hast a repute that thou livest: art *nominally*, as we commonly now say, Christian), and (the mere copula carries the contrast far more vividly and pathetically than when it is made rhetorically complete by inserting "yet." The καὶ is not as Ebrard, "hebraïstrend für ἀλλά," but is common in classical Greek, and indeed in all languages, in this sense) art dead (spiritually dead: void of vitality and fruitfulness: sunk in that deep deadly sleep which, if not broken in upon and roused up, is death itself: so St. Paul, Eph. v. 14, ἐγίρει ὁ καθεύδων, κ. ἀνάστα ἀπὸ τῶν νεκρῶν, κ. ἐπιφάσει σοι ὁ χριστός: see ref.). Be (γίνου, because a change is involved: become what thou art not) watchful (we can hardly help in English substituting the adj. for the participle "watching;" thereby losing the objective vividness of the pres. part., and getting instead a subjective attribute of character. "Awake and watch" would be, in paraphrase, tantamount to the text), and strengthen the remaining things, which were (the time is transferred to that indicated by στήρισον: which were,

m John xvi. 24. **ρηκά σου [τά] ἔργα** ^m πεπληρωμένα ⁿ ἐνώπιον τοῦ θεοῦ ^o μου. AC B a
 1 John i. ^{to n, 2.}
 4. 2 John ^{4. 6. 9.}
 12. Col. ii. ¹⁰⁻³⁻⁶⁻⁷
 10 al. ^{8-9. 26-}
 n (ch. i. 4 reff.) **καὶ** ⁱ μετανόησον. **εἰάν οὖν μὴ** ⁱ γρηγορήσης, ^t ἤξω ^u ὡς
 = Luke xvi. ^{7. 30-2}
 15. Acts iv. 19 al. fr. 3 Kings iii. 10. ^{o = John xx. 17. ver. 12 four times [ch. ii. 7] only.} p constr. ^{t ch. ii.}
 ch. ii. 5. ^{q ch. ii. 27.} r = 1 John ii. 3 reff. s absol., ch. ii. 5 reff. ^{7-8. 40-}
 26. ^{u 1 Thess. v. 2, 4. 2 Pet. iii. 10. ch. xvi. 15. see Jer. xxix. 9. (xlxi. 10.)} ¹⁻²⁻⁷⁻⁸⁻
^{9. 50-1.}

for ευρηκα, ευρηκαν B. **εργα** AC: τα εργα B rel Andr Areth. rec om μου, 90. B¹
 with (13. 41, e sil) Andr-p Vig: ins AC B rel vulg syr-dd copt Andr Areth Primas.
 3. om και ηκουσας και τηρει (passing from και το και) B rel: om και τηρει aeth: ins
 AC h l m 10-7-8. 34-5-6 (13-6. 27. 37-8. B¹, e sil). rec aft 1st ηξω ins επι σε,
 with B rel vulg (with am &c, agst demid fuld harl¹ tol lips-5) syr-dd Andr-coisl Areth

when thou shalt apply thyself to strengthen them) about to die (there is a question whether these λοιπά are to be understood as things, matters in which the Sardinian church was not yet totally without spiritual vitality, or as persons, who were not yet passed into the almost universal death-slumber of hypocrisy. The latter view is taken by [Andr., Areth., as reported in Düsterd.: but not in Catena, see below] Calov., Vitr., Eichh., De Wette, Stern, Ebrard, Düsterd., Trench, al. And there is nothing in the construction to preclude the view. But if I mistake not, there is in the context. For to assume that the λοιποί could be thus described, would surely be to leave no room for those mentioned with so much praise below in ver. 4. Had τὰ λοιπά not occurred, we might have well understood στήρισον ἃ ἐμελλον ἀποθνεῖν of confirming those thy weak members who on account of the general deadness were near losing their spiritual life altogether: but with τὰ λοιπά this can hardly stand. We must therefore take the other view,—“strengthen those thy remaining few graces, which in thy spiritual deadly slumber are not yet quite extinct.” And so Andr. and Areth. in Catena [I transcribe the whole, by which it appears that μέλη has been carelessly taken to mean personal members: see under the other view above],—τὸν ὕπνον τῆς ραθυμίας ἀποτιναξάμενος, καὶ τὰ μέλη σου τὰ ἀποθνήσκειν τέλειως μέλ-
 λοντα δι’ ἀπιστίαν στήριξον· οὐ γὰρ ἡ ἀρχὴ τῶν ἀγαθῶν ἔργων τὸν ἐργάτην στεφανοῦ τὸν δόκιμον ἀλλ’ ἡ ἐπιμονὴ ἄχρι τέλους, τὸ στήριξον δὲ οὐχ ἀπλῶς εἰρη-
 ται, ἀλλὰ τὸ οἰονεὶ στεῖροποιήσου καὶ ἐνδυνάμωσον χαλαρὰ τε ὄντα καὶ πρὸς πτώσειν ἐτοιμότατα. ἐφ’ ὅσον οὖν περιλεί-
 πεται σοι, βραχεία ἐπιτηδεύματά, φησι, πρὸς θε, ἵνα μὴ τέλειον ἀποσπάσῃς [qu. ἐπισπάσῃς] θάνατον. ταῦτα γοῦν φύλαξον τὰ ἡὴν ζῶντα, ἐκεῖνα δὲ στήριξον τὰ πρὸς θάνατον ἡδὴ ῥέποντα· οὐδὲν γὰρ σου τῶν σπουδασμάτων πληρές ἐστίν· ἀλλὰ τὰ μὲν τέθνηκεν ἡδὴ, τὰ δὲ μέλλει:—so also

Grot., Beng., Ewald, al.): for I have not found thy works (or, without the τὰ, I have not found [any] works of thine) complete in the sight of my God (up to the mark and measure of being acceptable to Him: i. e. not wrought in that living faith which alone renders human works acceptable to God, by uniting them to Him on whom the Father looks with perfect approval. Düsterd. well observes, “The express reference to the absolute rule of all Christian morality is here put the more strongly and strikingly, because this church had among men a name that she lived.” The μου binds on the judgment of Him who speaks to that of God). Remember therefore how (not subjective, “with what manner of reception,” as even Düsterd., after many others, but ob-
 jective, “after what sort,” “quomodo institutus fueris,” as Castalio: as οὕτως, Eph. iv. 20; 1 Cor. xv. 11. Trench would unite both) thou hast received (perf.: of the permanent deposit of doctrine entrusted) and heardest (aor., of the act of hearing, when it took place), and keep (what thou hast received and heardest: pres., of an abiding habit) and repent (not pres. now, as the command is of a quick and decisive act of amendment). If therefore (the οὖν is hardly, as De Wette, because it is assumed, in the present evil state of the Sardinian church, that the exhortation will be in vain: far rather, as Düsterd. [alt., Hengst., al., because repentance is so grievously needed. And it follows on the plain declaration which has been made of that present evil state; coming forcibly and unexpectedly, where we should rather have looked for δὲ] thou dost not watch (aor.: shalt not have awaked and become watchful, before the time about to be indicated in the threat which is coming), I will come as a thief (these words do not here refer to our Lord’s final coming, but to some signal judgment in which He would overtake the Sardinian church. Just as the formula derived from the great eschatological truth of the sud-

κλέπτῃς, καὶ οὐ μὴ γνῶς ποίαν ὥραν ἥξω ἐπὶ σέ. ⁴ ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν. ⁵ ὁ νικῶν οὗτος περι-

x 1 Cor. viii. 7. ch. xiv. 4 only. Isa. lxxv. 4 al.

y — ch. ii. 1. xxi. 24.

vi. 11. vii. 9. xix. 14. Eccl. viii. 9. neut., John xx. 13 only, ellips., ch. i. 13.

b — Matt. vi. 29 al. fr. w. ἐν, ch. iv. 4 only. (Matt. xi. 8.) Deut. xxii. 12. see ch. vii. 9 reff.

acc., John iv. 62 al. fr. see note and Matt. xxiv. 42. Luke xii. 39.

w — Acts i. 15. ch. xi. 18. Num. xxvi. 53.

z ver. 18. ch. a ch. ii. 7 reff.

Vig: om AC n 12 copt Andr Primas.

for γνως, γνωση B rel Andr-coisl: txt AC

n 10 (32). 36 (a c h 6. 37. 42-8-9. 51 B^r, e sil).

4. rec om αλλα (with none of our mss): ins AC B rel vss Andr Areth Orig-lat Primas.—αλλ' B rel(exc f 6. 38).

ολιγα bef εχεις B rel Andr Areth: ολ. ονομ.

bef εχ. c f k 6. 32. 47-9: txt AC n 17. 36-8. rec ins και bef εν σαρδεσιν (with

none of our mss): om AC B rel vulg syr-dd copt Andr Areth Primas. for α, οι n

17. 37-8. 46 vulg copt Andr Areth Primas: txt AC B rel Andr-coisl. for αυτων,

εαυτων C.

5. ουτως AC a h 2. 9. 10-7-8-9. 26-7. 33(-5, e sil)-7. 40-1-2-9. 51 vulg syr-dd copt

denness of His second coming is frequently applied to His final judgment in Jerusalem, so is it to other His partial and special advents to judgment in the case of individuals and churches), and thou shalt not know (οὐ μὴ, see on ver. 11 above) at what hour (the accus. of the time when has been called a Hebraism: so even De Wette from Gesenius: or an Aramaism, according to Ewald. But it is common enough in later Greek, and is only, in its first form, a particular case of the accusative of measure, whether of space or time: see Krüger, § 46, anm. 1, where he cites such common expressions, as ἐξήλθομεν ἔτος τουτί τρίτον εἰς Πάνακτον, Demosth.: Πρωταγόρας τρίτην ἡδὴ ἡμέραν ἐπιτεδῆμηνεν. The change which the construction underwent seems to have been that which was usual in such cases; it lost its own peculiar significance of measure and duration, and became used where a mere point of time was in question. But even thus it finds abundant justification in good Greek in such expressions as that in Homer, Il. φ. 111, ἀλλ' ἐπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταῖη "Ἔσσεται ἡ ἡώς, ἡ δαίδηξ, ἡ μέσον ἡμαρ in Herod. ii. 2, τὴν ὥρην ἐπαγίνειν σφίσι αἰγας: and in such accusatives as ἡμαρ, νύκτα, ἀρχήν, τέλος, πυκνά, and the like. See also Matthiæ, Gr. Gr. § 424, a) I will come upon thee. Nevertheless (notwithstanding this state of apathy even to spiritual death) thou hast (belonging to thee as members. Notice, as Bengel remarks, that these few had not separated themselves from the church in Sardis, notwithstanding its degraded state) a few names ("homines nominatim recensiti," as Vatabl. in Düs-terd. See reff. The gloss. interlin. is good: "quasi paucos nominatos, i. e., bonos qui nominatione digni sunt." The term would hardly be used except of a

limited number. Hengstenb., with his usual fancifulness, in which he is here followed by Ebrard, finds an allusion in the ἔχεις ὀλίγα ὀνόματα to the ὄνομα ἔχεις ὅτι . . . above. It hardly needs remark, that the whole sense and connexion is different, the stress there on ὄνομα, here on ἔχεις. Besides which, in my judgment nothing can be further from the solemnity of the passage than the existence of such mere verbal allusions) in Sardis, which (the peculiar form ὀνόματα carries its own gender through the first part of the verse; in the latter part the thing signified prevails, and we have ἄξιοι) have not defiled their garments (the aor. is from the standing-point of the future day presently introduced, as so commonly when life is looked back on from the great time of retribution. The meaning of the figure [which occurs also in Jude 23] has been variously given. There can be little doubt that the simpler and more general explanation is the right one: viz., who have not sullied the purity of their Christian life by falling into sin. So the gloss. interlin., Lyra, al. m. It seems unnecessary, and introducing confusion, to specify further; either the garments as importing their flesh [Areth., al.], their consciences [Alcas., Tirinus, Grot., Peiræus], the robe of Christ's righteousness put on by faith [Calov.], the robe of baptismal purity [Ansbert, Bede, Ribera, Corn.-a-lap., Hengst.], or again the keeping undefiled as consisting in abstinence from contact with the dead body of the rest of the church. This last view Ebrard attributes to Hengst., but it is not in his exposition here. He characteristically finds ἐμόλυναν an allusion to Sardes = Sordes) and they shall walk with me in white (so, not filling up λευκοῖς, E. V. admirably. The supply, ἱματίοις, comes below, ver. 5:

c Acts iii. 10.
Col. ii. 14.
ch. vii. 17.
xxi. 4 only.
Ps. i. 10.
Ixxviii. 28.
d ch. xiii. 8.
xvii. 8. xxi.
27. Phil. iv. 3.
see Exod.
xxxii. 32.
Ps. lxxviii. 28.
Dan. xii. 1.
e see Matt. x.
32 [L. 6u.
= John xii. 42. Rom. x. 9, 10. Job xl. 9 (14).
g ch. ii. 7 reff.

βαλείται ἐν ἱματίοις ^z λευκοῖς, καὶ οὐ μὴ ^e ἐξαλείψω τὸ ^{AC B 5}
^a ὄνομα αὐτοῦ ἐκ τῆς ^d βίβλου τῆς ^d ζωῆς, καὶ ^e ὁμολογήσω ^{4. 6. 9.}
τὸ ὄνομα αὐτοῦ ^e ἐνώπιον τοῦ ^e πατρός μου καὶ ^f ἐνώπιον ¹⁰⁻³⁻⁶⁻⁷
τῶν ^f ἀγγέλων αὐτοῦ. ⁶ ^g ὁ ἔχων οὐς ἀκουσάτω τί τὸ ^{8-9. 26-7. 30-2.}
πνεῦμα λέγει ταῖς ἐκκλησίαις. ^{3-4-5-6-7-8. 40-1-2-7-8-9. 50-1.}
Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον ^{90. B²}

f so Luke xv. 10. ch. xiv. 10. see Isa. lii. 10.

arm Primas: ουτω 13 Br: txt B rel Andr Areth. for περιβαλεται, περιβαλλεται
C: περιβαλλεται m: περιπατηση 18. rec (for ομολογησω) εξομολογησομαι (with
none of our mss): txt AC B rel Andr Areth.—(homœotel, αυτου 1st and 2nd, n 27.)

where see note. The white here is not to be identified with the undefiled garments which they now wear: it is a new and glorious hue of victory: see ch. vi. 11; vii. 9; xix. 8. The allusion which Schöttg., Vitringa, al., have imagined, to their priesthood,—because when a judgment was held by the Sanhedrim on the priests, those who were condemned were clothed in black, while the blameless wore a white robe,—seems, like so many of these rabbinical illustrations, to be far-fetched, and to spoil the simplicity of the passage. An allusion to Zech. iii. 3 ff. is far more obvious. μετ' ἐμοῦ, in remarkable accord with our Lord's prayer in John xvii. 24, πάτερ, οὃς δίδωκας μοι θέλω ἵνα ὅπου ἐμὶ ἐγώ, κατέκινον ὡς ἐμοῦ μετ' ἐμοῦ: see also Luke xxiii. 43) for they are worthy (the ἀξιότης here is found in the terms of the sentence itself. They have kept their garments undefiled: they of all others then are the persons who should walk in the glorious white robes of heavenly triumph. Exactly thus in ch. xvi. 5, 6, αἷμα . . . ἐξέχον, καὶ αἷμα αὐτοῖς ἔδωκας πτεῖν· ἄξιοί εἰσιν. To dream of any merit here implied, is not only to miss, but to run counter to the sense of the whole saying and situation. The οὐκ ἐμόλυναν is only explained by ch. vii. 14, ἐπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν ἐν τῷ αἵματι τοῦ ἀρνίου: and as Vitringa excellently says, "*Dignitas* hic notat proportionem et congruentiam, quæ erat inter *statum gratiæ* quo fuerant in terris, et *gloriæ* quam Dominus ipsis decreverat æstimandam ex ipsa lege gratiæ"). He that conquereth, he (the reading οὕτως, found in so many MSS., seems to have arisen originally in the very usual confusion of o and ω, and then to have been retained, from not being altogether without meaning; "*thus*," i. e. as those first mentioned. But this would be ὁμοίως, not οὕτως) shall be clad in white garments (the concluding promise takes the hue of what

had gone before, and identifies those just spoken of with these victorious ones): and I will not wipe out his name out of the book of life (this again takes its colour from the preceding. Those who have a name that they *live*, and are dead, are necessarily wiped out from the book of *life*: only he whose name is a living name, can remain on those pages. Here again the Rabbinical expositors have gone wrong in imagining that the genealogical tables of the priests are alluded to. Far rather is the reference to the ordinary lists of citizens, or of living members of any body or society, from which the dead are struck out. So Wetst., citing Dio Chrys. Rhod. xxxi. p. 336 c, ὅταν δημοσίᾳ τινὰ δὲν τῶν πολιτῶν ἀποθανεῖν ἐπ' ἀδικήματι, πρότερον τὸ ὄνομα αὐτοῦ ἐξαλείφεται. And Aristoph. Pac. 1180, τοὺς μὲν ἐγγράφοντες ἡμῶν, τοὺς τ. ἄνω τε καὶ κάτω ἐξαλείφοντες δις ἢ τρίς. Thus they whose names have been once inscribed in this book, whether by their outward admission into Christ's church in baptism, or by their becoming living members of Him by faith, if they endure to the end as His soldiers and servants, and obtain the victory, shall not, as all His mere professed members shall, have their names erased from it. The figure itself, of the book of life, is found as early as Exod. xxxii. 32 f. See reff. for other places): and I will confess his name in the presence of my Father and in the presence of his angels (see Matt. x. 32; Luke xii. 8, both of which are here combined, cf. Luke ix. 26; Mark viii. 38. The promise implies that in the great day the Judge will expressly acknowledge the name thus written in the book of life, as belonging to one of His. Cf. ch. xx. 15; xxi. 27; also Matt. vii. 23 [xxv. 12], where He repudiates those whom He knows not). 6.] See above, ch. i. 7.

7—13.] THE EPISTLE TO THE CHURCH AT PHILADELPHIA, It has been remarked,

Τάδε λέγει ὁ ἅγιος, ὁ ἡ ἀληθινός, ὁ ἔχων τὴν ἰ κλειν [του] ^{h John (22 times) only, exc. Luke xvi. 11. 1 Thess. i. 9.}
 Δαυεὶδ, ὁ ἀνοίγων καὶ οὐδὲς κλείσει, καὶ κλείει καὶ

Heb. viii. 2. ix. 24. x. 22. Isa. lxxv. 16.

1 ch. i. 18. Isa. xxii. 22.

7. ο αληθ. bef ο αγ. A. rec (for κλειν) κλειδα, with f m n 17. 36 (13-6, e sil) Orig₂ Andr Areth: txt AC B rel Orig₁ Epiph Andr-coisl. om του AC 38: ins B rel Orig₂ Andr Areth. for δαυεὶδ, αδων l¹ 16. 33. 45 copt mentd-hy-Andr.
 for ὁ ἀνοίγ., καὶ ἀνοίγ. N: om ὁ 90. rec (for κλείσει) κλείει, with c 6. 11-2. 36. 49 (51, e sil) vulg syr-dd Andr Primas: κλειων n: txt ACN B rel copt Orig₂ Andr-coisl Areth Iren-lat Hil. (but -ση 33 al.) aft κλείσει ins αυτην B rel: om AC c m n 6. 34-6-8. 40-7-9¹ (51, e sil). for καὶ κλείει, κλειων A; claudit vulg(pref. et fuld lips+ al) Iren-lat Hil: καὶ κλειων N m 6. 11¹-2-3. 34-6-8. 47²-9¹ Orig₂ Andr Primas: καὶ ο κλειων n 40-7¹: καὶ κλείσει 35: εἰ μὴ ο ἀνοίγων B rel: εἰ μὴ ο ἀνοίγων

that this Epistle bears a tinge throughout of O. T. language and imagery, corresponding to the circumstances of the church as connected with the Jews dwelling there. For the history, &c., see Prolegomena. And to the angel of the church in Philadelphia write: These things saith the Holy One (as opposed to the συναγωγὴ τοῦ σατανᾶ below; not with reference to Christ's High-priesthood, as Vitr.: nor as Eichhorn and Heine, "legatus divinus;" but expressive of moral attribute), the true One (it is doubtful whether the distinction between ἀληθινός and ἀληθής, which lies on the surface in ordinary usage, can be held firmly, on thorough examination of the places where the word occurs in the N. T. It is not easy for instance to justify the meaning "genuine," "answering fully to its name," in passages like John vii. 28: and more experience in the habit of later Greek to break down the distinctions of derivative nouns has shaken me in the assertion of this meaning wherever the word occurs. Here, it would certainly appear as if it were chosen to declare an attribute of our Lord opposed to the λεγόντ. καὶ οὐκ εἰσιν ἀλλὰ ψεύδονται below. Not that the meaning genuine would be out of place in such a connexion: but that where ἀληθινός is used absolutely, of a person, the two meanings, genuine and truthful, running up into one head of truth, we must not in later diction press the one subordinate meaning as against the other. See for the distinction, which, however, is too exclusively pressed, Trench, N. T. Synonyms, § viii. The senses here to be avoided are,—ὁ ἀληθὺς ἅγιος, as Corn.-a-lap. and Grot., thus losing the word altogether;—the real Messiah, in reference to the rejection of Him by the Jews, as Hengst. and Düsterd.; He that bears the truth, as the High-priest the Urim and Thummim, δῆλωσιν κ. ἀλήθειαν, LXX, Exod. xxviii. 30; so Vitringa: "promissis suis stans," as Ewald and Züllig), He that hath the

key of David (i. e. He that is the Heir and Lord of the abiding theocracy, as Düsterd. In Isa. xxii. 22, it is said of Eliakim son of Hilkiah, δώσω αὐτῷ τὴν κλεῖδα οἴκου Δαυεὶδ ἐπὶ τῷ ὄμφῳ αὐτοῦ, καὶ ἀνοίξει καὶ οὐκ ἔσται ὁ ἀποκλείων καὶ κλείσει καὶ οὐκ ἔσται ὁ ἀνοίγων: which is manifestly the passage here incorporated into the Lord's message: and the sense is, that whatever inferior degrees there may be of this power of opening and shutting the church [= the house of David, with reference to the false Jews below], the supreme power, the one true key, belongs to the Lord Christ alone. It is hardly justified, and serves but little purpose, to attempt to set up a distinction between τὴν κλεῖν τοῦ Δαυεὶδ here, and τὴν κλεῖδα οἴκου Δαυεὶδ in l. c. [so Hengst., Ebr., Düsterd.: see the idea well refuted in Vitringa.] The key is the same in both cases: but the One possesses it as his own by right, the other has it merely entrusted to him; laid on his shoulder. Some mistaken views have been: "potestatem aperiendi intellectum Scripturarum," Lyra, so also Primas., Bede, Zega, al.: that Δαυεὶδ should be Τάφειθ, or Τώφειθ, and that our words mean the same as ch. i. 18, ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ἄδου [Wolf]. This idea is quite distinct from that, and is closely connected with ver. 8, where the reference is entirely to the Church of God and success in God's work. The same Lord of all has the keys both of the prison and of the palace; but these words refer to the latter alone. Cf. on the whole sense, Matt. xvi. 19), who openeth and no one shall shut, and shutteth (the construction is altered to the direct from the participial; as in Amos v. 7, ὁ ποιῶν εἰς ὕψος κρίμα, καὶ δικαιοσύνην εἰς γῆν ἔθηκεν. This is said to be Hebraistic [De W.]: but such irregularities are not confined to any particular language) and no one shall open (these words are to be taken not merely of the power of Christ to forgive sins, but generally, as indeed

^k so Luke xii. 61. οὐδείς ἀνοίξει, ⁸ Οἶδά σου τὰ ἔργα· ἰδοὺ ^k δέδωκα ἐνώ- AC B a
¹ Acts xiv. 27. πίων σου ¹ θύραν ¹ ἀνεωγμένην, ^m ἣν οὐδείς δύναται κλείσαι to n, 2.
^m Mark vii. 35. ^m αὐτήν· ὅτι μικράν ἔχεις δύναμιν, καὶ ⁿ ἐτήρησάς μου τὸν 4. G. 9.
¹ Pet. ii. 24.] Lev. xv. ⁿ λόγον καὶ οὐκ ὁ ἡρνήσω τὸ ὄνομά μου. ⁹ ἰδοὺ ^p δίδω ^q ἐκ 10-3-6-7.
ⁿ John viii. 51 αὐτῆς ⁿ συναγωγῆς τοῦ ^r σατανᾶ τῶν λεγόντων ἑαυτοὺς 8-9, 26-
¹ John ii. 5. ver. 10. Ἰουδαίους εἶναι καὶ οὐκ εἰσὶν ἀλλὰ ^s ψεύδονται, ἰδοὺ 7-30-2-
¹ Kings xv. 11 vat. ^t ποιήσω αὐτοὺς ^u ἵνα ^v ἡξουσιν καὶ ^w προσκυνήσουσιν ^w ἐνώ- 3-4-5-6-
^o ch. ii. 13. p = Acts x. 40. q 2 John 4. ch. xi. 9. r ch. ii. 9. s = 1 John 1-2-7-8
ⁱ 6 al. fr. Prov. xiv. 5. t John xi. 37. Col. iv. 16. ch. xiii. 12, 16. Eccl. iii. 14. u indic. fut., 9. 50-1
^{ch. vi. 4, 11. Winer, edn. 6, p. 258, § 41. b. 1. b. v} Isa. xlix. 23. w ch. xv. 4. Isa. lxvi. 23.
^x = ch. iv. 5 al.

καὶ κλειων l' 16. 37. 45: txt C c (51, e sil) vulg syr-dd Iren-lat Promiss. rec ανοιγει,
 with AC 36 vulg Andr Primas: ανοιγων n: txt N B rel copt Orig₂ Andr-coisl Areth
 Iren-lat Hil.

8. rec (for ην) και, with k (e sil) Andr: txt AC B rel Orig Andr-coisl Areth.

9. rec (for δίδω) δίδωμι, with B rel Andr Areth: txt AC. rec ηξωσι, with B
 rel Andr Areth: txt AC B c n 2. 10. 35-6. rec προσκυνησωσι, with B rel Andr

the next verse requires. Christ only has power to admit into and exclude from His kingdom; to enlarge the work and opportunities of His Church, and to contract them): **I know thy works** (these words stand by themselves; not, as De W. [so also Ewald and Bengel], as connected with ὅτι μικράν κ.τ.λ. below, the intervening sentence, ἰδοὺ . . . αὐτήν, being considered parenthetical. They are words of comfort and support to the Philadelphian Church): **behold I have given before thee a door opened** (i. e. have granted, in my possession and administration of the key of David, that a door should stand opened. For the construction, see ref. The door is variously understood: by Lyra, al. [see above on v. 7] as "ostium apertum ad scripturas intelligendas:" by Areth., as τὴν εἰσόδον πρὸς ἀπόλαυσιν: by Bengel, as an entrance into the joy of thy Lord and so to an uninterrupted progress in all good; Eichhorn and Heinrichs, "aditus ad me tibi patet," in the merely superficial sense of "bene tibi cupio:" most expositors take it to mean, as in 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3 [otherwise in Acts xiv. 27], an opportunity for the mission work of the church. And this appears to be the true sense here, by what follows in ver. 9, promising conversion of those who were now foes. This connexion, which lies in the context itself, is made yet plainer by the ἰδοὺ δέδωκα . . . ἰδοὺ δίδωμι . . . ἰδοὺ ποιήσω. ἐνώπιόν σου, because the course is naturally forward), **which no one is able to shut** (it, redundant: see ref.): **because** (not, as Vitr., *etiamsi*: ὅτι gives the reason of what preceded; the Lord will confer this great advantage on the Philadelphian church, *because* . . .) **thou**

hast little power (not as E. V. "*a little strength*," thereby virtually reversing the sense of the words: μικράν ἔχεις δύν. importing "*thy strength is but small*," and the E. V. importing "*thou hast some strength*," the fact of its smallness vanishing under the indefinite term "*a little*."

The meaning of this μικράν must not be assigned as Lyra, "quia non dedi tibi gratiam miraculorum, sicut multis aliis episcopis illius temporis, recompensavi tibi intellectu sacrarum scripturarum excellenti" [see above], but it must be understood, as most Commentators, to have consisted in the fewness of the congregation of Christians there: possibly also, as Hengst., in their poverty as contrasted with the wealth of their Jewish adversaries), **and** (using that little well) **didst keep my word and didst not deny my name** (the aorr. perhaps refer to some time of especial trial when both these temptations, to break Christ's word and deny His name, were put before the church). **Behold, I give** (not, *to thee*, as Hengst., nor can we render it by "*patiar*" as Wolf: the sense is broken off in the following clause, and the δίδωμι resumed by ἰδοὺ ποιήσω αὐτοὺς ἵνα: see ref. in both places) **of the synagogue of Satan** (see on ch. ii. 9, where the same expression occurs of outward Jews who were not real Jews), **who profess themselves to be Jews and they are not, but do lie,—behold I will make them** (this αὐτοὺς is put as the object of the preceding verb rather than as the subject of the following, as in οἰδαμεν τοῦτον, πόθεν ἐστίν, not by a mere attraction of grammar, as usually represented [even in Winer, edn. 6, p. 551 f. § 66. 5], but in the strictest logical propriety, αὐτοὺς being the object on which the action in-

πιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἡγάπησά σε. ^{yo 2 Thess. iii. 5. 2 Cor. i. 5. Heb. xi. 20. see ch. i. 9.}
 10 ὅτι ^a ἐτήρησας τὸν ⁿ λόγον τῆς ^y ὑπομονῆς ^y μου, καὶ γώ ^{z w. ἐκ. John xvii. 15 only.}
 σε ^z τηρήσω ἐκ τῆς ὥρας τοῦ ^a πειρασμοῦ τῆς μελλούσης ^{a = 2 Pet. ii. 9 ref.}

w. ἀπό, Prov. vii. 5.

a = 2 Pet. ii. 9 ref.

Areth: txt AC b c 2. 13.
 Br, e sil).

om εγω B rel Areth Primas: ins AC n 36 (l 16. 38. 49

10. for *οτι, και* A: *και οτι* 38 arm.

dictated by the preceding verb is exercised) that they shall come (for *ἴνα* aft. *ποι.*, and for the fut. indic. after *ἴνα*, see ref.), and shall worship before thy feet (so in Isa. lx. 14, "the sons also of them that afflicted thee shall come bending unto thee: and all they that despised thee shall bow themselves down at the soles of thy feet: and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." See also Isa. xlix. 23; Zech. viii. 20—23. These passages are decisive against the sense given by Corn-a-lap, "significatur summa fidelium devotio, reverentia et submissio erga ecclesiam ejusque praelatos. Hæc enim adoratio procedit ex apprehensione excellentiæ praelatorum plusquam humanæ et minus quam divinæ:" a sense unknown to Estius and the better R.-Cath. expositors. Areth. in the catena says well: *τούτους οὖν προσδραμεῖσθαι οὐ κατὰ τὸ τυχόν, ἀλλὰ μετὰ πολλῆς τῆς θερμότητος καὶ συντριβῆς φησί: τοῦτο γὰρ αἰνίττεται τὸ πρὸς τοὺς πόδας προσκυνῆσαι, καὶ ἐν ἐσχάτοις εἰσεῖσθαι τετάχθαι τῆς ἐκκλησίας, μόνον τοῦ μέρους εἶναι τῆς ἐκκλησίας ἀξιωθῆναι, ὡς καὶ Δαβὶδ ἀσπαστὸς φησιν ὁ προφήτης, "ἐξελεῖσθαι παραρτίπτεισθαι ἐκ τῆς οἴκης τοῦ θεοῦ μου, μᾶλλον ἢ οἰκεῖν με ἐν σκηνώμασι τῶν ἀμαρτωλῶν"), and that they may know that I loved thee (the English idiom requires, "have loved thee:" but the aor. has its propriety, referring as it does to the time preceding that in which they shall do this. Düsterd. takes it as used of that great proof which Christ gave of His love by dying for His church, appealing to the same aor. in Eph. v. 25; Gal. ii. 20; 1 John iv. 10, 11. But thus we lose the especial reference to the particular church which seems to be involved in the recognition. It is the love bestowed on the Philadelphian church, in signaling its success in the work of Christ, that these converted enemies shall recognize. Lyra's explanation is curious and characteristic,—"*quia ego dilexi te, promovendo non solum ad fidem catholicam, sed etiam ad episcopalem dignitatem*"). Because thou didst keep the word of my endurance (the *λόγος* preached to thee, enjoining that *ὑπομονή* which belongs to Me and mine, see ch. i. 9. *μου**

belongs to *ὑπομονῆς* alone, not to the whole *τὸν λ. τῆς ὑπ.* as Düsterd., Winer [edn. 6, p. 212, § 34. 3, b], al. Such a construction would, I conceive, be indefensible: certainly all the places which are quoted as for it, are against it: viz. ch. xiii. 3; Col. i. 13; Heb. i. 3. Had it been so here, I should have expected *τὸν λόγον μου τῆς ὑπομονῆς*), I also (I on my side: the *καὶ* expressing reciprocity. And this reciprocity depends, in its form, on the close juxtaposition of the *ὑπομονῆς μου* and *καὶ γώ*, which is materially interfered with by referring *μου* to the whole sentence and resolving *τῆς ὑπομονῆς* into a mere epithet: see above) will keep thee (*σε* emphatic and prominent) from (*ἐκ*, from out of the midst of: but whether by *immunity from*, or by *being brought safe through*, the preposition does not clearly define. Nor can the distinction which Düsterd., al., attempt to set up between *τηρεῖν ἐκ* and *τ. ἀπό*, be safely maintained. In comparing John xvii. 15, *οὐκ ἐρωτῶ ἵνα ἀρῇς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ*, with James i. 27, *τηρεῖν ἑαυτὸν ἀσπιλον ἀπὸ τοῦ κόσμου*, it is not easy to see that the former implies passing scatheless through the evil, while the latter imports perfect immunity from. This last we may grant: but is it not equally true in the other case? Rev. vii. 14, *ἐρχ. ἐκ τῆς θλίψ.*, which they cite on their side, is quite different: the local meaning of *ἐκ* being made decisive by the local verb *ἔρχεσθαι*) the hour of temptation (the appointed season of sore trial, *τοῦ πειρασμοῦ*, of the well-known and signal temptation. But the article cannot be expressed in English, because it would unavoidably become the antecedent to "*which*" following) which is about to come upon the whole world (the time imported is that prophesied of in Matt. xxiv. 21 ff., viz. the great time of trouble which shall be before the Lord's second coming. As such, it is immediately connected with *ἐρχομαι ταχύ* following), to try them that dwell upon the earth (see ch. viii. 13, &c., as in ref., where the expression applies to those who are not of the church of Christ. In this great trial, the servants of Christ shall be kept safe,

b so Heb. vi. 7. ^b ἔρχεσθαι ^b ἐπὶ τῆς ^c οἰκουμένης ὅλης ^d πειράσαι τοὺς AC B a
c Acts xix. 37. ^e κατοικούντας ^e ἐπὶ τῆς γῆς. 11 ^f ἔρχομαι ^f ταχύ. ^g κρατεῖ to n, 2.
xvii. 31. ch. xii. 9. xvi. 10-3-6-7-
14. Ps. ix. 8. ^d ἡ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν ⁱ στέφανόν σου. 12 ^k ὁ 7. 30-2.
d ch. ii. 2 reff. ^e = ch. viii. 13. ^h νικῶν, ⁱ ποιήσω αὐτὸν ^m στύλον ἐν τῷ ⁿ ναῷ τοῦ ^o θεοῦ ^o μου, 3-4 5-6-
e = ch. viii. 13. ^h νικῶν, ⁱ ποιήσω αὐτὸν ^m στύλον ἐν τῷ ⁿ ναῷ τοῦ ^o θεοῦ ^o μου, 7-8. 40-
xl. 10. xlii. 8. ^h νικῶν, ⁱ ποιήσω αὐτὸν ^m στύλον ἐν τῷ ⁿ ναῷ τοῦ ^o θεοῦ ^o μου, 9. 50-1.
al. Rev. only. Lam. iv. 21. ^h νικῶν, ⁱ ποιήσω αὐτὸν ^m στύλον ἐν τῷ ⁿ ναῷ τοῦ ^o θεοῦ ^o μου, 90. Br.
f ch. xxii. 7, 12, 20. (ii. 26.) ^h νικῶν, ⁱ ποιήσω αὐτὸν ^m στύλον ἐν τῷ ⁿ ναῷ τοῦ ^o θεοῦ ^o μου, 90. Br.
g ch. ii. 13, &c. reff. 1 = Matt. iv. 19. John vi. 15. ch. i. 6 al. i see ch. ii. 10. k ch. ii. 7 reff. constr.
ch. ii. 26. n 1 Cor. iii. 16. 2 Cor. vi. 16. Jer. vii. 4. m Gal. ii. 9. 1 Tim. iii. 15. ch. x. 1 only.
= 3 Kings vii. 41. o ver. 2 reff.

11. rec ins *ιδου* bef *ερχομαι*, with n 36 aeth Bede: om AC B rel am (with tol &c, agst demid fuld lipss) syr-dd copt gr-lat-ff.

12. om *ἐπ' αὐτον* C n: *ἐπ' αὐτω* 36.

ch. vii. 3. The trial of the *πειρασμός* will operate in two ways: on the faithful, by bringing out their fidelity; on the unfaithful and unbelieving, by hardening them in their impenitence, see ch. ix. 20, 21, xvi. 11, 21.

The expositors have in many cases gone away from this broad and obvious meaning here, and have sought to identify the *ῥα* *πειρασμοῦ* with various periods of trial and persecution of the Church: a line of interpretation carrying its own refutation with it in the very terms used in the text. Thus Grot. understands it of the persecution under Nero; Lyra, of the future increase of that under Domitian, which was raging as the Apostle wrote: Alcas., Paræus, al., of those under Trajan; Primasius and Bede, of the troubles which should arise on account of Antichrist, which is nearer the mark. Andr. and Arethas give the alternative: *ἡ τὸν ἐπὶ Δομετιανοῦ διωγμὸν λέγει, δεύτερον ὄντα μετὰ Νέρωνα ὡς Εὐσέβιος ἱστορεῖ ὁ Παμφίλου, ὅτε καὶ αὐτὸς ὁ εὐαγγελιστὴς εἰς τὴν Πάτμον ὑπ' αὐτοῦ τοῦ Δομετιανοῦ κατεκρίθη, ἡ τὴν ἐπὶ συντελείᾳ τοῦ αἰῶνος ὑπὸ τοῦ Ἀντιχρίστου κατὰ χριστιανῶν ἐσομένην παγκόσμιον, ἀναιρουῦντος τοὺς χριστιανούς.*

11.] I come quickly (these words, which in different senses and with varying references form the burden of this whole book, are here manifestly to be taken as an encouragement and comfort to the Philadelphian church, arising from the nearness of the Lord's coming to reward her; cf. τὸν στέφανόν σου below): hold fast that which thou hast (ὁ ἔχεις, in the language of these Epistles, imports any advantage, or progress in grace, already possessed; cf. ch. ii. 6, τοῦτο ἔχεις, ὅτι . . . This is regarded as a treasure, to be firmly grasped, as against those who are ever ready to snatch it away. In this case the ὁ ἔχεις was a rich treasure indeed: cf. vv. 8, 10), that no one take (snatch away: but here the figure stops: it is not for himself that the robber would snatch it, but merely to deprive the possessor. So

λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, ch. vi. 4. The idea of the robber taking it for himself must, as De W. remarks, have been expressed by *μηδεὶς ἄλλος*) thy crown (ref.).

12.] The reward of the conqueror.

He that conquereth (for the pendent nom., see ref.) I will make him a pillar in the temple of my God (i. e. he shall have a fixed and important place in the glorified church hereafter. That this, and nothing referring to any honour or dignity in the church militant [so Lyra, Aretius, Grot., Wetst., Schöttg., al.], or in that as leading on to the church triumphant [so Vitr., Corn.-a-lap., Stern, al.] is intended, is manifest from the whole diction of this passage, as well as from comparing the corresponding promises, which all refer to the blessings of the future state of glory. It is no objection to this view, that in the heavenly Jerusalem there is no temple, ch. xxi. 22: but rather a corroboration of it. That glorious city is all temple, and Christ's victorious ones are its living stones and pillars. Thus as Diisterd. well remarks, the imagery of the church militant, 1 Cor. iii. 16 ff.; Eph. ii. 19 ff.; 1 Pet. ii. 5 ff. is transferred to the church triumphant, but with this difference, that the saints are no longer the stones merely, but now the pillars themselves, standing in their immovable firmness. On θεοῦ μου, see note on ch. ii. 7), and out of it he shall never more go out (the subject is not the στύλος, but ὁ νικῶν; and the sense, that he who is thus fixed in his eternal place as a pillar in the heavenly temple, will never more, from any cause, depart from it. Those Commentators who have understood the promise of the church militant, have been obliged to take ἐξέλθῃ as a passive, "non ejicietur," justifying this by such expressions as *μήτι ὁ λόγνος ἐρχεται* Mark iv. 21. Lyra takes it in both senses—"nec per apostasin, nec per excommunicationem." And thus, except that the latter word will have no place, we may well understand the general word ἐξέλθῃ:

τοῦ ὁ θεοῦ ὁ μου, καὶ τὸ ὄνομα τῆς ὁ πόλεως τοῦ ὁ θεοῦ ὁ μου τῆς ὁ καινῆς ὁ Ἰερουσαλήμ ἡ ὁ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ ὁ θεοῦ ὁ μου, καὶ τὸ ὁ ὄνομά μου τὸ ὁ καινόν. ¹³ ὁ ὁ ἔχων οὐς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

p Ps. xlv. 4.
xlvii. 8.
lxxxvi. 8.
q ch. xxi. 2.
r constr., ch.
ii. 20.
s ch. ii. 17.
t ch. ii. 7 reff.

¹⁴ Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον

om from 1st to 2nd *ονομα* B.

elz καταβαινει, with B rel Andr Areth: txt AC n

12. 51.

om last μου B rel Andr(-a and -coisl-comm) Areth: ins AC 10-7-8.

34-5-6 (h m n 13. 37. 49 B, e sil).

14. rec (for εν λαοδικεια εκκλ.) εκκλ. λαοδικεων (with none of our mss): txt AC B

none shall thrust him out, nor shall he be any more in danger of falling, and thus thrusting himself out. It is well worth noticing, as Wetst. has done, the recorded fact, that Philadelphia was notorious for calamities by earthquake. The language in which Strabo describes this is remarkable in connexion with this promise of the pillar which should not be moved; ἡ τε Φιλαδέλφεια . . . οὐδὲ τοὺς τοίχους ἔχει πιστούς, ἀλλὰ καθ' ἡμέραν τρόπον τινὰ σαλευόνται καὶ διίστανται διατελοῦσι δὲ προσέχοντες τῆς γῆς τοῖς πάθεσι, καὶ ἀρχιτεκτονοῦντες πρὸς αὐτήν, xii. p. 868 B: and still more so in xiii. p. 936 B, —πόλις Φιλαδέλφεια σεισμῶν πλήρης. οὐ γὰρ διαλείπουσιν οἱ τοῖχοι διϊστάμενοι, καὶ ἄλλοτ' ἄλλο μέρος τῆς πόλεως κακοπαθοῦν οἰκοῦσιν οὖν ὀλίγοι τὴν πόλιν διὰ τοῦτο . . . ἀλλὰ καὶ τῶν ὀλίγων θαυμάζειν ἐστὶν ὅτι οὕτω φιλοχωροῦσιν ἐπισφαλεῖς τὰς οἰκίαις ἔχοντες ἔτι δ' ἂν τις μᾶλλον θαυμάσει τῶν κτισάντων αὐτήν. See also Tacit. Ann. ii. 47, where among the twelve cities of proconsular Asia which were overthrown by an earthquake, Philadelphia suffered, and was in consequence excused its taxes, and in common with the others entrusted to a senatorian commissioner to repair): and I will write upon him (the conqueror; not as Grot., the pillar) the name of my God (Wetst. quotes from the rabbinical book Bava Bathra 75. 2, "R. Samuel filius Nachmanni ait, R. Jochananem dixisse, tres appellari nomine Dei S. B.,—justos [Is. xliii. 7], Messiam [Jer. xxiii. 6], Hierosolyma [Ezek. xlviii. 35]."

Some think of the mitre breastplate of the high-priests, on which was inscribed "Holiness to the Lord," Exod. xxviii. 36: so Schöttg., Ewald, al. But this does not seem applicable here, where, from this and the following particulars, it is rather a blessed belonging to God and the holy city and Christ, that is imported, than the priestly office of the glorified Christian), and the name of the city of my God, the new Je-

rusalem, which descendeth (the appositive nom., see reff.) out of heaven from my God (on the whole, see ch. xxi. 2, 3, and notes. It is possible, that the name Jehovah Shammah, Ezek. xlviii. 35, may be meant; but hardly probable, seeing that the Holy Name itself has before been mentioned as inscribed on him. The inscription of the name of the city would betoken citizenship), and mine own new name (not the name mentioned ch. xix. 16, which is known and patent, but that indicated ch. xix. 12, ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός: for this is clearly pointed at by the word καινόν. By the inscription of this new name of the glorified Saviour is declared, that he belongs to Him in His new and glorious state of eternal rest and triumph).

13.] See above, ch. ii. 7.

14—22.] THE EPISTLE TO THE CHURCH IN LAODICEA. And to the angel (not, the bishop or ruler, see on ch. i. 20) of the church in Laodicea write: These things saith the Amen (see ref. Isa. Christ is the Amen, inasmuch as His words shall never pass away, but shall find certain ratification. This, and not the particular case which is treated in 2 Cor. i. 20, seems to be the reference here, where not the ratification of promises merely, but general fidelity and certainty are concerned: as Areth., in Catena, ἰσθδυναμῇ τοῦτο, τάδε λέγει ὁ ἀληθινός . . . ἀμὴν γάρ ἐστι τὸ ναὶ ναὶ οὖν ἐστὶν ἐν πᾶσι τοῖς περὶ αὐτοῦ λεγομένοις, ἥτοι ἀλήθεια καὶ οὐδὲν ψεῦδος. That expression is illustrative of this, but this takes the wider range. Züllig has imagined that the title here owes its occurrence to this being the last among the Seven Epistles: but this probably is mere fancy), the faithful and true (on ἀληθινός, see above, ver. 7) witness (there does not seem in this title to be any allusion to the prophecies which are about to follow in ch. iv. ff. as some [Grot., De Wette] have imagined. Far rather does it substantiate the witness borne in the Epistle itself, as we have seen in the case

u 2 Cor. i. 20.

Ἰσλ. lxxv. 16.

v ch. i. 5. Jer.

xlix. (xlii.).

6.

w eb. xix. 11.

xxi. 5. xxii. 6.

and Matt. x. 42 only.

b 1 Cor. iv. 8. 2 Cor. xi. 1.

Τάδε λέγει ὁ ἁμὴν, ὁ ἡμάςτος ὁ πιστός καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, 15 Οἶδά σου τὰ ἔργα, ὅτι οὐτε ψυχρός εἶ οὐτε ζεστός. ὀφελον ψυχρός ἦς

x — Col. i. 18.

y — Rom. viii. 19, &c.

Col. i. 15.

Judith xvi. 14.

z here (See)

Prov. xxv. 25. Sir. xliii. 20 only.

a here (See) only t.

Lev. vi. 21 Aq.

Ps. cxviii. 5 only.

rel vulg syr-dd copt gr-latt-ff.—om εκκλ. g.

for 2nd και, ὁ fl n 16. 45 syr-dd 90. Br.

Andr-a: και ο C 2.

15. om from ζεστός to ζεστός A 47.

rec (for ἦς) ειης, with k (e sil) 30-corr:

txt C B rel Andr Areth. (εις B 16. 32.)

of the other introductions. See a lengthened notice of the title in Trench, p. 181 f.), the beginning of the creation of God (= πρωτότοκος πάσης κτίσεως, Col. i. 15, where see note, as also Bleek on the Hebrews, vol. ii. 1, p. 43 note. In Him the whole creation of God is begun and conditioned: He is its source and primary fountain-head. The mere word ἀρχή would admit the meaning that Christ is the first created being: see Gen. xlix. 3; Deut. xxi. 17; and Prov. viii. 22. And so the Arians here take it, and some who have followed them: e.g. Castalio, "chef d'œuvre:" "omnium Dei operum excellentissimum atque primum:" and so Ewald and Züllig. But every consideration of the requirements of the context, and of the Person of Christ as set forth to us in this book, is against any such view. Others, as Calov., Bengel, Whitby, al., make ἀρχή = ἄρχων, which is impossible: as it is also to interpret κτίσεως of the new spiritual creation, the church, as Ribera, Corn.-a-lap., Grot., Wetst., al. There can be little doubt that ἀρχή is to be taken in that pregnant sense in which we have it, e.g., in Wisd. xii. 16, ἡ γὰρ ἰσχύς σου δικαιοσύνης ἀρχή.—ib. xiv. 27, ἡ γὰρ τῶν . . . εἰδώλων θρησκεία παντὸς ἀρχὴ κακοῦ καὶ αἰτία καὶ πέρας ἐστίν: and in the Gospel of Nicodemus, p. ii. cap. vii. Tisch. Ev. Apoc. p. 307, where Satan is said to be ἀρχὴ τοῦ θανάτου καὶ ῥίζα τῆς ἁμαρτίας, viz. the incipient cause. So Andr., Areth. in Catena [ἡ προκαταρκτικὴ αἰτία τῆς κτίσεως], Lyra, Vitruv., Wolf, Stern, Hengst., De Wette, Ebrard, Düsterd., al. The latter asks the questions, "How could Christ write if it were only this present Epistle, if he were himself a creature? How could every creature in heaven and earth adore him, if he were one of themselves [cf. ch. xix. 10]? We need only think of the appellation of our Lord as the A and Ω [ch. xxii. 13: cf. i. 8] in its necessary fullness of import, and we shall see that in the A lies the necessity of his being the ἀρχή of the Creation, as in the Ω that of his coming to bring the visible creation to

an end"): I know thy works, that (see above, ver. 1, where the construction is the same: I have thy whole course of life before me, and its testimony is, that . . .) thou art neither cold nor hot (the peculiar use of the similitude of physical cold and heat here, makes it necessary to interpret the former of the two somewhat differently to its common acceptance: so that while ζεστός, from ζέω [cf. πνεύματι ζέοντες, Rom. xii. 11], keeps its meaning of fervent, warm, and earnest in the life of faith and love, ψυχρός cannot here mean "dead and cold," as we say of the listless and careless professor of religion: for this is just what these Laodiceans were, and what is expressed by χλιαρός below. So that we must, so to speak, go further into coldness for ψυχρός, and take it as meaning, not only entirely without the spark of spiritual life, but also and chiefly, by consequence, openly belonging to the world without, and having no part nor lot in Christ's church, and actively opposed to it. This, as well as the opposite state of spiritual fervour, would be an intelligible and plainly-marked condition: at all events, free from that danger of mixed motive and disregarded principle which belongs to the lukewarm state: inasmuch as a man in earnest, be he right or wrong, is ever a better man than one professing what he does not feel.

This necessity of interpretation here has been much and properly pressed by some of the later Commentators [De Wette, and more clearly still, Düsterd.], but was by the older ones very generally missed, and the coldness interpreted of the mere negative absence of spiritual life. So Andr., Areth. in Catena, ψυχρός, ὁ ἐστερημένος τῆς τοῦ ἁγίου πνεύματος ἐνέργειας καὶ ἐπιφοιτήσεως: Grot., "qui nullam habet evangelii notitiam ac proinde nec ullos motus christianos:" so Bengel, Ebrard, and many others. There have been some singular interpretations, e.g. that of Lyra, "frigidus, devitans transgressiones pœnæ timore:" of Ansbart, "quia nimirum ille eos glaciali quodammodo more constringit,

ἡ ^a ζεστός. 16 ^c οὕτως ὅτι ^d χλιαρός εἶ καὶ οὕτε ^a ζεστός ^e οὕτε ^ψ ψυχρός, ^e μέλλω σε ^f ἔμεσαι ἐκ τοῦ στόματός μου. 17 ὅτι λέγεις [ὅτι] πλούσιός εἰμι, καὶ ^g πεπλούτηκα, καὶ ^h οὐδὲν ^h χρεῖαν ^h ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ⁱ ὁ ^k ταλαί-
 πωρος καὶ ⁱ ὁ ^l ἐλαινός καὶ πτωχός καὶ ^m τυφλός καὶ γυμ-

h constr., here only. elsw. w. gen., Matt. vi. 8 al. fr. vii. 24 only. Isa. xxxiii. 1. 40, 41. Isa. xlii. 18. i = Luke vi. 24. xi. 46. xviii. 13. 1 Cor. xv. 19 only †. k Rom. e = & w. inf. aor., Rom. viii. 18 al. f here only. Isa. xix. 14. g = Luke xii. 21. 1 Cor. iv. 8. 2 Cor. viii. 9. Hos. xii. 8.

16. for 1st οὕτε, ου a to m, 2. 4. 9. 13-6-7-8. 32-4-7. 41-2-8-9. 50. 90 Br.
 rec transp ψυχρός and ζεστός, with A 17-8 (19, e sil) vulg: txt C b rel syr-dd copt
 Andr Areth Salv.—om all between εἰ and μέλλω 10 harl¹ spec æth Primas.

17. om 2nd σὺ b rel spec Andr Cypr: ins AC e g m n 17¹. 34 (6. 32-8. 40-8, e sil)
 vulg Andr-coisl Areth Oros Bede. rec (for οὐδὲν) οὐδένος, with b rel Andr Areth: m
 txt AC 12. rec om 2nd ὅ, with C f g h n 17 (13. 30-2. 47. 90, e sil) Andr-p: om
 1st and 2nd 36: ins A b rel Andr-coisl Areth. rec ελεεινός, with b rel: txt AC 1.

qui dixit, 'Sedebo in monte testamenti, in lateribus aquilonis.' Aquilo itaque valde frigidissimus ventus," &c.: of Hengstenberg, who regards both hot and cold as spoken of Christ's servants in relation to Christ, and cold as equivalent to poor in spirit, conscious of one's own coldness and desire for warmth. Any thing more opposed to the context cannot be imagined): would that (reff., for both indic. and opt. usages) thou wert cold or hot: so (see ref. It expresses the actual relation of facts to the wish just expressed, as not fulfilling it: = "quod cum non ita fiat") because thou art lukewarm (τοῦ μηδέπω θερμαίνοντος, ὁ χλιαρόν καλεῖται, Galen. It is one of the many derivatives from χλῖω, to melt), and neither hot nor cold, I shall soon spue thee out of my mouth (τῇ μεταφορᾷ τοῦ χλιαροῦ δόντως ἐχρήσατο, ὁ καὶ ἱατρῶν παῖδες πλάδον ἐργαζόμενον εἰς ἑμετον ἐρεθίζειν παραλαμβάνουσιν. Areth. in Catena. The μέλλω

is a mild expression, carrying with it a possibility of the determination being changed, dependently on a change in the state of the church). 17, 18.] In these verses, the χλιαρότης is further expanded, as inducing miserable unconsciousness of defect and need, and empty self-sufficiency. And the charge comes in the form of solemn and affectionate counsel. Because (this ὅτι forms the reason of συμβουλεύω below: = seeing that... Cf. a similar construction in ch. xviii. 7, 8) thou sayest [that] I am rich, and am become wealthy, and have need in nothing (the three expressions form a climax: the first giving the fact of being rich, the second the process of having become so [in which there is not merely outward fact, but some self-laudation: cf. ref. Hosea], the third the result, self-sufficiency. From the whole

context it is evident that not outward worldly wealth, but imagined spiritual riches, are in question. The former is held to be meant by Andr., Areth., Aretius, Corn.-a-lap., Bengel, Ewald, Züllig, al., the latter by Bede, Lyra, Ribera, Alcas., Grot., Calov., Vitringa, Eich., De W., Hengst., Ebrard, Düsterd., Trench. Stern thinks the wealth is partly worldly [Cicer. Epist. ad div. ii. 17, iii. 5; Strabo xii. 16: see on the wealth of Laodicea the Prolegg.], and partly spiritual. But thus the correspondence in our sentence would be confused. Stern is doubtless so far right, that the imagined spiritual self-sufficiency was the natural growth of an outwardly prosperous condition: but the great self-deceit of which the Lord here complains was not concerning worldly wealth, which was a patent fact, but concerning spiritual, which was a baseless fiction), and knowest not that thou (σὺ, emphatic; "thou, of all others;" corresponding to the use of the articles below) art the wretched and the pitiable one (ὁ, in both cases, as distinguished above others [not as De W., al., "the well-known"], as the person to whom above all others the epithets belong. And these epithets are especially opposed to οὐδὲν χρεῖαν ἔχω), and poor and blind and naked (are these adjectives all subordinate to ὁ preceding, or are they new predicates dependent on εἶ? Better the latter, if only for the reason that the counsel which follows takes up these three points in order, thereby bringing them out as distinct from and not subordinate to the two preceding), I advise thee (there is a deep irony in this word. One who has need of nothing, yet needs counsel on the vital points of self-preservation) to buy (at the cost only of thy good self-opinion. That a πτωχός should be advised to buy

n = & constr. dat., John xviii. 14 only. Exod. xviii. 19, inf. Acts ix. 23, dat. and inf., 1 Macc. ix. 69. o ch. i. 15 reff. p = John xiii. 4. Rom. xlii. 11. ch. vii. 14 s = here (Luke xiv. 5. 2 Cor. iv. 2. Phil. iii. 19. Heb. xii. 2. Jude 13 only. Ezek. xxiii. 29. t = here only. (Rom. viii. 85. 2 Cor. xi. 27 only. Deut. xxviii. 43.) u here only. 3 Kings xiv. 3. (-piv, -piv, 2 Kings xiii. 6.) v here only. Jer. iv. 30. Tobit vi. 8. xi. 8 only. double acc., Heb. i. 9. q ver. 5. r = John iii. 21 al. (Jer. xl. [xxviii.]

18. rec παρ' ἐμοῦ bef χρυσιον, with AC n 17-8. 36 (16. 49, e sil): om π. ε. c j m 34-5 Andr-coisl: txt B rel copt Areth. εκ πυρας B: om 16. περιβαλλη B f m n 37. rec κολλουριον, with A g k 10-7. 30-6. 49 (a h 51 B^r Bch's-4-mss, e sil) Andr-a: txt C B rel Andr Areth. (κολυρ. B e n.) rec εγχρισον, with h 10-7 (49 B^r, e sil): ινα εγχρισης 2. 4. 19. 26: ινα εγχριση rel: εγχριση 37-8. 42: ινα εγχρισαι 36. 45: txt AC l n 16-8 Andr-a. (d illeg.)

gold and raiment, and ointment, might of itself shew what kind of buying is meant, even if Isa. lv. 1, ἀγοράσατε ἀνευ ἀργυρίου κ. τιμῆς, had not clearly defined it. Yet notwithstanding such clear warning not to go wrong, the Roman-Catholic expositors have here again handled the word of God deceitfully, and explained, as Lyra, "*Emere, operibus bonis*:" Corn.-a-lap., "verbum ergo emendi significat, quod multa debet homo facere, et multa conferre, ut idoneus sit a Deo accipere ista dona." Bede and Ribera, somewhat better, "*derelictis omnibus*," Bed.: "etiam cum voluptatum dispendio," Rib. [which however is travelling out of the context, making the wealth to be earthly riches]: Estius, better still, but curiously characteristic, "*Emere* significat aliquid studium præcedens, quo ambiat charitatem [his interpretation of χρυσιον πεπυρ]: quod tamen etiam ex Deo est. Unde statui potest meritum congruum, respectu justificationis." Far better again Ansbert, though missing the point of ἀγοράσαι: "Nunquid is qui miser et miserabilis et pauper et cæcus et nudus redarguitur, aliquid boni habet, quod pro tanto bono largitori suo tribuat, nisi forte prius ab ipso accipiat quod pro accipiendis aliis illi tribuat? Sic certe invenit quod det, qui nisi desuper acceperit, non habet quod det." Augustine seems to be on the right track for the meaning of ἀγοράσαι when he says, "contende ut pro nomine Christi aliquid patiaris." The term continues the irony. "All this lofty self-sufficiency must be expended in the labour of getting from Me these absolute necessities." So most of the later expositors. So even the R.-Cath. Stern, but disguising the truth under an appearance of a 'quid pro quo'; "Welches ist der Kaufpreis? Hat nicht der Herr selbst gesagt, daß sie arm seien und elend, nackt und jämmerlich? Ihr Herz sollen sie Christo

hingeben, ihr Fühlen, Denken, Wollen, und thatkräftiges Handeln: sich selbst ganz und gar dem Herrn zur Leibeigenschaft opfern, Matt. xiii. 45, 46") gold from me (who am the source of all true spiritual wealth, Eph. iii. 8) [fresh] burnt from the fire (the εκ gives the sense of being just fresh from the burning or smelting, and thus not only tried by the process, but bright and new from the furnace. This is better than, with many Commentators, to make the εκ almost = ὑπό, signifying the source from which the πύρωσις comes, as ch. viii. 11. In the interpretation, this gold represents all spiritual πλοῦτος, in its sterling reality, as contrasted with that merely imaginary sort on which the Laodiceans prided themselves. It is narrowing it too much to interpret it as caritas [cf. Estius above], or fides, as Aret., Vitringa, Hengstb., al., or indeed any one spiritual grace, as distinguished from the sum total of them all), that thou mayest be (aor., literally, mayest have become, viz., by the purchase) rich: and white garments (Düsterd. rightly remarks that the white garments are distinct from the gold only in forming a different image in the form of expression, not really in the thing signified. On the meaning, see ver. 4, ch. vii. 14, xix. 8. The lack of righteousness, which can be only bought from Christ, and that at the price of all fancied righteousness of our own, is just as much a πτωχεια as the other), that thou mayest be clothed, and that the shame of thy nakedness be not made manifest (the choice of the word φανερωθῆν seems as if some particular time were in view when such manifestation would take place. If we are to assign one, it will naturally be that of the Lord's coming, when τοὺς πάντας ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθεν τοῦ βήματος τοῦ χριστοῦ, 2 Cor. v. 10:

σου, ἵνα βλέπῃς. ¹⁹ ἐγὼ ^w ὅσους ^w ἐὰν φιλῶ ^x ἐλέγχω καὶ ^w παιδεύω. ^z ζήλευε οὖν καὶ μετανόησον. ²⁰ ἰδοὺ ἔστηκε ^a ἐπὶ τὴν θύραν καὶ ^b κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς

y = Luke xliii. 10, 22. 2 Chron. x. 11. Ps. cxvii. 18. Prov. xix. 18.
a Cant. v. 2. constr., ch. vii. 1. Luke iv. 9]. see John xx. 19, 20.
b Luke xlii. 25. Acts xii.
z here only f.
w Matt. xviii. 18. xxi. 22. xxii. 0. Mark iii. 28 al.
x Prov. iii. 11, 12. — Heb. xii. 5.

19. rec (for ζήλευε) ζηλώσον, with l n 10-7. 36 (d h 16. 37-8. 49, e sil) Andr: ζηλου
c 6: ζητησον B^r: txt AC B rel Andr-coisl Areth.

when the Lord of the Church will come to see his guests, and all not clad in the wedding robe will be cast out, Matt. xxii. 11 ff.), and *collyrium* (the use of which is apparent from what follows. The *κολλύριον* was so called from its shape, being a stick or roll of ointment for the eyes, in the shape of a bread-cake, *κόλλυρα* or *-ρις*, 2 Kings vi. 19, LXX) to *anoint* (from reff. Tobit, *ἐγχαρίεν* appears to have been the common technical word for anointing the eyes) **thine eyes, that thou mayest see** (in the spiritual interpretation, this *collyrium* will import the anointing of the Holy Spirit, which, like the gold of His unsearchable riches, and the white garment of His righteousness, is to be obtained from him, John xvi. 7 [*πέμψω αὐτὸν . . .*], 14 [*ἐκ τοῦ ἐμοῦ λήμψεται . . .*]; Acts ii. 33 [*ἔξεχεν τοῦτο*], and also at the price of the surrender of our own fancied wisdom. The analogy of 1 John ii. 20, 27 is not to be overlooked: see notes at those places).

19.] Importing that these rich proofs of Christ's love are only to be sought by such as the Laodiceans in the way of rebuke and chastisement: and reciprocally, as tending not to despair, but to encouragement, that rebuke and chastisement are no signs of rejection from Christ, but of His abiding and pleading love, even to the lukewarm and careless. **I** (emphatically prefixed: I, for my part: it is one of My ways, which are unlike men's ways)—**as many as** (ἐάν = ἄν, the common particle after the relative: see reff.) **I love** (not as Grot., "non absolute sed comparate, i. e. quos non plane ob diuturna peccata abjicere et objurare constitui:" but in its fullest and most blessed sense. Nor is the assertion addressed, as Vitruvius, only "ad meliorem ecclesiae partem," but to all, as a gracious call to repentance; as is evident from the words next following), **I rebuke and chasten** (ἐλέγχειν, the convincing of sin, producing conviction, is a portion of παιδεύειν, the Lord's chastening: the latter may extend very much wider than the former, even to judgments and personal infliction, which, however they may subserve the purpose of ἐλέγχειν, are not, properly speaking, part

of it. "Redargutio sane ad verba, castigatio vero pertinet ad flagella," Ansbert); **be zealous then** (ζήλευε, pres., of a habit of Christian life), **and repent** (begin that life of zeal by an act, decisive and effective [aor.], of change of purpose. There is not in the words any ὑστερονπρότερον, as De Wette, but the logical connexion is made plain by the tenses. Düsterd. [following Grot., Beng., Hengstb., Ebrard] is clearly wrong in saying that "the Lord requires of the church a burning zeal, kindled by the love shewn by Him [but where is this in the context?], and as the practical putting forth of this zeal, true change of purpose." This goes directly against both the grammatical propriety and the facts of the case, in which change of purpose must precede *zeal*, which is the effectual working in a man's life of that change of purpose).

20.] **Behold, I stand at the door** (the construction with the prep. of motion after ἔστηκε, is perhaps owing to the idea of motion conveyed in the verb,—“I have placed myself.” See reff., especially ref. Luke) **and knock** (the reference to Cant. v. 2 is too plain to be for a moment doubted: and if so, the interpretation must be grounded in that conjugal relation between Christ and the church,—Christ and the soul,—of which that mysterious book is expressive. This being granted, we may well say, that the vivid depiction of Christ *standing at the door* is introduced, to bring home to the lukewarm and careless church the truth of His constant presence, which she was so deeply forgetting. His *knocking* was taking place partly by the utterance of these very rebukes [ἐλέγχω], partly by every interference in judgment and in mercy. Whenever His hand is heard, He is knocking at the door. But it is not His hand only that may be heard: see below): **if any man hear my voice** (here we have more than the mere sound of his knock: He speaks. See Acts xii. 13 f. *κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν . . . ἐπιγυνούσα τὴν φωνὴν τοῦ Πέτρου*. In that case we must conceive Rhoda to have asked “who is there?” and Peter to have answered. It may not be uninteresting to

IV. ¹ Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἡνεωγμένη ^{h ch. i. 10. i constr., ch. xi. 15. xix. 14. Gen. xv. 1. Winer, edn. 6, p. 465, § 59. 4.} ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς ^h σάλπιγξ λαλούσης μετ' ἐμοῦ, ¹ λέγων ^k Ἀνάβα ὧδε, καὶ δεῖξαι σοι ^α ¹ δεῖ γενέσθαι μετὰ ταῦτα. ² εὐθέως ἐγενόμην ^{k - βα. Mark xv. 30 rec. - βηθι, Matt. 1 = ch. i. 1 reff.}

xxvii. 40. Luke xix. 5. John iv. 49.

CHAP. IV. 1. ¹ ἡνεωγμένη B rel Andr-coisl Areth: txt A 33(-8?). 42 (c 6. 16. 26, e sil) Andr. rec (for λέγων) λεγουσα, with h n 17. 36-8 (13. 27. 37. 51 B^r, e sil): καὶ λεγουσης 1 16¹ Ambr: txt A B rel Andr-coisl. for ἀ, οσα A. for ἀ, οσα A.

2. rec ins καὶ bef εὐθεως, with h l m n 10-7-8. 34-5-6 (16. 37-8. 47-9. 51 B^r, e sil) Andr Areth Bede: μετὰ ταῦτα 19: om A B rel am(with fuld harl lipss) syr-dd Primas

embracing chapp. iv.—xi., the opening of the seals and the sounding of the trumpets. But preparatory to both these series of revelations, we have described to us in chapp. iv. v., the heavenly scenery which furnishes the local ground for these visions. Of these, chap. iv. is properly the scene itself: chap. v. being a further unfolding of its details with a view to the vision of the seals which is to follow. So that we have,—

CH. IV. 1—14.] THE VISION OF GOD'S PRESENCE IN HEAVEN. "Decrees respecting the fortunes of the future rest with God, and from Him comes the revelation of them through Jesus Christ. Hence the Revelation begins with the imparting to the Apostle, through Christ, of the vision of God's presence." De Wette.

1.] After these things (μετὰ ταῦτα [or τοῦτο]) is a formula frequently occurring in this book, and no where indicating a break in the ecstatic state of the Seer, but only the succession of separate visions. Those are mistaken, e.g. Bengel, Hengstb., who imagine an interval, here and in the other places, during which the Seer wrote down that which had been previously revealed to him. The whole is conceived as imparted in one continuous revelation consisting of many parts. See below on ver. 2) I saw (not with the bodily eye, but with the eye of ecstatic vision, as throughout the book. He is throughout ἐν πνεύματι. It is not I looked, as in E. V.: not the directing of the Seer's attention which discovers the door to him, but the simple reception of the vision which is recorded), and behold, a door set open (not, was opened [ἡνοιχθη] as E. V. which gives the idea that the Seer witnessed the act of opening. For the same reason the word "opened" is objectionable, as it may be mistaken for the aor. neuter) in heaven (notice the difference between this vision and that in Ezek. i. 1; Matt. iii. 16; Acts vii. 56,

x. 11. In those, the heaven itself parts asunder, and discloses the vision to those below on earth: here the heaven, the house or palace of God [Ps. xi. 4, xviii. 6, xxix. 9], remains firmly shut to those on earth, but a door is opened, and the Seer is rapt in the Spirit through it. Henceforth usually he looks from the heaven down on the earth, seeing however both alike, and being present in either, as the localities of his various visions require), and the former voice (much confusion has been introduced here by rendering, as E. V., "the first voice which," &c., giving the idea that ἡ πρώτη means, first after the door was seen set open; whereas ἡ φωνὴ ἡ πρώτη is the voice which I heard at first, viz. in ch. i. 10) which I heard (aor. at the beginning) as of a trumpet speaking with me (viz. ch. i. 10. ὡς σάλπ. κ.τ.λ., is not predicative, "was as . . ." as E. V. and Treg. The construction simply is—"behold, a door . . . and the voice . . .," both θύρα and φωνὴ dependent on ἰδοὺ.—The voice is not that of Christ [as Stier, Reden Jesu viii. 93, 207 ff.: Reden der Engel, p. 242,—and al.], but of some undefined heavenly being or angel. As Düsterd. observes, all we can say of it is that it is the same voice as that in ch. i. 10, which there, ver. 17, is followed by that of our Lord, not ὡς σάλπιγξ, but ὡς ὑδάτων πολλῶν, as stated by anticipation in ver. 15), saying (Heb. נִשְׁמָעָה. The gender is placed, regardless of the ordinary concord, with reference to the thing signified: so in reff., and even sometimes in the classics; cf. Xen. Cyr. i. 2. 12: αἱ πόλεις . . . ὡς παύσονται. See more examples in Winer), Come up hither (viz. through the opened door), and I will shew thee (it is surprising how Stier can allege the δεῖξαι as a proof that the Lord Himself only can be speaking: cf. ch. xxi. 9, 10, xxii. 8, 9, which latter place is decisive against him) the things which must (of prophetic necessity: see reff.) take

m ch. i. 10 reff. ^m ἐν πνεύματι· καὶ ἰδοὺ θρόνος ⁿ ἔκειτο ἐν τῷ οὐρανῷ, καὶ ^{n, 2, 4}
 n = John ii. 8. ^{xix. 20, xxi.} ^o ἐπὶ τὸν θρόνον ^o καθήμενος· ³ καὶ ὁ καθήμενος ὅμοιος ^{n, 2, 4}
 9 only, Jer. ^{xxiv. 1.} ^p ὁράσει λίθω ^q ἰάσπιδι καὶ ^r σαρδίῳ, καὶ ^s ἰσὶς ^t κυκλόθεν ^{3, 16 t}
 o w. acc., Luke ^{85.} John ^{xxi. 11, 18, 19 only.} Ezek. xxviii. 13. ^{p = here (ch. ix. 17. Acts ii. 17, from Joel ii. 28) only.} Ezek. i. 5 al. ^{q ch.}
 v. 27 f., xxi. ^{xxi. 11, 18, 19 only.} Ezek. xxviii. 13. ^{r ch. xxi. 20 only.} Ezek. xxviii. 13. ^{s ch. x. 1 only.} ^{38, 40-}
 t ver. 8 only. Ezek. x. 12. (κλπ., Isa. vi. 2. ch. v. 11.) ^{21. 47 t}
 B^r.

Jer. rec *ἐπι τοῦ θρόνου*, with h n 10-7-8. 36 (26-7. 37. 49 Br, e sil) Andr: txt A b rel Andr-coisl Areth.

3. om *καὶ ὁ καθήμενος* (*homœotel*?) rel æth arm Andr Areth: ins A b l 19. 26. 36 (13. 41-2, e sil) vulg syr-dd copt Primas Jer. rec ins *ἦν βεφ ὅμοιος*, with (none of our mss) vulg copt: om A b rel syr-dd æth arm Andr Areth. ins *σμαραγδω καὶ βεφ σαρδίω* b 13. 26. 41-2-4. rec *σαρδίῳ*, with 36: txt A b rel Andr Areth. for *ῖρις*, *ῖρις* A n æth arm. elz (for 2nd ὅμοιος) ὁμοία, with c

place after these things (*ταῦτα*, the things now present: as in ch. i. 19, but the *ταῦτα* not being the same in the two cases. So that *μετὰ ταῦτα* has very much the general meaning given by the "*hereafter*" of the E. V.: this clause corresponds to *ἃ μέλλει γινέσθαι μετὰ ταῦτα* of ch. i. 19).

2.] **Immediately I was** (became) **in the Spirit** (i.e. I experienced a new accession of the Spirit's powerful influence, which transported me thither: qu. d. "I was in a trance or ecstasy:" see on ch. i. 10. It is hardly credible that any scholar should have proposed to understand *ἔκει* after *ἐγενόμην*, "immediately I was there in the Spirit:" but this was done by Züllig, and has found an advocate in England in Dr. Maitland: cf. Todd on the Apoc., Note B, p. 297): **and behold, a throne stood** (the E. V. "*was set*," gives too much the idea that the *placing* of the throne formed part of the vision: "*lay*" would be our best word, but we do not use it of any thing so lofty as a throne. *ἔκειτο* is wrongly taken by Bengel as importing *breadth*; and by Hengstb. as representing the *resting* on the cherubin. But it is St. John's word for mere local position: see reff.) **in heaven, and upon the throne** (the accus. is perhaps not to be pressed; it may be loosely used as equivalent to the gen. or dat. The variations of the case in this expression throughout the book are remarkable, and hardly to be accounted for. Thus we have the gen. in vv. 9, 10, ch. v. 1, 7, vi. 8, ix. 17, xiv. 15, xvii. 1, 9, xix. 18, 19, 21: the dat. in ch. v. 13, vi. 16, vii. 10, 15, xix. 4, xxi. 5: the accus. in ch. iv. 4, vi. 2, 4, 5, xi. 16, xiv. 14, 16, xvii. 3, xix. 11, xx. 4, 11. The only rule that seems to be at all observed is, that always at the *first mention* of the fact of sitting, the accus. seems to be used, e.g. here, and ver. 4, ch. vi. 2, 4, 5, xiv. 14, xvii. 3, xix. 11, xx. 4, 11, thus bearing a trace of its proper import, that of *motion*

towards, of which the *first mention* partakes. But the accus. is not confined to the first mention, witness ch. xi. 16, xiv. 16: and no rule at all seems to prevail as regards the gen. and dat.) **one sitting** (called henceforward throughout the book, *ὁ καθήμενος ἐπὶ τ. θρ.*: and being the Eternal Father [not as Lyra, "Deus trinus et unus,"—so also Corn.-a-lap., Calov.; for He that sitteth on the throne is distinguished in ch. vi. 16, vii. 10 from the Son, and in ver. 5 from the Holy Spirit]: see ch. vii. 10, xix. 4, where we read expressly, *τῷ θεῷ τῷ καθήμενῳ ἐπὶ τ. θρ.* So that it is not for the reasons sometimes suggested, that the Name is not expressed: e.g. that by Eich. and Ewald, on account of the Jewish unwillingness to express the sacred Name: that by Herder [see also De W., al.], that the mind has no figure and the tongue no word by which to express it: still less that of Heinr., "Non nisi ex negligentia scribendi videtur omisum." The simple reason seems to be, as assigned by Hengstb. and Düsterd., that St. John would describe simply that which he saw, as he saw it. For the same reason he does not name Christ expressly in the first vision, ch. i. 13): **and he that sat** (no need to supply "*was*," as *ἦν* in rec.: the nominatives are all correlative after *ἰδοὺ*) **like in appearance** (lit., "*in vision*," "*in sight*," as E. V. in the next clause: dat. of form or manner, cf. Winer, edn. 6, p. 193, § 31. 6, and see 1 Cor. xiv. 20; Phil. ii. 7, iii. 5) **to a jasper and sardine stone** (Epiphanius, in his treatise on the twelve stones in Aaron's breastplate says, *λίθος ἰασπιδος, οὗτός ἐστι τῷ εἶδει σμαραγδίζων* [see below]. *παρὰ δὲ τὰ χεῖλη τοῦ Θερμώδοντος ποταμοῦ εὗρίσκεται . . . ἀλλ' ἐστὶ γένος πλὴλ καλούμενον Ἀμαθοῦσιον, τὸ εἶδος δὲ τοιούδε ἐστὶ τοῦ λίθου· κατὰ τὴν σμάραγδόν ἐστι χλωρίζουσα, ἀλλὰ ἀμβλυτέρα καὶ ἀμυροτέρα. καὶ ἐνδοθεν χλωρὸν ἔχει τὸ σῶμα, εἰκνία ἰψ χαλκοῦ,*

τοῦ θρόνου ὁμοιος ὁράσει σμαραγδίνῃ⁴ καὶ κυκλόθεν^u u fem., so Luke ii. 13. 1 Tim. ii. 8. Winer,

edn. 6, p. 64, § 11. 1.

v here only. Ezek. xxviii. 13. (-γδός, ch. xxi. 19.)

h 10-6-72. 34-5. 47 (1 m 18. 37. 49 Br, e sil) Andr: ομοια ως 47: ομοιοι n: txt A 6. 30-6; ομοιος B rel Areth; ομοιος ως 38. ορασις σμαραγδίνων B rel: ορασεις

σμαραγδων f, ορασεις σμαραγδίων 92: ορασις σμαραγδω 35: ορασις σμαραγδών 38. 47: ορασις σμαραγδών m 34: txt A c h 10-7-8. 36 (1 n 6. 16. 49 Br, e sil) vulg copt.

4. om 1st καὶ B rel syr-dd: ins A l m n 10-7-8. 34-5-6. 47-8-9 (c h 6. 16 Bch's-5-

ἔχονσα φλέβας τετραστίχους κ.τ.λ. He then describes several other kinds, a purple, a yellow, &c. One kind appears to be that meant in our ch. xxi. 11, where we have the glory of God like *ὡς λίθῳ ἱάσπιδι κρυστάλλιζοντι*: for he describes it as *ἄλλη κρυστάλλου ὕδατι ὁμοία*. It is true that Epiphanius may have put in this species merely to satisfy ch. xxi. 11. From this latter passage, where it is described as *τιμωτάτος*,—which jasper, as commonly known, never was,—Ebrard argues that by *ἱάσπις* the *diamond* is meant. *ἱάσπις*, Heb. *יָסַף*, a beautiful stone of various wavy colours, semi-opaque, granulous in texture, used in ancient times for gems and ornaments, but in more modern ones on a larger scale for pavements and tables. Even Pliny wrote, xxxvii. [8.] 37, “viret, et sæpe translucet iaspis, etiamvis victa a multis, antiquitatis tamen gloriam retinens.” The altar in Canterbury Cathedral stands on a platform of yellow Sicilian jasper pavement, 30 feet by 14 feet.

σάρδιος, Heb. *סָרִיס*, is, as this name shews, a red stone, commonly supposed to answer to our cornelian. But Epiphanius, in his treatise on the twelve stones in Aaron's breastplate, says of it, *λίθος σάρδιος ὁ Βαβυλόνιος, οὗτω καλούμενος. ἔστι δὲ πυρρὸς τῷ εἶδει καὶ αἵματοειδής, σαρδίῳ τῷ ἰχθύϊ τε ταριχευμένῳ ὅμοιος. διὸ καὶ σάρδιος λέγεται, ἀπὸ τοῦ εἶδους λαβὼν τὸ ἐπώνυμον. ἐν Βαβύλωνι δὲ τῇ πρὸς Ἀσσυρίαν γίνεται. ἔστι δὲ διανγῆς ὁ λίθος.*

Several of the Commentators, e. g. Victorin., Areth., Lyra, Ansb., Joachim, &c., Bengel, Hengst., Düsterd., have said much on the symbolic significance of these stones as representing the glory of God. Thus much only seems, in the great uncertainty and variety of views, to stand firm for us: that if *ἱάσπις* is to be taken as in ch. xxi. 11, as, by the reference there to *τὴν δόξαν τοῦ θεοῦ*, it certainly seems it must, then it represents a watery crystalline brightness, whereas *σάρδιος* is on all hands acknowledged to be fiery red. Thus we shall have ample material for symbolic meaning: whether, as Victorinus, Tichon., Primas., Bede, al., of the one great judgment by water [or of

baptism], and the other by fire,—as Andr., Areth., Lyra, al., of the goodness of God in nature [*ἱάσπις* being green] and His severity in judgment,—as Ansb., of the divinity and humanity [“quia nimirum humanitas ejus tempore passionis sanguine coloratur”, &c., or as the moderns mostly, e. g. Bengel, Stern, Hengstb., of the holiness of God and His justice. This last seems to me the more probable, especially as the same mixture of white light with fire seems to pervade the Old Testament and Apocalyptic visions of the divine majesty. Cf. Ezek. i. 4, viii. 2; Dan. vii. 9: and our ch. i. 14, x. 1. But nothing can be confidently asserted, in our ignorance of the precise import of *ἱάσπις*], and a rainbow (cf. Gen. ix. 12—17; Ezek. i. 28) round about the throne (i. e. in all probability surrounding the throne vertically, as a nimbus; not, as Beng. and Hengstb., horizontally) like to the appearance (*ὁμοιος* is here an adj. with two terminations, as those in *-ιος* frequently in Attic Greek: see Winer [reff.]: the construction of *ὁράσει* is not as above, but the dat. is here after *ὁμοιος*) of an emerald (on *σμάραγδος* [-*δινος* is the possess. adj. of two terminations] all seem agreed, that it represents the stone so well known among us as the *emerald*, of a lovely green colour:—Pliny says of it, ut supra, “quin et ab intentione alia obscurata aspectu smaragdini recreatur acies, scalpentibusque gemmas non alia gratior oculorum refectio est; ita viridi lenitate lassitudinem mulcent.” Almost all the Commentators think of the gracious and federal character of the bow of God, Gen. ix. 12—17. Nor is it any objection to this [as Ebrard] that the bow or glory here is green, instead of prismatic: the *form* is that of the covenant bow, the colour even more refreshing and more directly symbolizing grace and mercy. “Deus in iudiciis semper fœderis sui meminit.” Grot. So far at least we may be sure of as to the symbolism of this appearance of Him that sitteth on the throne: that the brightness of His glory and fire of His judgment is ever girded by, and found within, the refreshment and surety of His mercy and goodness. So

w^h ev, ch. iii. 5 only. (ch. vii. 9 reff.)
 x ch. iii. 5, 18. y ch. i. 16. z ch. viii. 5. xi. 19. xvi. 18. sec Exod. xix. 16. Ps. lxxvi. 18. a Rev. as above. Matt. xxiv. 27 || L. xxviii. 3. Luke x. 18, xi. 36 only. iii. 17. John xii. 29.

τοῦ θρόνου θρόνοι ἑξοσι τέσσαρες, καὶ ° ἐπὶ τοὺς θρόνους τούτους ἑξοσι τέσσερα̅ς προεβυτέρους ° καθημένους, ° περιβεβλημένους ἐν ^x ἱματίοις ^x λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. ⁵ καὶ ἐκ τοῦ θρόνου ^y ἔκπορεύονται ^{2a} ἄστραπαὶ καὶ ^z φωναὶ καὶ ^{zb} βρόνται. καὶ ἐπτά λαμπάδες

b Rev. only (as above & ch. x. 8, 4 al.), exc. Mark Br.

mss Br, e sil) vulg. for θρονοι, θρονους m 34-5 Andr-coisl: om 12. rec aft
 εἰκοσι ins και (twice), with (l 16. 32 Beh's-4-mss, e sil), and 33(-4-6, e sil)-8 1st time: om A B rel.—(κδ̅ B and most of the others.)—om 2nd εικ. τεσσ. 38. rec aft θρο-
 νους ins ειδον, with h 10 (a 37. 41-9 Br, e sil): om A B rel vss Andr Areth.—om Γ. θρον. g: om from τεσσ. to τεσσ. 32. for επι τ. θρον. τ. εικ. τεσσ., επι τ. εικ. τεσσ.
 θρ. A 17-8-9: 2nd τους is also omd by 2. 4. 6. 9. 11. 36. 40-2 Andr-a-p.
 om εν A n Andr-a. rec ins εσχον bef επι τ. κεφ. (with none of our mss): om A B
 rel vss Andr Areth lat-ff.

5. rec transp βρονται and φωναί, with 38: φω. κ. αστρ. κ. βρ. e: txt A B rel vss.

that, as Düsterd. says well, "This fundamen-
 tal vision contains all that may serve
 for terror to the enemies, and consolation
 to the friends, of Him that sitteth on the
 throne . . .". 4.] *The assessors of the
 enthroned One.*—The construction with
 ἰδοῦ, partly in the nom., partly in the
 accus., still continues. And round the
 throne twenty-four thrones (i. e. evidently
 smaller thrones, and probably lower than
 ὁ θρόνος), and upon the thrones the (well-
 known) twenty-four elders sitting (the
 accus., either after εἶδον understood, or
 more likely loosely placed with the nomi-
 natives after ἰδοῦ), clothed in white gar-
 ments, and on their heads golden crowns
 (these 24 elders are not *angels*, as main-
 tained by Rinck and Hofmann [Weiss. u.
 Erfüll. p. 325 f.], as is shewn [not by
 ch. v. 9, as generally argued,—even by
 Elliott, vol. i. p. 81 f.: see text there:
 but] by their white robes and crowns, the
 rewards of *endurance*, ch. iii. 5, ii. 10,—
 but *representatives of the Church*, as ge-
 nerally understood. But if so, what sort
 of representatives, and why 24 in num-
 ber? This has been variously answered.
 The usual understanding has been that of
 our earliest Commentator, Victorinus; who
 says, "Sunt autem viginti quatuor, patres:
 duodecim Apostoli, totidem Patriarchæ."
 And this is in all probability right in the
 main: the key to the interpretation being
 the *analogy* with the sayings of our Lord
 to the Apostles, Matt. xix. 28; Luke
 xxii. 30. That those sayings do not re-
 gard the *same* session as this, is no argu-
 ment against the inference from analogy.
 Joachim brings against this view that
 the twelve patriarchs were not per-
 sonally holy men, and never are held up
 as distinguished in the Old Testament.

But this obviously is no valid objection. It
 is not the personal characters, but the
 symbolical, that are here in question. It
 might be said with equal justice that the
 number of the actual Apostles is not defi-
 nitely twelve. It is no small confirmation
 of the view, that in ch. xv. 3, we find the
 double idea of the church, as made up of
 Old Testament and New Testament saints,
 plainly revealed to St. John; for he heard
 the victorious saints sing *the song of
 Moses, and the song of the Lamb*. See
 also ch. xxi. 12, 14, where the twelve *gates*
 of the New Jerusalem are inscribed with
 the names of the twelve tribes, and its twelve
foundations with those of the twelve Apos-
 tles. Various other interpretations have
 been: that of Lyra, "designantur universæ
 cathedrales ecclesiæ: quæ licet sint multæ,
 tamen sub tali numero designantur propter
 concordantiam novi Testamenti ad vetus,
 in quo legitur, 1 Paralip. xxv., quod sanc-
 tus David volens augmentare cultum di-
 vinum, statuit viginti quatuor sacerdotes
 templo per hebdomadas successive minis-
 trantes, in sacra enim scriptura frequenter
 ponitur determinatus numerus pro inde-
 terminato:" that of Alcas., Calov., Vi-
 tringa, Zeger, Ewald, al., who explain the
 number similarly by the 24 courses of
 priests and their heads,—the objection to
 which is, that these elders are not priests,
 their occupation in ch. v. 8 being simply
 connected with their representative cha-
 racter:—that of Grot., that the number is
 that of the presiding elders of the Jeru-
 salem church [a pure assumption]: that
 of Joachim, Heinrichs, Bleek, De Wette,
 that the number 12, that of the tribes of
 Israel, is doubled, to signify the accession
 of the Gentiles to the church: that of Pri-
 masius and Ansbart, that the doubling is

πυρὸς ^c καίόμεναι ^d ἐνώπιον τοῦ ^d θρόνου [αὐτοῦ], αἱ εἰσιν ^c = Luke xii.
 [τὰ] ^d ἐπτά πνεύματα τοῦ θεοῦ. ⁶ καὶ ^d ἐνώπιον ^d τοῦ ^{85. John}
 θρόνου ὡς θάλασσα ^e ὑαλίνῃ ὁμοία ^f κρυστάλλῳ. καὶ ^{gh} ἔμ- ^{d ch. i. 4.}
^{ch. xxi. 18, 21.)} ^{g ch. i. 13 reff.} ^{h ch. v. 6.} ^{f ch. xii. 1 only. Num. xi. 7. Ezek. i. 22. (-λίξεν, ch. xxi. 11.)}
^{e ch. xv. 2 (bis) only†. (-λος,}

Andr Areth Primas Jer Cassiod.

rec om *αυτου*, with A 18. 36-8 (27. 40

B⁷, e sil) vss Andr: ins B rel syr-dd Andr-coisl Areth. (in B *θρονου* is written over *αυτου*.) for αἱ εἰσιν, ἃ εἰσιν A: καὶ f: ἃ εἰσιν b 1. 36. om *τα* B rel Andr-coisl Areth: ins A n 33 (f 36-8, e sil) Andr.

6. rec om *ως*, with b Andr Primas Tich: ins A B rel vulg syr-dd copt Andr-coisl Areth.

“propter geminum Testamentum, quin et in veteri et in novo eadem formatur Ecclesia.” Besides these, there have been many fanciful reasons, deduced from numerical considerations: as e. g. that of Arethas in Catena, that 21 is 3 × 7, the combination of the number of perfection with that of the Holy Trinity, and then 3 is added; &c. &c.). 5.] And out of the throne go forth (the tense is changed, and the narrative assumes the direct form, which, however, is immediately dropped again, and the accumulation of details resumed) **lightnings and voices and thunders** (the imagery seems to be in analogy with that in the Old Testament, where God’s presence to give His law was thus accompanied: cf. Exod. xix. 16; where *ἀστραπαὶ* and *φωναί* occur in juxtaposition as here. If this idea be correct, then we have here represented the sovereignty and almightiness of God. And nearly so Vitruv., Hengstb., Düsterd., al. De Wette and Ebrard understand God’s power over *nature*, De W. uniting it with what follows: see below. Grot. says, “Fulgura et tonitrua significant minas Dei contra impios: voces sunt in ipsis tonitribus, infra x. 3, i. e. non generaliter tantum minatur, sed et speciales poenas prædicat.” But there seems no ground for this): and **seven lamps** (the former construction is resumed) **of fire burning before the throne** [itself] (or, before his throne, viz. the throne of the *καθήμενος*), which are the seven spirits of God (see notes on ch. i. 4, v. 6. These seem to represent the Holy Spirit in his sevenfold working: in his enlightening and cheering as well as his purifying and consuming agency. So most Commentators. De W. and Ebrard regard the representation as that of the Holy Spirit, the principle of physical and spiritual life, which appears only wrong by being too limited. Hengstenb. is quite beside the mark in confidently [as usual] *confining* the interpretation of the lamps of fire to the consum-

ing power of the Spirit in judgment. The fact of the parallel ch. v. 6 speaking of *ἐπτά ὀφθαλμοί*, and such texts as ch. xxi. 23; Ps. cxix. 105, should have kept him from this mistake. The whole of this glorious vision is of a composite and twofold nature: comfort is mingled with terror, the fire of love with the fire of judgment): and before the throne as it were a sea (the *ὡς* belongs to *θάλ. ὑαλ.*, not to *ὑαλ.* alone as Bengel: so also in the parallel place, ch. xv. 2) of glass (not, “glassy,” as rendered by Elliott: *ὑαλίνη* describes not the appearance, but the material, of the sea: it appeared like a sea of glass—so clear, and so calm) like to crystal (and that not common glass, which among the ancients was as we see from its remains, cloudy and semi-opaque, but like rock crystal for transparency and beauty, as Victorinus, “aquam mundam, stabilem, non vento agitatum.” Compare by way of contrast, *ἡ καθήμενη ἐπὶ τῶν ὑδάτων τῶν πολλῶν*, the multitudinous and turbulent waters, ch. xvii. 1.—In seeking the explanation of this, we must first track the image from its O. T. earlier usage. There, in Exod. xxiv. 10, we have *καὶ εἶδον τὸν τόπον οὗ εἰστέκει ὁ θεὸς τοῦ Ἰσραὴλ καὶ τὰ ὑπὸ τοὺς πόδας αὐτοῦ ὥστε ἔργον πλίνθιν σαπφείρον, καὶ ὥσπερ εἶδος στερεώματος τοῦ οὐρανοῦ τῇ καθαριότητι*. Compare with this Ezek. i. 22, *καὶ ὁμοίωμα ὑπὲρ κεφαλῆς αὐτῶν τῶν ζώων ὡς στερέωμα, ὡς ὕρασις κρυστάλλου, ἐκτεταμένον ἐπὶ τῶν πτερύγων αὐτῶν ἐπάνωθεν*. In Job xxxvii. 18 also, where the LXX appear to have gone quite astray, the sky is said to be “as a molten looking-glass.” If we are to follow these indices, the primary reference will be to the clear ether in which the throne of God is upborne: and the intent of setting this space in front of the throne will be, to betoken its separation and insulation from the place where the Seer stood, and indeed from all else around it. The material and appearance of this pavement of the throne seem chosen

ⁱ w. gen., ch. v. 11. vii. 11. Gen. xxxv. 5. 1 (Lothev. ver. 3 reff.)
^k Rev. pas-sim. ch. v. 6 al. (else-where, Heb. xiii. 11. 2 Pet. ii. 12. Jude 10 only.)
^l Ezek. i. 5. ch. v. 8. xv. 7. xvii. 8, 4. xxi. 0. Matt. xxiii. 27 al. Amos ii. 13. m Ezek. x. 12. n Ezek. i. 10. o 2 Tim. iv. 17. Heb. xi. 33. 1 Pet. v. 8. ch. v. 5 al. 4 only. Ezek. x. 14. r Matt. xxiv. 28 | L. ch. viii. 13. xii. 14 only. only. Ezek. i. 10. q constr. ver. 1 reff. s so also (-ομας-), ch. viii. 13. xiv. 6. xix. 17. Job ix. 26. πετ-, as above & ch. xii. 14 only. t Mark xiv. 19. [John viii. 9.] Rom. xii. 5.

μέσῳ τοῦ ἠθρόνου καὶ ἡ κύκλῳ τοῦ θρόνου τέσσερα ἑζῶα ἡ γέμοντα ὁφθαλμῶν ἔμπροσθεν καὶ ὀπίσθεν. 7ⁿ καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον ὁ λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον ὁ μῶσχῳ, καὶ τὸ τρίτον ζῶον ἑχῶν [τὸ] πρός ὡπον [ὡς] ἀνθρώπου, καὶ τὸ τέταρτον [ζῶον] ὅμοιον ἁ ἄετῳ πετομένῳ. 8 καὶ [τὰ] τέσσερα ζῶα ἑν καθ' ἑν [αὐτῶν]

7. (d illeg.) rec εχων, with rel 1: txt A B l n 30-2-3(-4-6?). om το B rel Iren-gr Andr Areth: ins A h n 10-7. 33-5 Andr-a (34-6-7-8. 48-9. 51 Br, e sil) Andr-a. —(om from 3rd ζῶον up to ὁμοιον 9. 27.) rec ως ἀνθρώπος, with h l n 10-7. 38 (16. 37-9. 48-9 Br, e sil) Andr-a: ἀνθρώπου B rel Iren-gr Andr Areth: ως ἀνθρώπου A 36 vulg Iren-lat Primas Vict. om last ζῶον B rel Andr-coisl Areth: ins A h l n 36 (2. 13-6-7-8. 37-8-9. 40-9 Br, e sil). rec πετωμένῳ, with rel 1 Iren-gr: txt A B a b e f h j k m 2. 4. 9. 10-3-7-8-9. 33(-4-5, e sil) (-8?). 47-8-9. 50-1. 90 Andr Areth. 8. rec om τα, with B rel 1 Andr Areth: ins A a c e f g h l m n 6. 10-1-6-7-8. 30-4-6. 49. 51. 90 Andr-coisl. rec ἐν καθ' αὐτο, with 1: εν καθ' εν αυτων A h l m n 2. 10-1-6-7. 34-5-6-7-9. 49. 51 Br yss Andr Tich: εν εκαστον αυτων 38: εν (alone) 40-1-2.

to indicate majestic repose and ethereal purity.

All kinds of symbolic interpretations, more or less fanciful, have been given. Such are those of Victorinus ["donum baptismi"], Tichonius, Primas., Bede, Lyra, Calov., al.,—of Joachim ["in mari vitreo sacrum designatur scripturarum volumen"],—of Alcas. [repentance], of Ribera ["ego mare vitreum dici arbitror multitudinem hominum in terra viventium"], Paræus, al.,—of Vitringa ["id, quo clare intelligimus regnum Dei in Christo Jesu niti et fundari: id vero est a) certa et constans Dei voluntas, qua constituit regnum gratiæ habere inter homines . . . β) jus certum et liquidum ejusmodi regnum gratiæ inter homines erigendi . . ."], Herder, al.,—of Bengel and Hengstb., that the sea of glass, on account of its being described as mixed with fire in ch. xv. 2, is "das Product der sieben Feuerlampen," and [Ps. xxxvi. 6, "Thy judgments are a great deep"] betokens the great and wonderful works of God, His righteous and holy ways. But as Düsterd. remarks, the parallel place, ch. v. 6, where the seven lamps are seven eyes, precludes this:—of Aretius, Grot., and Elhard, who, because the sea, in its stormy and agitated state, represents [ch. xvii. 15] the nations of the earth in their godless state, therefore the pure and calm sea represents [Ebr.] the creatures in their proper relation to their Creator, or [Aret.] "cætum ecclesiæ triumphantis," or as Grot. strangely, and as De W. remarks, most unfelicitously, "summa puritas plebis Hierosolymitanæ ejus quæ Christo nomen

dederat: quæ puritas describitur Act. ii. et iv." Düsterd. connects it, and in fact identifies it, with the river of the water of life, λαμπρ. ὡς κρύσταλλον, which, ch. xxii. 1, proceeded out of the throne of God and the Lamb. But the whole vision there is quite distinct from this, and each one has its own propriety in detail. To identify the two, is to confound them: nor does ch. xv. 2 at all justify this interpretation. There, as here, it is the purity, calmness, and majesty of God's rule which are signified by the figure). And in the midst of the throne (not, as Hengstb., under the throne: their movements are free, cf. ch. xv. 7. See below), and round about the throne (i. e. so that in the Apostle's view they partly hid the throne, partly overlapped the throne, being symmetrically arranged with regard to it, i. e., as the number necessitates, one in the midst of each side), four living-beings (the E. V., "beasts," is the most unfortunate word that could be imagined. A far better one is that now generally adopted, "living-creatures:" the only objection to it being that when we come to vv. 9, 11, we give the idea, in conjoining "living-creatures" and "created" [ἐκτίσας], of a close relation which is not found in the Greek. I have therefore preferred living-beings) full of eyes before and behind (this, from their respective positions, could be seen by St. John: their faces being naturally towards the throne. On the symbolism, see below). And the first living-being like to a lion, and the second living-being like to a steer (μῶσχος is

ἡ ἔχων ἂν ἰσχύει πτερυγας ἔξ. * κυκλόθεν καὶ ἔσωθεν ἡ γέμου- v = Matt. xx.
9. John ii.
6 al.
w Matt. xxii.
37 l. ch. ix.
z here only.
σιν ὀφθαλμῶν, καὶ ἂν ἀναπυσιν οὐκ ἔχουσιν ἡμέρας καὶ

9. xii. 14 only. Isa. vi. 2, 3. x ver. 8 ref.
ἀναπ., Matt. xi. 29. xii. 43. Luke xi. 21 only. Isa. xxv. 10.
1 Thess. ii. 9. iii. 10. ch. vii. 15 al. Isa. xxxiv. 10. y Matt. xliii. 27. a Mark v. 5. Luke xviii. 7.

92: εν καθ' εν (omg αυτων) B rel Areth. (d illeg.) rec (for εχων) εχουν, with
(d?) 6 (e sil): om c B^r: εχει n: εχοντα 38. 50: εσχον 9: εχον B rel Andr-a-p: txt
A a k l m 1. 13-6. 30-2-6-9. 92. ανα πτερυγων B. om και εσωθεν (homotele)
k n 38: for εσωθεν, εξωθεν 33 (35 B^r, e sil): εξωθ. κ. εσ. f: και εξ. κ. εσ. B 12 Primas
Victorin. rec (for γεμουσιν) γεμουτα, with 1. 38(-9?) : txt A B rel vulg Andr Areth.

not necessarily to be pressed to its proper primary meaning, as indicating the young calf in distinction from the grown bullock: the LXX use it for an ox generally, in Exod. xxii. 1; Levit. xxii. 23: also Exod. xxix. 10, and Gen. xii. 16), and the third living-being having its face as of a man, and the fourth living-being like to a flying eagle. And the four living-beings, each (reff.) of them having (ἐχων, the gender being conformed to that of the thing signified, see on φωνή . . . λέγων, ver. 1) six wings apiece (for the distributive ἀνά, see reff.). All round and within (I prefer much putting a period at ἔξ, to carrying on the construction; as more in accord with the general style of this description.

Understand, after both κυκλόθεν, and ἔσωθεν, — τῶν πτερύγων: the object of St. John being to shew, that the six wings in each case did not interfere with that which he had before declared, viz. that they were full of eyes before and behind. Round the outside of each wing, and up the inside of each [half-expanded] wing, and of the part of the body also which was in that inside recess) they are full of eyes: and they have no rest by day and by night (ἡμέρας καὶ νυκτός may belong either to ἀνάπ. οὐκ ἔχ., or to λέγοντες. Partly on account of the καί, partly as a matter of the mere judgment of the ear, I prefer joining it with the latter) saying (the gender, see as above), Holy Holy Holy Lord God Almighty (so far is identical with the seraphim's ascription of praise in Isa. vi. 3: παντοκράτωρ answering usually in the LXX to παντοδύναμις, though not in that place. See Bengel's remarks in note on Rom. ix. 29), which was, and which is, and which is to come (see on reff.).

These four living-beings are in the main identical with the cherubim of the O. T. [compare Ezek. i. 5—10, x. 20], which are called by the same name of living creatures [חַיִּים], and are similarly described. We may trace however some differences. In Ezekiel's vision, each living-being has all four faces, Ez. i. 6, whereas here the four

belong severally, one to each. Again in Ezekiel's vision, it is apparently the wheels which are full of eyes, Ez. i. 18; though in ch. x. 12, it would appear as if the animals also were included. Again, the having six wings apiece is not found in the cherubim of Ezekiel, which have four, Ez. i. 6,—but belongs to the seraphim described in Isa. vi. 2, to whom also [see above] belongs the ascription of praise here given. So that these are forms compounded out of the most significant particulars of more than one O. T. vision.

In enquiring after their symbolic import, we are met by the most remarkable diversity of interpretation. 1) Our earliest Commentator, Victorinus, may serve as the type of those who have understood them to symbolize the Four Evangelists, or rather, *Gospels*:—"Simile leoni animal, Evangelium secundum Marcum, in quo vox leonis in eremo rugientis auditur, vox clamantis in deserto, Parate viam Domini. Hominis autem figura Matthæus enititur enunciare nobis genus Mariæ unde carnem accepit Christus. Ergo dum enumerat ab Abraham usque ad David et usque ad Joseph, tanquam de homine locutus est. Ideo prædicatio ejus hominis effigiem ostendit. Lucas sacerdotium Zachariæ offerentis hostiam pro populo, et apparentem sibi angelum dum enarrat, propter sacerdotium, et hostiæ conscriptionem, vituli imaginationem tenet. Joannes Evangelista aquilæ similis, assumptis pennis ad altiora festinans, de verbo Dei disputat." I have cited this comment at length, to shew on what fanciful and untenable ground it rests. For with perhaps the one exception of the last of the four, not one of the Evangelists has any inner or substantial accordance with the character thus assigned. Consequently these characteristics are found varied, and that in the earliest writer in whom the view can be traced, viz. Irenæus, who [iii. 11, 8, p. 469, ed. Stieren] makes the lion to be the gospel of St. John, which τὴν ἀπὸ τοῦ πατρὸς ἡγεμονικὴν αὐτοῦ . . . καὶ ἐνδοξον γενεὰν ὀηγεῖται: the steer that

b Isa. vi. 8.
c ch. i. 8 reff.

^a νυκτός ^q λέγοντες ^b Ἅγιος ἅγιος ἅγιος κύριος ὁ θεὸς ὁ ^c παν-

A B a
to n. 2.
4. 6. 9.
10-3 16
to 19.
26-7. 30
32 to 42
47 to 51
90. B

rec λεγοντα, with 10. 30(-8?) 49^a (a d e h 37-9. 40-1 B^r, e sil): txt A B rel.
αγιος is repeated nine times in B rel Andr-coisl: eight times in e: six times in
38. 40 B^r: twice in 51: txt A 1. 16. 36 (b c d f g l n 13. 26. 37-9. 47. 90, e sil) vss Ephr
Andr Areth Tert Vict Jer.

of St. Luke, as above: the man, that of St. Matthew: the eagle, that of St. Mark, who ἀπὸ τοῦ προφητικοῦ πνεύματος τοῦ ἐξ ὕψους ἐπιόντος τοῖς ἀνθρώποις τὴν ἀρχὴν ἐποίησατο. So also Andreas in Catena. But again Augustine, de cons. evv. i. 6, attributes the lion to St. Matthew, the man to St. Mark, the steer to St. Luke, and the eagle to St. John. These notices may again serve to shew with what uncertainty the whole view is beset. It has nevertheless been adopted by Jerome [Prolog. ad evv.], Primas, Bede, and many others of old, and among the moderns by Williams [on the Study of the Gospels, pp. 1-92], Scott [Interpretation of the Apocalypse, p. 132, but making, as Aug. above, the lion = St. Matthew, the man = St. Mark, the ox = St. Luke, and the eagle = St. John], Wordsworth [Lectures on the Apoc. p. 116, who, as in his statements on the other details, so here, ascribes unanimity [see below] to the ancients: "in them the ancient church beheld a figure of the four gospels," suppressing also the fact of discrepancies in the application to the individual gospels], &c. The principal of the other interpretations have been: 2) the 4 elements; so some mentioned in the Catena; 3) the 4 cardinal virtues: so Arphtas, as cited by Corn.-a-lap., and generally: but not in the Catena: 4) the 4 faculties and powers of the human soul; "homo est vis rationalis, leo irascibilis, bos concupiscibilis, aquila est conscientia, sive spiritus;"—so Corn.-a-lap. refers to Sixtus Lenensis as citing Greg. Naz. from Orig. Hom. 1 on Ezekiel: 5) Our Lord in the fourfold great events of Redemption: so a conjecture in the Catena [Ἰσως δὲ καὶ διὰ τούτων ἡ οἰκονομία χριστοῦ δηλοῦται διὰ τοῦ λέοντος, ὡς βασιλεὺς διὰ τοῦ μόσχου, ὡς ἱερεὺς, μᾶλλον δὲ καὶ ἱερεῖον διὰ τοῦ ἀνθρώπου, ὡς δὲ ἡμᾶς ἀνδρωθῆις διὰ τοῦ αἵτου, ὡς χορηγὸς τοῦ ζωποίου πνεύματος καὶ ἐπὶ πάντας καταπνάντος], Aretius, Ansbert [inter alia: for he tries to combine all possible interpretations which can relate to Christ and the Church]; 6) the 4 patriarchal-churches: so Lyra, explaining the *lion* = Jerusalem, "propter constantiam ibi existentium," citing Acts v. 29: the *ox* = Antioch, "quia fuit parata obedire mandatis Apostolorum in

Judæa existentium, et quia (?) primo in ea vocati sunt discipuli Christiani:" the *man* = Alexandria, "nam in ea a principio fuerunt doctores docti non solum in literis divinis sed etiam humanis:" the *eagle* = Constantinople, "nam in ea fuerunt viri per contemplationem elevati, ut Gregorius Naz. et plures alii." This is referred to by Corn.-a-lap., who ends characteristically, "Hæ quatuor sunt in circuitu throni Dei, id est, Cathedræ Romanæ, in qua sedet vicarius Dei:" 7) the 4 great Apostles, Peter, "fervens animo et in hoc *leoni* similis:" James the Lord's brother, because "*bos* patientiam significat:" Matthew, "bonitate *homo* antecedit animantium cætera. Puto designari Matthæum qui diu dicitur mansisse in Judæa" (?): Paul, because the *eagle* "celeritatem ministerii significat, quod certe Pauli proprium qui sæpius Hierosolymis fuit. Et bene *πτομένω*, quia semper erat in cursu:" so Grotius: 8) all the doctors of the church: so Vitringa, al.: 9) "in quatuor animalibus istis quatuor speciales ordines designati sunt, quorum primus pastorum est, secundus diaconorum, tertius doctorum, quartus contemplantium," Joachim: 10) the 4 representatives of the N. T. church, as the four standards of the tribes Reuben, Judah, Ephraim, and Dan, which are traditionally thus reported [see also Num. ii.], were of the O. T. church. So Mede and many others: 11) the 4 virtues of the Apostles, "magnanimitas, beneficentia, æquitas, sapientia,"—Alcasar [in De W.]: 12) the 4 principal angels, Corn.-a-lap., Laum., al.: 13) the angelic, or is-angelic, state of the glorified church: so Elliott, vol. i. p. 87. But thus we have no account given of the peculiar symbolism of these living-beings, nor of the part which they perform in the act of praise below. There are many other interpretations and ramifications of interpretation, hardly worth recounting. But the one which above all these seems to me to require our notice is that which is indicated in the rabbinical sentence cited by Schöttgen here: "Quatuor sunt qui principatum in hoc mundo tenent. Inter creaturas homo, inter aves aquila, inter pecora bos, inter bestias leo." The four cherubic forms are the representatives of animated nature—of God's sentient creation. In Ezekiel, each

τοκράτωρ, ὁ ᾧ καὶ ὁ ὢν καὶ ὁ ἐρχόμενος. ⁹ καὶ ὅταν δώ- d = ch. i. 6 reff.
e = 1 Tim. i.
17. vi. 16.
ch. v. 12, 13.
vii. 12. Ps.
xxviii. 1.
f1 Thess. iii. 9.
ch. vii. 12
al.† Wisd.
xvi. 28.
Dan. iv. 21
(34) Theod.
σουσιν τὰ ζῶα ^a δόξαν καὶ ^e τιμὴν καὶ ^e εὐχαριστίαν τῷ καθ-
ημένῳ ἐπὶ τοῦ θρόνου τῷ ^g ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
¹⁰ ^h πεσοῦνται οἱ ἑκόσι τέσσαρες πρεσβύτεροι ^h ἐνώπιον τοῦ
καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν τῷ ^g ζῶντι ^g

vi. 26.

h ch. v. 8. vii. 11 only. 1 Kings xxv. 23. (see ch. xix. 10. xxii. 6.)

9. δώσωσιν B f 12-6. 32-corr 39: δώσει rel, δώσει 13. 27. 40: txt A 1. 18. 32¹-3(-4, e sil)-6-8 Andr. εὐχαριστίας A: txt B rel. τῷ θρονῷ A: txt B rel.

10. (homœotel αιωνων last ver and this a 32.) rec aft εικοσι ins κατ, with 33 (1. 9. 16-7-8-9, 30-4-6 Bch's-5-mss 90, e sil): om A B rel Andr Areth.—(κδ' B g h k l n 10. 49. 50. 92.) Steph προσκυνουσι: txt A B rel Andr Areth.

form is compounded of the four. Here, the four forms are distinct. There [xxviii. 12], where the prince of Tyrus is compared to one of them, it is called the impression of similitude, and the crown of beauty: in Isaiah vi. where the seraphim, which enter into the composition of these living beings, ascribe holiness to Jehovah, they cry, "His glory is the fulness of the whole earth." With this view, every thing that follows is in accordance. For when these, and the 24 elders, in vv. 9—11, fall down before the throne, the part which these living-beings bear in the great chorus of praise is sufficiently indicated by the reason which is given for their *ἀξιος εἶ*, viz. ὅτι σὺ *ἐκτίσας τὰ πάντα*, καὶ διὰ τὸ *θέλημά σου ἦσαν καὶ ἐκτίσθησαν*. The objection brought against this view by Ebrard, viz. that Behemoth, the king of the waters, is not here represented, is mere trifling. He forgets that in the record of creation, the noblest of the creatures sprung from the waters are not fishes, but birds; and that the eagle represents both. It is in strict accordance also with this view, that these living-beings are full of eyes, ever wakeful, ever declaring the glory of God: that they have each six wings, which doubtless are to be taken as in Isa. vi. from which the figure comes—"with twain he covered his face [reverence, in not venturing to look on the divine majesty], and with twain he covered his feet [humility, hiding his own created form from the glory of the Creator], and with twain he did fly [obedience, readiness to perform the divine commands]. This view is taken by the best of the modern Commentators: by Herder, De Wette, Rinck, Hengstb., Düsterd. Ebrard differs only in this, that he regards them as symbolic not of creation itself, but of the creative power of God. Stern, whose commentary on this whole passage is very able and beautiful, inclines rather to take

them as representing the power of divine grace within the church of God: but in his usual interpretation [see in p. 209, on ὅταν δώσωσιν, κ.τ.λ.] treats them as "alle creaturliche Leben der Natur." See also my Hulsean Lectures for 1841, vol. i. Lecture ii. We have thus the throne of God surrounded by His Church and His animated world: the former represented by the 24 elders, the latter by the four living-beings.

9—11.] *The everlasting song of praise of creation, in which the church joins.* It is well observed by Düsterd., that the ground of this ascription of praise is not *redemption*, which first comes in ch. v. 9 ff.—but the power and glory of God as manifested in Creation; so that the words of the elders are in beautiful harmony with the praise of the four living-beings, and with the signification of the whole vision. **And whensoever the living-beings shall give** (the future *δώσουσι* must not be pressed quite so strongly as is done by De Wette [so also Stern], "from henceforth for all the time to come: see ch. vii. 15 ff.: beforetime it was not so, seeing that the 24 elders have only assumed their place since Christ's work of Redemption has been proceeding and His victory developing." Still, it is more than a mere frequentative put for the regular subjunctive, as Düsterd., after Vitruv., Beng., Hengstb., and Ebr. It has a distinct pointing onward towards the future, implying eternal repetition of the act, which the subjunctive would not carry) **glory and honour** (i. e., recognition of His glory and honour) and **thanksgiving** (i. e., actual giving of thanks: the 3 accusatives are not strictly co-ordinate in meaning) to **Him that sitteth upon the throne**, to **Him that liveth to the ages of the ages**, the twenty-four elders shall fall down before **Him that sitteth upon the throne**, and shall worship **Him that liveth to the ages of**

i ch. v. 12.
j see Hab. i. 12.
k = Rev. only.
ch. v. 12.
vii. 12. (xii.
10.) xix. 1.
[exc. Matt.
vi. 13 rec.]
i Chron.
xxix. 11.
l = Rom. xi. 36.
Col. i. 16 al.
Job vii. 30.
m = John vi.
87.
n plur., ch. i. 19 al.

εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους
αὐτῶν ἐνώπιον τοῦ θρόνου λέγοντες ¹¹ Ἄξιός ἐστι, ὁ κύριος
καὶ ὁ θεὸς ἡμῶν [^j ὁ ἅγιος], λαβεῖν τὴν ^d δόξαν καὶ τὴν
^e τιμὴν καὶ τὴν ^k δύναμιν, ὅτι σὺ ἔκτισας ^l τὰ πάντα, καὶ
^m διὰ τὸ θέλημά σου ⁿ ἦσαν καὶ ⁿ ἐκτίσθησαν.

A B A
to n, 2.
4. 6. 9.
10-3-6-7-
8-9. 26-
7. 30. 32
to 42.
47 to 51.
90. B.

V. ¹ Καὶ εἶδον ^o ἐπὶ τὴν δεξιάν τοῦ καθημένου ἐπὶ τοῦ

o = ch. xx. 1. 3 Cor. iii. 15. see ch. iii. 20 reff. & note.

Steph βαλλουσι, with B m n 1. 17. 30-2-6. 49¹ Andr-a: txt A rel vss Andr Areth.

11. rec (for ο κς κ. ο θς ημ.) κυριε, with 1: κυριε ο θεος ημων l n 16. 36-8-9. 47
Andr-p: txt A B rel am syr-dd Andr-coisl Areth Thdor-stud. (om και al, vss.)

rec om ο αγιος, with A l n 16. 36-8-9. 47 vulg copt: ins B rel syr-dd Andr-coisl
Areth Thdor-stud. (om ὁ 13. 92: for αγιος, ουραnios κ.) om 3rd την A: om
και την k²: ins B rel om τα B rel Andr Areth: ins A n 10-7. 30²-6-8 (h 2. 37-9.
40-1-2-9 B^r, e sil). δια θεληματι σου A. rec (for ησαν) εισι, with l m 1. 10-3-7
(sic ?) 34-5 (h 37-9. 47-9 B^r, e sil): ουκ ησαν B (Tisch not Mai) f 38. 51: om ησαν και
36: txt A rel (and 92) vulg syr-dd copt Areth Tich Primas. om και εκτισθησαν
(homæotel ?) A: ins B rel 1.

the ages (cf. ch. v. 8, xix. 4), and shall cast down their crowns (to disclaim all honour and dignity of their own, and acknowledge that all belongs to Him. See instances of casting down crowns cited in Wetstein. Cf. esp. Tacit. Ann. xv. 29: "ad quam [effigiem Neronis] progressus Tiridates . . . sublatum capiti diadema imaginis subiecit") before the throne, saying, Thou art worthy, O Lord and our (Düsterd. remarks that the ἡμῶν has a force here peculiarly belonging to the 24 elders, as representing the redeemed, and thus standing in a covenant relation to God nearer than that of the 4 living-beings. But we must not forget, that Creation is only a part of Redemption, Col. i. 20) God [the holy (One)], to receive the glory (τὴν δ. &c., as alluding to the δόξα &c., ver. 9, ascribed by the living-beings. The articles are improperly omitted in E. V.) and the honour and the might (observe that τὴν δύναμιν in the mouth of the 24 elders represents εὐχαριστίαν in that of the 4 living-beings. The elders, though themselves belonging to creation, in this ascription of praise look on creation from without, and that thanksgiving, which creation renders for its being, becomes in their view a tribute to Him who called them into being, and thus a testimony to His creative power. And thus the reason follows): because Thou didst create all things (τὰ πάντα, "this universal whole," the universe), and on account of Thy will (i. e., because Thou didst will it: "propter voluntatem tuam," as Vulg.: not durch Deinen Willen, as Luther, which represents διὰ with a gen. "For thy pleasure," of the E. V., introduces an element entirely strange to the

context, and, however true in fact, most inappropriate here, where the ὅτι renders a reason for the ἀξιώτης of ἡ δόξα, ἡ τιμή, and ἡ δύναμις) they were (ἦσαν, not = ἐγενήθησαν, came into being, as De W., al.: for this it cannot signify: nor again, though thus the requirement of ἦσαν would be satisfied, as Lyra, "in dispositione tua ab aeterno, antequam crearentur:" nor, as Grot., "erant jam homines quia tu volueras, et conditi sunt, id est, iterum conditi, per Christum:" nor again as Bengel, "all things were, from the creation down to the time of this ascription of praise and henceforward." The best explanation is that of Düsterd., they existed, as in contrast to their previous non-existence: whereby not their coming into being, but the simple fact of their being, is asserted. The remarkable reading οὐκ ἦσαν is worth notice: "by reason of Thy will they were not, and were created:" i. e., "they were created out of nothing." But in the double chance, that οὐκ may have arisen from the preceding ου, and that it may have been an escape from the difficulty of ἦσαν, I have not admitted it into the text) and were created (they both had their being,—ἦσαν; and received it from Thee by a definite act of Thine,—ἐκτίσθησαν).

CH. V. 1—14.] *The book with seven seals, containing ἃ δεῖ γενέσθαι μετὰ ταῦτα, which the Seer was to be shewn, ch. iv. 1. None found worthy to open it but the Lamb, who takes it for this purpose, amidst the praises of the heavenly host, of the church, and of the creation of God.*

1.] *The sealed book. And I saw (no-*

θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὅπισθεν, ^qκατ- ^{D see note, Ezek. ii. 9, 10.}

q here only. Job ix. 7. xxxvii. 7. Wisd. ii. 5 only. = σφραγίζω, Deut. xxxii. 34. Isa. xxix. 11. (viii. 16.)

CHAP. V. 1. for *οπισθεν, εξωθεν* B rel Orig-ed Andr Areth Cc: *foris* vulg lat-f: txt A f 51 Orig-ms Epiph, *retro* Cyrp.—εξ. κ. εσ. 18: *εμπροσθεν και οπισθεν* Orig₂.

tice, that from the general vision, in the last chapter, of the heavenly Presence of God, the scene is so far only changed that, all that remaining as described, a particular incident is now seen for the first time, and is introduced by *καὶ εἶδον* (lying) on the right hand (i. e. the right hand was open, and the book lay on the open hand. So in ch. xx. 1, where see note. The common rendering, *in* the right hand, misses the *ἐπὶ* with the accus. Beza's and Ebrard's rendering, "on the right side of Him on the throne," is shewn to be wrong by what follows ver. 7, where the Lamb takes the book *ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τ. θρ.*: see there. The lying on the open hand imports, that *on God's part* there was no withholding of His future purposes as contained in this book. The only obstacle to unsealing it was as follows, ver. 3) of Him that sat upon the throne a book (i. e., "a roll of a book," as in Ezek. ii. 9 f. This explanation alone will suit the meaning of the word as applied to the contemporary practice regarding sacred writings. See also Jer. xxxvi. 2, 23; Zech. v. 2: and below) written within and behind (such scrolls, written not only, as commonly, on the inner side, but also on the outer, which, to one reading the inner, was *behind* [see below], are mentioned by Pliny, Epist. iii. 5, who says of his uncle Pliny the elder, "tot ista volumina peregit, electorumque commentarios CLX mihi reliquit, *opisthographos* quidem et minutissime scriptos, qua ratione multiplicatur hic numerus:" by Lucian, *Vitarum auctio*, i. p. 549, ἡ πῆρα δὲ σοι θερμῶν ἔσται μυστή, καὶ ὀπισθογράφων βιβλίων: by Juvenal, Sat. i. 6, "summi plena jam margine libri Scriptus et *in tergo nondum finitus* Orestes:" by Martial, viii. 22, "Scribit *in aversa* Picens epigrammata *charta*." This writing within and without, so that the whole roll was full, betokens the *completeness* of the contents as containing the divine counsels: there was no room for addition to that which was therein written. This would be of itself a sufficient reason for the *fulness* of the scroll. To see, as Elliott, i. p. 99; iii. p. 4, two divisions of written matter indicated, by the writing within, and by that on the back, correspondent to one another, seems hardly warranted by the

text), *fast-sealed with seven seals* (not, consisting of seven writings, each sealed with one seal, as Grot. [who joins *καὶ ὀπισθ.* with *κατεσφραγισμ.*], Vitringa, Wetst., Storr, Ewald, al.: but one book, fastened with seven seals, which were visible to the Apostle. Various ingenious methods have been imagined, by which the opening of each of these seals may have loosened a corresponding portion of the roll: see e. g. the apocalyptic chart in Elliott, vol. i. p. 111, and its explanation, ib. note 2, p. 98. But they all proceed on the assumption that the roll in the vision was *unfolded*, which is no where to be gathered from the text. Nor have we any right to say that the separate visions which follow the opening of each seal are identical with *separate portions* of writing on the roll. These visions are merely symbolic representations of the progress of God's manifestation of the purpose of His will; but no portion of the roll is actually unfolded, nor is any thing read out of the book. Not its contents, but the gradual steps of access to it, are represented by these visions. What is *in* that book, shall not be known, until *γνωρισθῇ ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποικίλος σοφία τοῦ θεοῦ*, Eph. iii. 10: till those material events, which marked the gradual opening of the sum of God's purposes, are all past, and the roll is contemplated in its completeness by the spirits of the glorified hereafter. This *completeness* is here set forth to us again by the mystic number *seven*. See some excellent remarks on the entire distinctness of the *opening of the seals*, and the *reading of the book*, in Corn.-a-lap., p. 77 c:—"nihil enim in libro legi poterat, nisi post resignationem omnium septem sigillorum: omnibus enim reseratis, tunc demum aperiri et legi potuit liber, non ante." So also Ribera, p. 197: "calamitates illæ quæ sigillis continebantur, prius omnes pene venturæ erant, quam ea quæ in libro scripta erant, apparerent et cognoscerentur."

An enquiry here arises, *What is represented by this Book?* Opinions have been very various. 1) Some of our earliest Commentators understood by it the Old Testament: or the Old and New conjoined. So, apparently, Orig. [Hom. on Ezek. xiv. vol. xiv. ed. Lomm. p. 176:

r Rev. (passim) only, exc. Rom. iv.
11. 1 Cor. ix. 2. 2 Tim. ii. 19. Hagg. ii. 24.

εσφραγισμένον ἑσφραγίσιν ἑπτὰ. ² καὶ εἶδον ἄγγελον

where after quoting our vv. 2—5, he says, “quandiu non venit Deus meus, clausa erat lex, clausus sermo propheticus, velata lectio veteris testamenti.” But again, he says, ἡ γὰρ πᾶσα γραφή ἐστὶν ἡ δηλούμενη διὰ τῆς βίβλου: so that he can hardly be safely quoted for this view], Euseb. [Demonstr. Ev. viii. 2, p. 386,—ποιᾶς δὲ σφραγίδας, ἡ τῶν προφητῶν τὰς ἀσφαλείας;], Eriphanus [vol. i. p. 454, ὅσα γὰρ ἦν ἐν νόμῳ καὶ ἐν προφήταις σκοτεινὰ καὶ αἰνιγματώδη, ταῦτα ὁ κύριος ψκονόμενος διὰ τοῦ ἀγίου πνεύματος εἰς ἡμῶν σωτηρίαν τῷ δούλῳ αὐτῷ Ἰωάννῃ ἀποκαλύψαι], Hippolytus [ed. Lagarde, p. 158. 29 ff., ὅτι δὲ τὰ παλαιὰ διὰ νόμου καὶ προφητῶν λελαθημένα πάντα ἦν ἐσφραγισμένα κ. ἄγνωστα τοῖς ἀνθρώποις ὑπάρχοντα Ἡσαίας λέγει (cxix. 11) . . . τὰ μὲν οὖν πάλαι ἐσφραγισμένα νῦν διὰ τῆς χάριτος τοῦ κυρίου πάντα τοῖς ἁγίοις ἠνέμεγεν. αὐτὸς γὰρ ἦν ἡ τελεία σφραγὶς καὶ κλείς ἡ ἐκκλησία, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, κ.τ.λ., ὡς Ἰωάννης λέγει. καὶ πάλιν ὁ αὐτὸς φησι καὶ εἶδον, κ.τ.λ. our vv. 1, 2 and 6, 9], Andreas [βίβλος δὲ καὶ ἡ προφητεία νοεῖται];—Victorinus [“in dextera autem sedentis super tribunal liber scriptus intus et foris, signatus sigillis septem, vetus testamentum significat, quod est datum in manibus Dei nostri”], Primasius, Bede [“hæc visio mysteria nobis Sanctæ Scripturæ per incarnationem Domini patefacta demonstrat. Cujus unitas concors vetus testamentum quasi exterius, et novum continet interius:” and so Augustine], Tichonius [similarly to Bede], Hilary [Prol. to Comm. on Psalms, p. 611 F, “Liber iste, et præterita et futura in his quæ intus et foris scripta erant continens, a nemine dignus est aperiri &c. . . . Sed vicit leo ex tribu Judæ &c.: quia solus septem illa . . . signacula quibus liber clausus est, per sacramentum corporacionis suæ et divinitatis absolvit. Id ipsum autem Dominus post resurrectionem testatus est, dicens Quoniam oportet omnia impleri quæ scripta sunt in lege Moysis et in prophetis, et in psalmis de me.” But see more on Hilary under 2) below], Ambrose [Comm. in Psal. cxviii F, “legisti in Apocalypsi quod Agnus librum signatum aperuit, quem nullus ante aperire poterat. Quia solus Dominus Jesus in evangelio suo prophetarum anigmata et legis mysteria revelavit: solus scientiæ clavem detulit, et dedit aperire nobis”], Jerome [Comm. on Is. xxix. 9—12: “Sed autem de tribu Judæ Dominus Jesus Christus est,

qui solvit signacula libri, non proprie unius, ut multi putant, Psalmorum David, sed omnium Scripturarum, quæ uno scriptæ sunt Spiritu sancto, et propterea unus liber appellantur”], al.: and so Joachim, Gregory the Great, Haymo, Ansbert [as Bede above], the glossa ordinaria [the same], Aquinas, al. I have given several of the above testimonies at length, as helping us to estimate this view. For it will appear from them, that the opening of the seals was very generally by these fathers and interpreters taken to mean, the fulfilment, and consequent bringing to light, of O. T. prophecy by the events of Redemption as accomplished in the Person of our Lord. But, if so, then this view cannot consist with what follows in the Apocalypse. For manifestly the opening of the seals, as notified by the symbolic visions belonging to each, does not relate to things past, but to things which were yet future when this book was written. Nor can this apparent consensus of the early expositors be cited, as it has been e. g. by Dr. Adams [“Sealed Book, &c.” pp. 82 ff.], in support of any other view than theirs, in which this Book shall still represent the O. T. Such for example is that of Dr. Adams himself, who regards the opening of the sealed book as symbolizing a future republication of the genuine text of the O. T., by which the Jewish people is to be converted. The untenableness of this view appears at once, if only from [so to speak] its touching the apocalyptic course of visions at this point only, and finding no justification or expansion in any of the symbolic visions accompanying the opening of the seals. 2) Some have held the Book to be *Christ Himself*: so Hilary [(?) as cited by Corn.-a-lap. from the Prologue to the Psalms, “Liber, ait, hic est Christus, quia Christus est hujus libri materia et argumentum:” and, “sigilla septem, ait Hilarius, sunt septem præcipua Christi mysteria, &c.” But the words are not found in that prologue], Etherius [Bibl. Patr. xiii. 379 H], Pascasius [ib. xiv. 359 C]. But for the same reasons as above, neither can this be held. 3) Wetstein takes it to be “libellus repudii a Deo scriptus nationi Judaicæ:” which for the same reason falls to the ground. 4) Schöttgen, “sententiam a Judice et patribus ejus conscriptis in hostes ecclesiæ conceptam:” and similarly in the main, Hengstenberg: but this view, though strongly defended by Hengstb., is not borne out by the contents of these

A B a
to n. 2.
4. 6. 9.
10-3-6-7
8-9. 26-
7. 30. 32
to 42.
47 to 51.
90. B.

¹ ἰσχυρὸν κηρύσσοντα ² ἐν φωνῇ μεγάλῃ τίς ³ ἄξιός ἀνοίξει τὸ βιβλίον καὶ ⁴ λῦσαι τὰς σφραγίδας αὐτοῦ; καὶ οὐδεὶς ἡδύνατο ἐν τῷ οὐρανῷ [⁵ ἄνω] οὐδὲ ἐπὶ τῆς γῆς οὐδὲ ⁶ ὑποκάτω τῆς γῆς ἀνοίξει τὸ βιβλίον οὐδὲ ⁷ βλέπειν αὐτό. ⁸ καὶ ἐγὼ ἔκλαιον πολὺ ὅτι οὐδεὶς ⁹ ἄξιός εὐρέθη ἀνοίξει

xlii. 27.

w Exod. xx. 4.

s so ch. vi. 15.
x. 1. xviii. 21.
t so ch. xiv. 7,
9, 15.
u = John i. 27.
constr., Luke
xv. 21.
Acts xlii. 25.
ch. iv. 11.
v John i. 27.
Acts xxvii.
41. Gen.

x = here only.

2. rec om εν, with h m n 1. 17. 36-8 (27. 37. 49 Br, e sil) Orig-ed Epiph Andr-a : ins A B rel Orig-mss Andr Areth. rec ins *εστιν* bef *αξιός*, with 1. (19, e sil) vulg Primas; aft *αξιός* B rel Andr Areth : om A h frag-n₂ 4. 10-2-7. 36-7-8. 49 Br, Orig Epiph. [frag-n₂ = a few verses written a 2nd time on p. 18 of cod. n.]

3. rec om *ανω*, with A m n 1. 10. 33. 51 (h 2. 4. 17-8-9. 37. 47-9 Br, e sil) vulg Orig Epiph Andr Areth Cyrp Hil Primas : ins B rel syr-dd Andr-coisl. *ουτε* (thrice) B a c d e f g j k m 4. 6. 13-8-9. 26-7. 30-2-4-5-6. 42-8. 50. 90, (twice) b frag-n₂ 51, 1st time 33, 2nd time 38, and (3d time) l 16. 33-8. *ουδε νπ. τ. γ. aft αυτο 1.* om from *ουδε βλέπ.* up to *ουτε βλέπ.* in next ver A k.

chapters. 5) Alcasar holds it to be that part of the Apocalypse which treats of the opening of the seven seals [ch. vi.—xi.] : and nearly so Hengstb. also, except that he allows only from vi. 1 to viii. 1 for this portion. But both are obviously wrong, seeing that the opening of the seventh seal evolves a series of symbolic actions which only ends with the book itself. So that this comes to 6) the Book being = the Apocalypse itself : so Corn.-a-lap., seeing in the seven seals that part relating to their opening, and after that regarding the subsequent visions concerning Antichrist and the end of the world, as the *contents of the book itself*. But he seems, in concluding his paragraph, to resolve this view into the wider one. 7) that the Book represents “divinae providentiæ concilium et præfinitio, qua apud Se statuit et decrevit facere vel permittere, &c.” This is very nearly that of Areth. [in Catena, τί δὲ τὸ βιβλίον; ἡ πάνσοφος τοῦ θεοῦ καὶ ἀνεπίληπτος μνήμη; ἦν καὶ ὁ προφήτης Δαβὶδ καὶ Μωσῆς παρεδήλουν, ὁ μὲν διὰ τοῦ Ἐπὶ τὸ βιβλίον σου πάντες γραφήσονται ὁ δὲ διὰ τοῦ Κάμει ἐξάλειψον ἐκ τῆς βίβλου ἥς ἔγραψας], Lyra [“liber iste est divina scientia, in qua omnia sunt scripta”], Vitringa, Mede [“codex fatidicus seu consiliorum Dei”], Ewald, De Wette, Stern, Düsterd., al. And this is, in the main, my own view. We may observe, that it is in fact but a limitation of this meaning, when many understand the Book to contain the prophetic fortunes of the Church of Christ : but also that it is a limitation which has arisen from the mistake, noticed above, of confounding the opening of the seals with the reading of the contents of the book. Those successive openings, or if we will, the fortunes and periods of the Church and world, are

but so many preparations for that final state of perfection in which the Lamb shall reveal to the Church the contents of the Book itself).

2.] And I saw a strong angel (the epithet ἰσχυρόν is by no means superfluous, but corresponds to the φωνῇ μεγάλῃ below, which, as appears by what followed, penetrated heaven and earth and Hades. Compare ch. x. 1, 3 and notes) proclaiming in (reff.; the voice is the vehicle, or investiture, of the thing proclaimed) a loud voice, Who is worthy (see reff.

ἀξιός here = *ικανός* Matt. viii. 8) to open the book and to loose the seals of it? and no one was able, in heaven [above], nor yet upon the earth, nor yet under the earth (in Hades, the place of departed spirits : not, as Grot., *in mari*), to open the book, nor yet to look on it (if we were reading an ordinary Greek sentence, this οὐδέ would introduce a climax, which would rule the meaning to be, “nor even so much as to look upon the book,” lying there closed as it did. But the somewhat indiscriminate use of οὐδέ in the former clause, in which no such climax can be intended, removes this necessity, and enables us to take βλέπειν of an act subsequent to the ἀνοίξει,—the looking on the book, with a view to read it. For the claim to open the book must be founded on a claim of worthiness to see that which was contained in it).

4.] And I (ἐγὼ emphatic, ‘I, for my part’) wept much, because no one was found worthy to open the book nor to look upon it (“per hunc fletum designatur Johannis desiderium de sciendo ecclesiæ futurum processum.” Lyra. It had been promised to him, ch. iv. 1, that he should be shewn future events : and now it seemed as if this promise were about to be frustrated by the lack of one worthy to

γ constr., see
note. *νικ.*,
John only,
exc. Luke xi.
23. Rom. iii.
4 (from Ps.
1. 4). xii. 21
bis.
z GEN. xlix. 9.
a ch. xxii. 16.
ISA. xli. 1, 10.

τὸ βιβλίον οὔτε ^x βλέπειν αὐτό. ^δ καὶ εἰς ἐκ τῶν πρεσβυ-
τέρων λέγει μοι Μὴ κλαῖε· ἰδοὺ ^γ ἐνίκησεν ὁ ^z λέων ὁ ἐκ
τῆς φυλῆς Ἰούδα, ἡ ^a ῥίζα Δαυεὶδ, ἀνοίξει τὸ βιβλίον καὶ
τάς ἐπτὰ σφραγίδας αὐτοῦ. ^δ καὶ εἶδον ^b ἐμμέσῳ τοῦ

b ch. iv. 6. see ch. vii. 17. *ἐμμ.*, ch. i. 13 reff.

A B a
to n, 2.
4. 6. 9.
10-3-6-7
8-9. 26-
7. 30. 33
to 42.
47 to 51
90. Br.

4. rec (for πολυ) πολλὰ (with none of our mss): πολλοὶ 1 copt: txt (B) rel Andr Areth, *multum* vulg lat-ff.—πολυν B 92. rec aft ανοίξει ins και αναγγωναι, with h 1. 10-7. 36. 49 (37-9 Br, e sil) Andr: aft βιβλιον, arm: om B rel vss Orig Epiph Andr-coisl Areth.

5. rec ins ων bef 2nd εκ, with 1 Andr-p: om A B rel Orig Eus Epiph Andr Areth. ανοίξει A 1. 10-7. 36-8. 49. 51 (h l n 16. 37-9 Br, e sil) vulg copt

Orig Epiph Andr lat-ff: ανοίξας 90: ανοιγων 33: ὁ ανοίγων B rel Andr-coisl Areth. rec ins λυσαι bef τας επτα, with (41. e sil) vulg-ed (with demid lipss, agst am fuld &c) Andr-p Cyr Jer: om A B rel 1 vss Orig Epiph Andr Hil.

6. rec aft εἶδον [ιδον B f 33 &c: simply elsw] ins και ιδον, with m 34-5 vulg (not lips-δ): και ιδον και, omg ειδον, A: txt B rel vss Andr Areth Iren-lat Cyr Primas.

open the book. There was no weakness of faith, as Hengstb. fancies: indeed such a supposition is entirely out of place here: St. John is in this book the simple recipient of the Apocalypse: for *that* he is summoned to the heavenly scene, for *that* he is waiting in humility: but that now seems to be precluded, and his tears burst forth in the earnestness of disappointed desire after the fulfilment of the promise. Christ, as the opener of the book, is not yet revealed to him: and to have him anticipating that revelation by the power of his individual faith, would be to put him out of his place and violate consistency).

5.] And one from among the elders ("dicunt aliqui," says Lyra, "quod fuit Matthæus evangelista, qui dixit in persona Christi, Data est mihi omnis potestas in cælo et in terra:" he himself preferring *Peter*, who had before this suffered martyrdom, and who was "unus, id est, primus, inter Apostolos." But see the interpretation of the elders above, ch. iv. 4. The elders, in their triumphant place round God's throne, know better than the Evangelist, yet clothed with the infirmities of this earthly state, the nature and extent of the victory and glory of Christ.

It is the practice of the book to introduce the heavenly beings thus talking with the Seer: cf. ch. vi. 1 ff.; vii. 13 f.; x. 4, 8 ff.; xvii. 1; xix. 9; xxi. 9, &c.; xxii. 8, &c.) saith to me, Weep not: behold (the ἰδοὺ serves to present before him the scene of which he says in the next verse καὶ ἰδον) the Lion which is from the tribe of Judah (from ref. Gen.: the lion, as victorious: from the tribe of Judah, as the Messiah of promise, sprung from among the brethren of the Seer, and so

carrying more comfort to him), the root of David (from ref. Isa.: i. e. the branch or sucker come up from the ancient root, and so representing it: not, as Calov., al., the divine root which brought forth David, —to which Vitringa also approaches very near:—for the evident design here is to set forth Christ as sprung from the tribe of Judah and lineage of David, and His victory as his exaltation through suffering, ver. 6), conquered (as De W. well remarks, this word needs no comparison with any Hebrew usage to explain it [so Vitringa: "vox Hebræa נָצַח circa recentiora tempora reip. Hebr. receptissima fuit hoc usu ut significaverit mereri, dignum esse, haberi vel censi: imo etiam simpliciter obtinere, nancisci provinciam v. munus administrandum." And so the majority of Commentators, as E. V., "hath prevailed to open:" most of all Ewald, "Messiam a Deo veniam hanc petiisse et impetrasse"], but is simply to be taken as standing in its proper sense in a pregnant construction. The usual rendering loses sight of the victory of Christ, and of the uniform sense in which the verb νικᾶν is constantly used in this book. The aor. must not be resolved into a perfect, but points to the past event of that great victory, by virtue of which the opening is in His power), [so as] to open (construction, see above. The reading ὁ ἀνοίγων is admitted by Tisch. into the text, and stands on nearly the same authority as ἀνοίξει. On the one hand, we might say as Düsterd., that it has been an easing of the construction: on the other, ἀνοίξει may have come in from its use three times above, as an emendation of the somewhat startling present participle. If ὁ ἀνοίγων is read, then the victory of Christ is absolutely asserted by ἐνίκησεν, and the part.

θρόνου καὶ τῶν τεσσάρων ζώων καὶ ἑμμέσῳ τῶν πρεσ-
 βυτέρων ἁγίων ἐστηκός ὥς ἑσφαγμένον ἔχων κέρατα
 ἑπτὰ καὶ ὀφθαλμούς ἑπτὰ, οἳ εἰσιν τὰ ἑπτὰ πνεύματα
 τοῦ θεοῦ ἀποστελλόμενα εἰς πᾶσαν τὴν γῆν. καὶ ἦλθεν
 καὶ ἔληφεν ἐκ τῆς δεξιᾶς τοῦ καθήμενου ἐπὶ τοῦ θρόνου.

only. J. Exod. xii. 6. f Rev. only (ch. ix. 13 al.), exc. Luke i. 69. Dan. vii. 7.
 h ch. i. 4. i Heb. i. 14. Isa. vi. 6. see Zech. iv. 10.
 ch. viii. 5. Winer, edn. 6, p. 243, § 40. 4.

e John xxi. 15
 only, exc.
 Rev. passim.
 Ps. cxlii. 4, 6.
 Jer. xl. 19.
 xxvii. (1.) 45
 only.
 d see ch. xiii. 3.
 e vv. 9, 12. ch.
 vi. 4, 9. xiii.
 3, 8. xviii.
 24. 1 John
 xiii. 12 (bis)
 g Zech. iii. 10.
 j perf. as aor.,

rec εχον, with 1. 10 &c: txt A B l n 33-6. for οἱ, ἃ B rel Andr Areth: αἶνα
 j 47: txt A (30?) 51 (m 38, e sil) Andr-p. om επτα A 12 am¹ (with fuld harl¹)
 æth Tich: ins B rel vss Andr Areth Iren-lat Cypr Firm. rec του θιου bef πνευ-
 ματα (with 40, e sil): txt A B rel. rec ins τα bef απ., with 1 (n?) 1. 6. 13-6. 37.
 41-2 (B, e sil): om AB rel. rec απεσταλμενα, with 1. 28. 49: απεσταλμενοι
 A: om n: txt B rel Andr Areth.

7. rec aft εληφεν ins το βιβλιον, with l 1-marg. 16. 36(-9, e sil) am² (with lips-6 tol)
 copt Cypr Primas: ins aft θρονου 38 vulg-ed Andr Areth: την (= την βιβλον?) B:
 om A rel am¹ (with demid fuld harl¹ lipss) æth arm Andr-coisl¹.

expresses *He that openeth*, i. e. whose office it is to open) the book and (in order to that) its seven seals. 6.] *The vision of the Lamb.* And I saw in the midst

of the throne and of the four living-beings, and in the midst of the elders (the words seem to indicate the middle point before the throne; whether on the glassy sea [De W.] or not, does not appear; but certainly not on the throne, from what follows in the next verse. ἑμμέσῳ is repeated, as ἀναμέσῳ in Levit. xxvii. 12, 14) a lamb (the use of ἁγίων, the diminutive, as applied to our Lord, is peculiar to the Apocalypse. It is difficult to say what precise idea is meant to be conveyed by this form. Elsewhere, it is ἁγνός, John i. 29, 36; 1 Pet. i. 19; Acts viii. 32: and as ἁγνός is found in Isa. liii. 7, from which the figure here is taken, the alteration of the word appears to be purposely made. Possibly, as De W., it may be to put forward more prominently the idea of meekness and innocence) standing (i. e. in its natural living position: the word is probably chosen on account of what immediately follows. Though ὥς ἑσφαγμένον, it was not lying, but standing), as if slain (i. e. retaining the appearance of death-wounds on its body: looking as if it had been slain: cf. ch. i. 18. So the majority of Commentators: cf. especially Vitranga;—"vivens equidem, verumtamen insignitum notā majoris alicujus in jugulo volucris, et conspersum sanguine." Ebrard is quite wrong in supposing that the ὥς has any emphasis on it: it merely serves to solve the apparent paradox lying in the juxtaposition of ἐστηκός and ἑσφαγμένον), having (the gender again is that not of the thing expressed, but of the thing sig-

nified. See above, ch. iv. 1) seven horns (the horn is the well-known emblem of might: cf. 1 Sam. ii. 10; 1 Kings xxii. 11; Ps. cxli. 9, cxlviii. 14; Dan. vii. 7, 20 ff., viii. 3 ff.; ch. xvii. 3 ff. The perfect number seven represents that "all power is given unto Him in heaven and earth," Matt. xxviii. 18) and seven eyes, which (eyes) are the seven spirits of God in their sending forth into the whole earth (i. e. which eyes represent the watchful active operation of God's Spirit poured forth through the Death and by the victory of the Lamb, upon all flesh and all creation. The weight of the whole sentence lies on the predicative anarthrous present participle ἀποστελλόμενα. As the seven burning lamps before the throne represented the Spirit of God immanent in the Godhead, so the seven eyes of the Lamb represent the same Spirit in his sevenfold perfection, profuse, so to speak, from the incarnate Redeemer: busied in His world-wide and world-long energy: the very word ἀποστελλόμενα reminding us of the apostolic work and church,—and its tense betokening repetition, and endurance to the end.

Observe, οἳ εἰσιν does not as Bede ["Spiritus in Christo septiformis propter eminentiam potestatis cornibus, propter illuminationem gratiæ comparatur oculis"], Bengel, De W., al., refer to both κέρατα and ὀφθαλμοί: this would be of course grammatically possible, but it seems otherwise decided here both by the context, and by Zech. iv. 10: ἑπτὰ οὗτοι ὀφθαλμοί εἰσιν κυρίου, οἱ ἐπιβλέποντες [E. V. which run to and fro; Heb. עֹשִׂי־עֵינָם, from נָזַח, remigare, cursitare] εἰς πᾶσαν τὴν γῆν. 7.] *The Lamb*

1 Cor. xiv. 7. ⁸ καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἑκάστος κithάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἱ οἷσιν αἱ προσευχαὶ τῶν ἁγίων. καὶ

1 ch. iv. 8 reff. m Rev. only (viii. 3, 4. xviii. 18), exo. Luke i. 10, 11. Exod. xxx. 1. n Ps. cxl. 2. (see Luke i. 10. Tobit xii. 12.) o = ch. i. 19, 20. 1 Cor. x. 4 reff. p = Acts ix. 13. Rom. i. 7, and passim in Epp. ch. viii. 3, 4 al. Ps. xv. 8.

A B a to n, 2. 4. 6. 9. 10. 3-6. 8-9. 26. 7. 30. 3. to 42. 47 to 5 90. B.

8. rec *επεσον*, with B rel: om 36: txt A 19. 26-7. 42-9. rec *κitharas*, with k l 10-7-8. 30-6. 49. 51 (e h 16. 37-9 B, e sil) vulg Andr Areth, Cyp Primas: txt A B rel syr-dd copt æth arm Andr-a²-coisl Areth, Hil.

takes the Book. And he (or, it) came and took (not, 'received,' as Ebrard. The book lay on the open hand of Him that sat on the throne, for any to take who was found worthy. That "bas Buch überreichen" which Ebrard insists on, is found not here, but in the previous description: and to introduce it here, confuses the distinctness of the symbolism.

The perfect *ἔληφεν* apparently cannot be pressed: see reff.) it (i. e. the Book; cf. next verse) out of the right hand of Him that sat upon the throne (Vitringa's enquiry, whether we are to imagine the Lamb to have had partly a human form and hands, is rightly dismissed by Düsterd. as "unnöthig und geſchmacklos").

8.] *Song of praise following thereupon.* And when he took (the aor. *ἔλαβεν* is not an imperfect, "when he was taking," "als es nahm," Luth.: nor again is it a pluperf. "when he had taken," as E. V. [our idiom perhaps so requiring it], and many Commentators [even De W. and Düsterd.];—but a pure past: the context, and not the word itself, indicating that the act to be described was subsequent to that thus expressed. And so in all places commonly cited for aorists "put for" pluperfects) the book, the four living-beings and the twenty-four elders fell down before the Lamb (who shares the divine throne, and honour, and worship, cf. ver. 13; ch. xxii. 1; and ch. iii. 21), having each [of them] (*ἔχοντες ἑκάστος* apparently applies only to the elders: not for any grammatical reason, but on account of the symbolism: for

1) it is unnatural to suppose figures described as the four living-beings are, having harps or vials; and even if this is not to be pressed [see above on ver. 7], yet

2) it is inconsistent with the right view of the four living-beings, as representing creation, that they should present the prayers of the Saints) a harp (*κithára*, properly a zither or kind of guitar: the harp of David, which the LXX call *κινύρα* in 1 Kings xvi. 16, 23, al., but always *κithára* in the Psalms, is

described by Josephus, Antt. vii. 12. 3, ἡ μὲν κινύρα, δέκα χορδαῖς ἐξημμένη, τύπτεται πλήκτρῳ: and then he adds, ἡ δὲ νάβλα, δώδεκα φθόγγους ἔχουσα, τοῖς δακτύλοις κρούεται. But David, in the passages above cited, appears to have played with his hand: so that perhaps the *κινύρα* or *κithára* was played in both ways), and golden vials (cups, or bowls: or, by the context, censers) full of incense (*θυμίαμα* is generally used in the plural, e. g. Herod. ii. 86, διηθέονσι θυμῆμασι τετταρμύνοισι: viii. 99, ἰθυμίων θυμῆματα), which (αἱ might well have *θυμιαμάτων* for its antecedent, being fem. to suit *προσευχαὶ* below: but it is perhaps more likely that *φιάλας* is its antecedent—each vial being full of incense) are (represent: see reff.) the prayers of the saints (see reff.: especially ch. viii. 3: Ps. cxl. 2, κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου. The twenty-four elders, representing as they do the whole church of God, are represented as offering the praises and the prayers of the whole church: the harps representing the former, the censers the latter. Of any thing approaching intercession on the part of the glorified saints for the church below, or indeed of the glorified saints at all, there is not the least mention, nor does this passage at all touch the question of the fact of such intercession. In the division of the two employments, the most of prayer falls to the lot of the church in trial, and the most of praise to the church in glory: and this is perhaps the reason why, while they have harps on which they themselves play, they only offer or present the vials of incense. De W. remarks, that the Writer of the Apocalypse seems not to know any thing of the intercessory office of Christ. But that office is prominent through this whole scene. What is the lamb as it had been slain—what the ἡγόρασας τῷ θεῷ ἐν τῷ αἵματι σου, but recognitions of it? It underlies the whole book): and they sing (why present? Is it because the sound still lingered in his ears? Or more probably, as

ἡ ἄδουσιν ἡ ὥδῃν ἡ καινὴν λέγοντες ἡ Ἀξίος εἰ λαβεῖν τὸ q ch. xiv. 5.
βιβλίον καὶ ἀνοῖξαι τὰς σφραγίδας αὐτοῦ, ὅτι ἔσφάγης (xv. 3).
καὶ ἡ ὁράσας τῷ θεῷ ἔν τῷ αἵματι σου ἡ ἐκ πάσης ὁ Ps. (cxxxvi.
καὶ ὁ γλώσσης καὶ ὁ λαοῦ καὶ ὁ ἔθνους, 10 καὶ ὁ ἐποίησας 4.) cxliii. 10.
αὐτοὺς ὁ βασιλείαν καὶ ὁ ἱερεῖς, καὶ ὁ βασιλεύουσιν ἐπὶ τῆς eee Ps. xxxii.
γῆς. 11 καὶ εἶδον, καὶ ἡκουσα φωνὴν ἀγγέλων πολλῶν 8. xcv. 1 al.
r as above (q)
and Eph. v.
19. Col. iii.
16 only.
8 ver. 2.
t ver. 6.
u = 1 Cor. vi.
20. vii. 23.
2 Pet. ii. 1.

ch. xiv. 3, 4.
7. xiv. 6.)

ch. v. 9.
Dan. iii. 4 Theod. F.

Eph. ii. 13 al.
y ch. i. 6.

w = 2 John 4.
z Rom. v. 17.

x ch. vii. 9. (xi. 9. xlii.
1 Cor. iv. 8. ch. xx. 6.

9. ἀδωσιν A. rec aft τω θεω add ημας, with B rel (1 copt Cypr); pref, c 1 m
16. 34-5-9 vulg arm; add ημων N 44: om A aeth. — (1 harl¹ copt Cypr Fulg om
τω θεω.)

10. rec (for αὐτοὺς) ημας, with (41, e sil) Andr-coisl Areth: txt AN B rel 1 am(with
al but not fuld &c) syr-dd copt aeth Andr. rec adds τω θεω ημων, with N B rel 1
vss Andr Areth: om A. rec (for βασιλιαν) βασιλεις, with B rel 1 Andr Areth:
txt AN vulg copt Cypr Primas Fulg Idac. ιερατειαν N. rec (for βασιλευ-
ουσιν) βασιλευσοιμεν, with (26-7. 41, e sil) Areth Primas Firm: βασιλευσουσιν N rel 1
am(with harl tol lips-5, agst demid lipss) copt Andr Areth lat-f: txt A B a b e f g l n
12. 37-8. 48. 51. 90.

11. ins ως bef φωνην B² rel syr-dd copt Andr Areth Fulg Cassiod: om A B¹ n 17

describing their special and glorious office generally, rather than the mere one particular case of its exercise?) a new song (new, because the *occasion* was new; the manifestation of the worthiness of the Lamb calls forth fresh words springing from fresh and living thoughts. These words which follow could not be spoken except by those who had seen Christ's redemption complete; therefore they must needs be new), saying, Thou art worthy to take the book and to open the seals of it: for Thou wert slain, and didst redeem (the object is not expressed, nor need it be: see similar constructions with ἐκ, Matt. xxv. 8; 1 John iv. 13. The ἡμᾶς, which is in the MSS. added or prefixed to the verb, has considerable authority, but on the whole seems more likely to have been inserted, considering the prevalent early interpretation of the elders as Apostles and Prophets, than omitted because they were imagined to be angels) to God through (ἐν, as the vehicle, and conditioning element of redemption) thy blood out of every tribe and tongue and people and nation (the only thing to be noticed is the quadruple number of these specifications, as indicating universality: see again below, ver. 13. To identify φυλῆς as Bengel, or λαοῦ as Züllig, with the Jewish people, seems forbidden by the πᾶσης), and madest them a kingdom and priests, and they reign upon the earth ("this clause differs from that in ch. i. 6, both by the καί before ἱερεῖς, and by the important addition καὶ βασιλ., κ.τ.λ. This last would be

superfluous, if we were with Hengstb., al., to adhere to the rec. βασιλεῖς, or if βασιλείαν could have the sense given to it by Hengstb. in ch. i. 6, 'a people invested with kingly power.' Here we have three particulars: 1) that those who are bought to be God's own are made into a kingdom, viz. God's,—2) [καί] that they are made into priests,—3) [καί] that they are invested with kingly power. So rightly Ebrard." Düsterd. The present βασιλεύουσιν is not to be rendered as a future, but keeps its own meaning [the whole aspect and reference of this heavenly vision being *not future*, but *present*: the world and church as now existing, cf. Eph. ii. 6]. The Church even now, in Christ her Head, reigns on the earth: all things are being put under her feet, as under His: and even if this meaning be questioned, we have her kingly rank and office asserted in the present, even in the midst of persecution and contempt).

11, 12.] *The assenting chorus of the host of angels. And I saw* (εἶδον, not in a general vague sense, introducing a fresh particular merely; but in its proper sense: John saw the host of angels whose voice he heard: cf. ch. vi. 1 f. The gloss. ord. refers εἶδον to what has preceded: but this is contrary to St. John's usage), *and I heard* a (or, the: φωνή, like many other substantives in regimen with their possessive genitives, being definite though anarthrous) *voice of many angels around the throne and the living-beings and the elders* (i. e. surrounding on all sides, in the more distant space, the smaller circle hitherto de-

a ch. iv. 6 reff. ^a κύκλω τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων, A B A
 Isa. vi. 2. ^b καὶ ἡν ὁ ἀριθμὸς αὐτῶν ^b μυριάδες μυριάδων καὶ ^b χιλιάδες
 b DAN. vii. 10. ^c χιλιάδων, ¹² ^c λέγοντες φωνῇ μεγάλῃ ^d Ἀξίόν ἐστιν τὸ
 c constr., ch. iv. i reff. ^e ἄρνιον τὸ ^e ἐσφαγμένον λαβεῖν τὴν ⁱ δύναμιν καὶ ^{gh} πλου-
 d ch. iv. 11. ^h ⁱ τον καὶ ^{hi} σοφίαν καὶ ^j ἰσχύον καὶ ^k τιμὴν καὶ ^k δόξαν καὶ
 e ver. 6. ^l ^l εὐλογίαν. ¹³ καὶ πᾶν ^m κρίσμα ὃ ⁿ ἐν τῷ οὐρανῷ καὶ
 f — ch. iv. 11 reff. ¹ ⁿ ἐπὶ τῆς γῆς καὶ ⁿ ὑποκάτω τῆς γῆς καὶ ^o ἐπὶ τῆς θαλάσ-
 g Rom. ix. 23. ^s ^s σης ἐστίν, καὶ τὰ ἐν αὐτοῖς πάντα ^s ἤκουσα ^p λέγοντας Τῷ
 h Rom. xi. 33. ¹ ¹ — 1 Cor. x. 16. ch. vii. 13. Sir. 1. 20. m 1 Tim. iv. 4. James i. 18. ch. viii. 9
 i ch. vii. 12. ¹ ¹ only t. Wisd. ix. 2. ¹ ¹ n ver. 8. ¹ ¹ o see Matt. xiv. 25. Job ix. 8. ¹ ¹ p acc., Acts ix. 4.
 j — ch. vii. 12. ¹ ¹ 1 Chron. xxix. 11. ¹ ¹ k ch. iv. 9, 11.

(f 2. 16. 49, e sil) vulg Primas. rec (for κυκλω) κυκλοθεν, with 1. 18. (30. 41, e sil):
 txt A B rel Andr Areth. om from ζωνων το μυριαδων 1.

12. αξιος A: txt B rel 1. ins τον bef πλουτον B rel Andr-coisl Areth: om A n
 1. 17-9. 36 (h 37. 41-9 Br, e sil).—(om και πλουτον g).—om και 38.

13. rec aft δ ins εστιν, with h m n 1. 10-7. 34-5-6 (37. 41-7-9 Br, e sil) vulg Andr
 lat-ff: (om A B rel tol copt Areth.)—om δ 39. rec (for επι της γης) εν τη γη, with
 1 syr-dd Andr-a lat-ff: txt A B rel vulg copt Andr Areth, επι γης n 16. rec
 aft θαλασσης ins ὤ, with B 10-7. 30⁷ (h 37. 49 Br, e sil) vulg Andr-p Fulg: oσα m
 34 Andr-coisl: om A rel Areth. (om εστιν as well as ὤ n 38. 47 syr-dd Andr-a Primas
 Cassiod.) rec (for παντας) παντα, with c f k m 1. 30-3 (6. 9. 17. 32-4-5-6 Br, e sil)
 vulg Andr-a Areth Primas: παντα και παντας B: παντας, insg παντα bef τα, 40: txt
 A rel.—pref και f n 13. 47: add και k m 30-4-5-6 Andr-coisl. bef λεγοντας,
 λεγοντα A (1?) 12 some-vss Andr-p(omg ηκ.): txt B rel vulg Andr-a Areth Primas.

scribed. The Church, as the vehicle of the work of Redemption, of which Creation is but a part, is the central and crowning manifestation of God's power and love and wisdom. Round it, and Him who is its Head, the heavenly hosts are ranged in humble admiration; and into its wonders they desire to look. Cf. Eph. iii. 10; 1 Pet. i. 12); and the number of them was myriads of myriads and thousands of thousands (i. e. innumerable in its vastness. See Ps. lxxviii. 18, and ref. Dan., where χιλιαι χιλιάδες comes before μύριαι μυριάδες: but it is of very little importance whether the specification is by way of climax or of anti-climax, the same idea being conveyed), saying (the appositional nom. instead of the gen.: as in ch. iv. 1) with a loud voice, Worthy is the Lamb which hath been slain to receive (by way of ascribed praise: cf. ch. iv. 11 and note) the power and riches and wisdom and might and honour and glory and blessing (here, as in ch. vii. 12, but in differing order, we have seven particulars of ascription. But here there is a difference both from ch. vii. 12 and iv. 11. In each of those places the art. is repeated before each particular: here, one article includes them all. Bengel well remarks, that we must regard them all as if they formed but one word. And when they are thus regarded, the article seems to point out the fact of all these, as one, belonging to God,

whose power and glory the Lamb is declared worthy to share.

Of the particulars themselves, πλούτος is better kept in its generality, all riches and fulness, than limited, as by De W., to *spiritual* riches; see 1 Chron. xxix. 11: εὐλογία is *blessing*, in the sense so frequent when the word and its cognate verb are used of an act passing from man to God: viz. that of ascribed praise; the *will* on the part of the creature, though unaccompanied by the *power*, to return blessing for blessing conferred. The idea of Bengel, that the septenary number has to do with the seven seals, is hardly probable: the number, as indicating completeness, running through the whole book). 13, 14.] *The chorus of assenting praise from Creation itself.* And every creature (i. e. by the very terms, animated creature: for heaven and earth and sea themselves are mentioned as the *abodes* of these κρίσματα) which is in the heaven (the chorus being *universal*, this will include the angels, previously mentioned, and the glorified saints) and on the earth and under the earth (i. e. not the devils, as even Vitringa: but as in Phil. ii. 10, the departed spirits in Hades: see note there), and upon the sea (i. e. most probably, on the surface of the sea; meaning not those on ships, but those sea-animals which are regarded as being on the surface), and the things in them (so in Exod. xx. 11, from which in all probability

^q καθήμεν^q ἐπὶ τῷ θρόνῳ καὶ τῷ ἁρνίῳ ἡ ¹ εὐλογία καὶ ἡ ^k τιμὴ καὶ ἡ ^k δόξα καὶ τὸ ^a κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ¹⁴ καὶ τὰ τέσσερα ζῶα λέγοντα τὸ ἁμήν, καὶ οἱ πρεσβύτεροι ^u ἔπεσαν καὶ ^u προσεκύνησαν.

VI. ¹ Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἁρνίον μίαν ἐκ τῶν

C κινη-
σαν...
AC B a
to n, 2.
4. 6. 9.
10-3-6-7-
8-9. 26-
7. 30. 32
to 42.
47 to 51.
90. B.

rec του θρονου, with b n 2. 10-7-8. 33 (g h 13-6. 36-7-8-9. 42-7-9 Bt, e sil) Thdor-stud Andr Areth: txt A b rel Andr-coisl.—(om τω k 40.) aft αιωνων ins αμην B rel 1 aeth Andr Areth Thdor-stud: om A l m 35 (b 41, e sil) vulg syr-dd copt Andr-coisl Primas Fulg.

14. rec (for λεγοντα) ελεγον, with A l n 1. 16. 35-6. 49² (18. 38-9, e sil) vulg syr-dd aeth Andr lat-ff; ελεγεν m 31 Andr-coisl: λεγουσα 42: txt B rel copt Areth.—(om from αμην in last ver to αμην in this g 19.) rec om το, with A f k n 1. 36 (37-8. 42, e sil) Andr: ins B rel Andr-coisl Areth. rec ins εικοσι τεσσαρες bef πρεσβυτεροι, with (none of our mss) vulg-ed (with demid) Primas: om A B rel 1 vss Andr Areth Cassiod. επεσον B rel Andr-a Areth: txt A d l m 1. 9¹ (appy). 19. 33 (2. 16. 26-7. 30-4-5-6-9. 41-2-9, e sil) Andr. rec at end ins ζωντι εις τους αιωνας των αιωνων, with (none of our mss) vulg-ed Primas: om AC B rel 1 vss Andr Areth lat-ff^m.

CH. VI. 1. οτι B (Mai) rel vulg (with am & c, agst demid & c) Andr Areth Bede: txt AC l n 1. 16-8-9. 33 (in Alter's errata) 38 (36-7-9. 41, e sil) vss Andr-a Primas. om μιαν 1.

the πάντας has become altered into πάντα. The clause added seems to serve the purpose of complete enumeration, applying here to γῆ and θάλασσα only, as ἐν τῷ οὐρανῷ has occurred already. The ἐπὶ and ὑποκάτω being both superficial, ἐν completes the list—in the depths of the earth and the sea: cf. ch. viii. 9) I heard all saying (the gender again is that of the things signified, not that of κτίσμα; see ch. iv. 8), To Him that sitteth upon the throne (for the various cases after καθημ. ἐπὶ, see note, ch. iv. 2) and to the Lamb (the Church, including Creation, gives praise to the Lamb for Redemption, vv. 9, 10: the angels praise the infinite condescension of the Son of God: the entire universe celebrates the glory of the universal Father and of the Redeemer, thence accruing) be (or, is, belongs) the blessing and the honour and the glory and the might (notice the fourfold arrangement where universality is set forth: and the repeated article, exhaustive of each predicate separately. It is fanciful, with Bengel, to allot the four ascriptions among the four classes of creatures above mentioned. In each case the number has the same signification: but they need not separately correspond) to the ages of the ages.

14.] The solemn assent of the celestial representatives of Creation and of the Church. And [I heard] (the construction proceeds without break from ἡκουσα above) the four living-beings saying the (accustomed, see ref. 1 Cor. and note)

Amen (as above, in ch. iv. 11, the four living-beings assert the worthiness of God to receive the glory and the honour and the power on account of His having created all things, so here they say their Amen to creation's chorus of praise: being themselves the representatives of the animated Creation). And the elders fell down and worshipped (in silent adoration of God and of the Lamb. The inference of Ewald from the rec. text [which is itself here wholly untenable], "presbyteri adoratione repetita Deum prosequantur, ut a quo auctore omnia progressa sunt et Messias creatus est, ad eum omnis redeat honor, omnis reverentia," would be unwarranted even were that text retained: ζῶντι, anarthrous, would apply to the whole object of praise in ver. 13).

CH. VI. 1—VIII. 1.] THE OPENING OF THE SEVEN SEALS. As preliminary to the exegesis of this section, I may observe that it is of the first importance to bear in mind, that the openings of these seals correspond to the various arrangements of God's Providence by which the way is prepared for the final opening of the closed book of His purposes to His glorified Church. That opening shall not fully and freely be made, till His people will know even as they are known. And that will not be, till they are fully gathered in to His heavenly garner. This book the Lamb opens, containing as it does matters which οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, first by the acts and procedures

q w. dat., ch.
vi. 16. vii. 10,
15. xix. 4.
xxi. 5 only.
see ch. iv. 2
reff. & note.
r ver. 8 reff.
s ch. i. 6 reff.
t = 1 Cor. xiv.
16. (Neh. v.
14.)
u absol., Dan.

hil. 6. προσκ., absol., Matt. xxi. 20. John iv. 20.

v ch. v. 1.
w — ver. 12.
Zech. i. 18.
x ch. xiv. 2.
xix 6. Ps.
lxxvi. 18.
nom. ch. iv.
1 refl. (al. fr.)
z Zech. vi. 2, 8. ch. xix. 11.

ἔπα' σφραγίδων, καὶ ἤκουσα ἐνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνή βροντῆς Ἔρχου. Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων

y Rev. only (ch. ix. 7, &c. xiv. 20. xviii. 13. xix. 11, &c.), exc. James iii. 3.

AC B a
to n, 2.
4. 6. 9.
10-3-6-7
8-9. 28-
7. 30. 3
to 2.
47 to 5.
90. B^r

rec om *επα*, with c n 1. 33 (6. 9. 27. 36, e sil) copt Bede: ins AC B rel vulg syr-dd Andr Areth Primas. rec *φωνης*, with c 1. (30-2?) (k 6. 18, e sil): *φωνην* 26 B^r: txt AC B rel Andr Areth. aft *βροντης* ins another *λεγοντος* A, arm has *λεγ.* in this place but om above. rec aft *ερχου* ins *και βλεπε* (with none of our mss); *και ιδε* B rel; *ιδε* 6. 9. 11: om AC h n 1. 2. 10-7-8. 36-7-8. 41-2-7-9 B^r am.

2. om *και ειδον* B rel demid (with harl' tol lips-6) Areth Primas: ins AC h l n 16-7-8. 36. (13. 37-9. 42-7-9 B^r, e sil) vss Andr. rec (for *αυτον*) *αυτω*, with 1 Andr-a¹:

of His establishment of His reign over the earth, and then finally by His great second coming, the necessary condition of His elect being gathered out of the four winds into His glory. When these preparations for His coming have taken place, and that coming itself has past, and the elect are gathered into glory, then will be the time when the last hindrance to our perfect knowledge will be removed, and the book of God's eternal purposes will lie open—the theme of eternity's praise.

I may add that for the sake of perspicuity, I shall mainly follow, in these notes, the track of that interpretation which seems to me to be required; noticing only differences in those of other Commentators where grammar and philology are concerned.

1—8.] *The opening of the first four seals*, marked by the ministration of the four living-beings.

1.] And I saw when the Lamb opened one from among the seven seals, and I heard one from among the four living-beings saying, as the voice (a pendent nominative: the regular construction would be dative) of thunder (which is to be taken not as peculiarly belonging to this first as resembling a lion, but as belonging to all alike, and accounted for by their mysterious and exalted nature: cf. ch. i. 10, x. 3), Come (to whom, and with what meaning is this *ἔρχου* spoken? The great majority of Commentators have taken the rec. reading, which fixes it by adding *και βλεπε*, as an address to the Seer, to approach nearer and look at the coming vision. And even those who have rejected this addition have yet regarded it as a true gloss, and the "Come" as addressed to the Seer. But whither was he to come? Separated as he was by the glassy sea from the throne, was he to cross it? And where shall we find the simple verb *ἔρχσθαι* used absolutely in such a sense,

"Draw near," without *ᾧδε* or some such particle? Compare also the place where the Seer is to come and take the little book [ch. x. 8], and see how different is the whole form of expression. In interpreting so unusual a term of address, surely we should rather begin by enquiring whether we have not the key to it in the book itself. And in this enquiry, are we justified in leaving out of consideration such a verse as ch. xxii. 17, *τὸ πνεῦμα καὶ ἡ νύμφη ἔρχουσιν Ἔρχου, καὶ ὁ ἀκούων εἰπάτω Ἔρχου*, and the following *ἀμήν, ἔρχου, κύριε Ἰησοῦ*, ib. ver. 20? This seems to shew, in my mind, beyond a doubt, what, in the mind of the Seer, the remarkable and insulated exclamation *ἔρχου* imported. It was a cry addressed, not to himself, but to the Lord Jesus: and as each of these four first seals is accompanied by a similar cry from one of the four living-beings, I see represented in this fourfold *ἔρχου* the groaning and travailling together of creation for the manifestation of the sons of God, expressed in each case in a prayer for Christ's coming: and in the things revealed when the seals are opened, His fourfold preparation for His coming on earth. Then at the opening of the fifth seal the longing of the martyred saints for the same great consummation is expressed, and at that of the sixth it actually arrives). And I saw, and behold a white horse, and he that sat on him having a bow, and a crown was given to him, and he went forth conquering, and in order that he may conquer (in the first place, the figure of the horses and their riders at once brings to mind the similar vision in Zechariah, i. 7—11, vi. 1—8, where the men on the horses are they whom the Lord hath sent to walk to and fro through the whole earth. In Zech. i., as here, that part of the vision is followed, ver. 12, by the cry of the *ἕως πότε, ἕως τίνος*. Here the horses and their riders are the various

which
no
to be
used as
gloss

^a τόξον, καὶ ^b ἐδόθη αὐτῷ ^b στέφανος, καὶ ἐξῆλθεν νικῶν ^a here only.
καὶ ἵνα νικήσῃ. ^a here only.
I.e. vii. 12.
b ch. ii. 10.

³ Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν δευτέραν, ἤκουσα

αυτων 39 : αυτου 18 : txt AC B rel Andr Areth. ins o bef νικων A.

3. rec (for τ. σφρ. τ. δ.) τὴν δευτεραν σφραγίδα, with B rel ath Andr Areth : txt

aspects of the divine dispensations which should come upon the earth preparatory to the great day of the Lord's coming. As regards this first, the whole imagery speaks of *victory*. The horses of the Roman commanders in their triumphs were white. Wetst. quotes Virg. *Æn.* iii. 537, where *Æneas* says, "Quatuor hic primum omen equos in gramine vidi, Tondentes campum late, candore nivali;" where *Servius's* comment is "Hoc ad victoriæ omen pertinet." The *how* serves to identify the imagery here with that in *Habakkuk* iii. 9, where God goes forth for the salvation of His people: see also *Isa.* xli. 2; *Zech.* ix. 13: and even more strikingly with that in *Ps.* xlv. 4, 5, "In thy majesty ride prosperously, because of truth and meekness and righteousness: and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee." It is hardly possible that one whose mind was full of such imagery, should have had any other meaning in his thoughts, than that to which these prophecies point. The *crown* finds its parallel in the vision of *Zech.* vi., where, ver. 11, it is said, "take silver and gold, and make crowns [*στέφανους*, LXX], and set them upon the head of Joshua the son of Josedech, the high-priest." The *going forth conquering and in order to conquer* can only, it seems to me, point to one interpretation. The *νικῶν* might be said of any victorious earthly power whose victories should endure for the time then present, and afterwards pass away: but the *ἵνα νικήσῃ* can only be said of a power whose victories should last for ever. Final and permanent victory then is here imported. Victory, we may safely say, on the part of that kingdom against which the gates of hell shall not prevail: whose fortunes and whose trials are the great subject of this revelation. Such is the first vision, the opening of the first seal in the mystery of the divine purposes: *victory for God's church and people*: the great key-note, so to speak, of all the apocalyptic harmonies. And notice, that in this interpretation, there is no lack

of correspondence with the three visions which follow. All four are *judgments* upon the earth: the beating down of earthly power, the breaking up of earthly peace, the exhausting of earthly wealth, the destruction of earthly life. Nor is this analogy disturbed, when we come to enquire, *who is the rider* on this white horse. We must not, in reply, on the one hand, too hastily introduce the Person of our Lord Himself, or on the other, be startled at the objection that we shall be paralleling Him, or one closely resembling Him, with the far different forms which follow. Doubtless, the resemblance to the rider in ch. xix. 11 ff. is very close, and is intended to be very close. The difference however is considerable. There, He is set forth as *present* in his triumph, followed by the hosts of heaven: here, He is working, in bodily absence, and the rider is not Himself, but only a symbol of His victorious power, the embodiment of His advancing kingdom as regards that side of its progress where it breaks down earthly power, and makes the kingdom of the world to be the kingdom of our Lord and His Christ. Further, it would not be wise, nor indeed according to the analogy of these visions, to specify. In all cases but the last, these riders are left in the vagueness of their symbolic offices. If we attempt in this case to specify further, e. g. as Victorinus, "Equus albus verbum est prædicationis cum Spiritu sancto missum in orbem. Ait enim Dominus, Prædicabitur hoc Evangelium per totum orbem terrarum in testimonium coram gentibus, et tunc veniet finis,"—while we are sure that we are thus far right, we are but partially right: we do not cover the extent of the symbol, seeing that there are other aspects and instruments of victory of the kingdom of Christ, besides the preaching of the Word. The same might be said of any other of the partial interpretations which have been given by those who have taken this view. And it was taken, with divergences of separate detail, by all expositors from the earliest times down to the year 1500).

3, 4.] And when he opened the second

c ch. xii. 8
only. (Gen.
xxv. 30.
d = ch. iii. 21
ref. (Gen.
xxxi. 7.
e red. ch. ii.
17. vii. 2.
Matt. iv. 16
al.
f ch. v. 8 reff.
fut. indic.
ch. iii. 9 reff.

τοῦ δευτέρου ζώου λέγοντος Ἐρχου. ⁴ καὶ ἐξῆλθεν ἄλλος AC B a
το n. 2.
ἵππος ^{2c} πυρρός, καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἰδόθη αὐτῷ 4. 6. 9.
10-3-6-7
λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους ^f σφάζου- 8-9. 26-
7. 30. 32
σιν, καὶ ἰδόθη αὐτῷ μάχαιρα μεγάλη. to 42.
47 to 51.
90. B^r.

⁵ Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τρίτην, ἤκουσα τοῦ

AC m 6. 12. 34-5. 49 vulg syr-dd copt Andr-coisl Primas. rec aft *ερχου* ins
και βλεπε, with (none of our mss) Areth; και ιδε b m 30-2-4-5. 40-1-2 copt Vict
Primas: om AC B rel 1 am (with fuld al, agst many mss) syr-dd.

4. for *πυρρος*, *πυρος* A B rel 1 copt Andr-coisl: ath-rom joins the two: txt C b² h
j k 4. 13¹. 33 (a 9. 17-9. 30-7-9. 40-1-2-7-8, e sil) vulg syr-dd ath-pl Andr Areth
Primas. ins *εν* bef τω καθημένῳ A. rec (for *αυτον*) *αυτω*, with k m 1. 30 (16.
90, e sil) Andr-a: *αυτου* e 18: txt AC B rel Andr Areth. om *αυτω* bef λαβεῖν A.
rec (for *εκ*) *απο*, with 1. 36: om A l 16. 39. 46: txt C B rel vulg(*de*) copt Andr
Areth Primas. om και (bef *ινα*) B rel copt arm Andr Areth: ins AC m 17. 38.

rec *σφαξωσι*, with B &c: *σφαζωσι* 1: txt AC 36. *μεγαλη* bef *μαχαιρα* A copt ath.
5. rec (for τ. σφρ. τ. τ.) τὴν τρίτην σφραγίδα, with 1. 33-5-8. 51 (4. 41, e sil): txt
AC B rel vss Andr Areth Primas.—και ηκουσα ανεωγμενης της τριτης σφραγιδος n

seal, I heard the second living-being saying, Come (see above on ver. 1). And there came forth another horse, red (the colour of blood: so 4 Kings iii. 22, *ἔδαρα πυρρά ὡς αἷμα*. The colour of the horse in each case has reference to the employment of the rider. Tertullian, de Spectaculis, 9, says: "russeum Marti consecraverunt"), and to him that sat upon him it was given [to him] to take away peace (τὴν. εἰρ. not, as Elliott, "the peace left by the former seal," for 1) the former seal neither implies nor leaves such peace, and 2) these four seals are strictly correlative, not consecutive on one another: but, peace in its entirety, the τὴν distributing, as the logicians say, the substantive. See for *εἰρήνη* without the art., Matt. x. 34 [peace, at all: any peace]: Luke ii. 13 [peace, in each particular case, under every circumstance], &c.: with the art., Rom. xiv. 19, τὰ τῆς εἰρ. διώκωμεν: xv. 33, al., ὁ θεὸς τῆς εἰρήνης: Eph. ii. 14, αὐτοὺς ἐστὶν ἡ εἰρήνη ἡμῶν, &c.) out of the earth (generally, as ever: not, Judea, nor the Roman "orbis terrarum," nor any special portion merely) and that they (men: the inhabitants of the earth) shall kill (the pregnant future after ἵνα not only imports the result of purpose, but includes also matter of fact, "that they may . . . which they also shall," see Wiener [edn. 6, p. 258, § 41 b, 1 b], who however interprets it as expressing duration (?), whereas the aor. denotes rapid transition) one another: and there was given to him a great sword (the key to the interpretation of this seal is to be found in Matt. x. 34 and parallels: μὴ

νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. It represents to us the taking away of peace from the earth, the slaying one another, the reign of the sword, as one of the destined concomitants of the growing and conquering power of Christ, and one of the world-long and world-wide preparations for His coming. Observe, all limitations of this meaning are wrong; whether to the persecutions of the Christians, or to any period of time, ancient or modern. The above was the most ancient interpretation; e. g. we have in Victorinus, "Equus roseus et qui sedebat super eum habens gladium, bella sunt significata futura, ut legimus in Evangelio, Surget enim gens contra gentem," &c., Matt. xxiv. 7).

5, 6.] And when he opened the third seal, I heard the third living-being saying, Come (see above on ver. 1). And I saw, and behold a black horse (the colour is indicative of the mournful nature of the employment of the rider: see below), and he that sat on him having a balance (the symbol of scarcity, during which the bread is doled out by weight: see Ezek. iv. 16, φάγονται ἄρτον ἐν σταθμῷ καὶ ἐν ἐνδείᾳ: and Levit. xxvi. 26, ἀποδώσουσι τοὺς ἄρτους ὑμῶν ἐν σταθμῷ, καὶ φάγεσθε καὶ οὐ μὴ ἐμπλησθῆτε. Some, as e. g. Woodhouse, have defended the meaning "yoke" for ζυγόν. But surely the question is here decided for us by ref. Ezek., ζυγὸς δίκαιος, καὶ μέτρον δίκαιον, καὶ χοινίει δίκαια ἔσται ὑμῖν τοῦ μέτρον: where the same words occur in juxtaposition. The assertion of Mr. Barker, in his strictures on Elliott's Horæ Ap., that

τρίτου ζώου λέγοντος Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ ὁ ἵππος ^g ^h ^{ver. 12 reff.} ^{h = (see note.)}
^{2g} μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ^h ζυγὸν ἐν τῇ ^h
^{2g} χειρὶ αὐτοῦ. ⁶ καὶ ἤκουσα [ὡς] φωνὴν ἐν μέσῳ τῶν τεσ-
¹ σάρων ζώων λέγουσαν Ἰ Χοῖνις σίτου ἰ δηναρίου, καὶ τρεῖς
¹ χοῖνικες ^k κριθῶν ἰ δηναρίου, καὶ τὸ ἔλαιον καὶ τὸν οἶνον
¹ μὴ ἰ ἀδικήσης.

only. j Matt. xx. 2 al. gen. as Matt. x. 29. 4 Kings vii. 1. k here only. Exod. ix. 31. 4 Kings
 vii. 1. (-θινορ, John vi. 9, 13.) 1 = Rev. (ch. ii. 11. vii. 2, 3. ix. 4, 10, 19. xi. 5) only, exo. Luke
 x. 19. Exod. v. 16. Isa. lxxv. 25.

80. rec aft ερχου ins και βλεπε (with 26-7, e sil); και ιδε B rel Andr Areth: om
 AC h l n 1. 10-6-7. 36-7-8-9. 47-9 Br am arm Andr-a. om και ειδον B a b c e f g j
 k m 2. 6. 9. 11-2-9. 26-7. 30-2-8. 40-1-2-8. 50-1. 90 Andr(not -a) Areth. rec
 (for αυτον) αυτω, with 1. 18 (16. 26-7, e sil) Andr: txt AC B rel Andr-coisl Areth.
 6. rec om ως, with B rel gr-lat-ff: ins AC 6. 12-7 vulg. rec (for κριθων)
 κριθης, with B rel: txt AC 1. 12 syr-dd Andr-p-txt. ins του bef 2nd δηναριου A.

ζυγός in the sense of *balance* absolutely is very rare, is sufficiently answered by the proverb ἀκριβέστερος ζυγοῦ: by Diog. Laert. viii. 18, where he records of Pythagoras the maxim ζυγὸν μὴ ὑπερβαίνειν, τουτέστι, τὸ ἴσον καὶ δίκαιον μὴ ὑπερβαίνειν. When a word can be thus used figuratively in common sayings, its literal sense cannot be so very rare. Cf. also the Etymologicon in Wetstein, ζυγὸς εἰρηται καὶ τὸ λεγόμενον ὑπὸ τῶν ποιητῶν τάλαντον ἡγοῦν ἢ τρυγάνη: and his citations from Sextus Empir. and Demosthenes in his hand. And I heard [as it were] (if ὡς is to be read, it must apparently be taken with the whole clause—"something like [a voice in the midst of the four living-beings]," the uncertainty applying to the *situation*, not to its being a voice, which it *was*) a voice in the midst of the four living-beings (it is not specified, *whose* voice: but the point from which the voice comes is appropriate to its intent, which is to mitigate the woes of creation, represented by the four living-beings: see below), saying (Let there be) A chœnix of wheat for a denarius (gen. of price, see Winer, edn. 6, p. 185, § 30. 10), and three chœnices of barley for a denarius (the sense seems to be, Take care that there be thus much food for thus much price. The denarius was the ordinary soldier's pay for a day in the time of Tiberius [see note on Matt. xx. 2], and has been usually and not unfairly assumed to be twice mentioned here as representing a day's wages. The chœnix appears in like manner to be taken for a day's provision: for so it is used in several of the numerous places cited by Wetst.: e. g. Herod. vii. 187, who, in estimating the amount of food consumed by the army of Xerxes, assumes this: εὐρίσκω γὰρ συμ-

βαλλέμενος, εἰ χοῖνικα πυρῶν ἕκαστος τῆς ἡμέρας ἐλάμβανε καὶ μηδὲν πλέον: Thuc. iv. 16, speaking of the allowance made to the Lacedæmonians in Sphacteria while negotiations were going on,—σίτον . . . δύο χοῖνικας ἑκάστω Ἀττικὰς ἀλφίτων, καὶ δύο κοτύλας: Athen. x. 452 E, μὴ καθῆσθαι ἐπὶ χοῖνικα, ἀντὶ τοῦ μὴ σκοπεῖν τὰ ἐφ' ἡμέρας, ἀλλὰ τὴν ἐπιούσαν αἰεὶ προσδέχεσθαι: Diog. Laert. Pythag. viii. 18, and Suidas under Pythagoras, ἐπὶ χοῖνικος μὴ καθίζειν, ἐν ἴσῳ τοῦ ἐνστάτωτος φροντίδα ποιῆσθαι καὶ τοῦ μέλλοντος: ἢ γὰρ χοῖνιζ ἡμερησίως τροφή. Nothing can be more decisive than such proverbial usage. The tendency of the voice is then to check or limit the agency of the rider on the black horse, and to provide that notwithstanding his errand sustenance shall not utterly fail. With regard to the three chœnices of barley, the cheaper and less profitable grain, it seems to have been rightly interpreted as taking in the other case, of the workman who, out of his denarius a day, has to maintain not himself only, but his family also, and cannot consequently afford the dearer wheaten bread); and the oil and the wine do not thou injure (not, as Heinr. and recently Elliott, "do thou not commit injustice in the matter of the oil and the wine." The usage of this book should have prevented such an interpretation: for ἀδικεῖν with the accus. of the material object hurt or injured is the constant habit of our Writer, see reff.: and in no case do we find the other construction used by him, or indeed by any other writer to my knowledge, except with such general adverbial accusatives as τι and οὐδέν, e. g. Gal. iv. 12; Philem. 18. Rinck gives another meaning, equally untenable, "waste not the oil

7 Καὶ ὅτε ἤνοιξεν τὴν σφραγίδα τὴν τετάρτην, ἤκουσα ^{AC B a} ^{zu n, 2.}
 [φωνήν] τοῦ τετάρτου ζώου λέγοντος Ἔρχου. ⁸ καὶ ^{4. 6. 9.}
¹⁰⁻³⁻⁶⁻⁷⁻
^{8-9. 26-}
^{7. 30. 32}
^{to 42.}
^{47 to 51.}
^{90. B^a.}

7. τὴν τετάρτην σφραγίδα 38. om φωνήν (C) B rel syr-dd copt Andr-coisl
 Areth Primas : ins A h n 1. 10-7. 33. 91 (2. 13. 34-6-7. 49 B^r, e sil) vulg Andr-a, φωνήν
 Andr-p.—το τετάρτον ζώον C. rec (for λεγοντος) λεγουσαν, with 1. 33 (26. 51, e
 sil) : txt AC B rel. rec aff ερχου ins και βλεπε (with none of our mss) ; και ιδε
 B rel Andr Areth : om AC h l n 1. 2. 10-2-6-8. 36-7-8-9. 47-9 B^r am Andr-a.

and the wine," seeing they are so costly.

As regards the meaning, the spirit of the saying is as explained above: the rider on the black horse symbolizing Famine, is limited in his desolating action by the command given, that enough is to be reserved for sustenance. Wheat, barley, oil, and wine, formed the ordinary sources of nourishment : cf. Ps. cxiv. 14, 15. So that as regards its *intent*, the command is parallel with that saying of our Lord in Matt. xxiv. 22 : καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβώθουσιν αἱ ἡμέραι ἐκείναι. It is the mercy of God, tempering His judgments. And in its general interpretation, as the opening of the first seal revealed the certain proceeding on to victory of Christ and His church, and the second, that His coming should be prepared in the world not by peace but by the sword, so now by this third we learn that Famine, the pressure of want on men, not sweeping them away by utter failure of the means of subsistence, but keeping them far below the ordinary standard of comfort, and especially those who depend on their daily labour, will be one of the four judgments by which the way of the Lord's coming will be opened. This seems to point, not so much to *death* by famine, which belongs to the next vision, as to agrarian distress with all its dreadful consequences : ripening in some cases [see below] into the hunger-death, properly the consequence of Famine.

The above interpretation of the third seal is given in the main by Victorinus—"Equus niger autem famem significat ; ait enim Dominus : Erunt fames per loca ;" but he allegorizes the latter part of the vision : "vinum et oleum ne laseris, id est, hominem spirituales ne plagis percusseris").

7, 8.] And when he opened the fourth seal, I heard [the voice of] the fourth living-being saying, Come (see above on ver. 1). And I saw, and behold a livid horse (χλωρός, originally and properly grass-green, when used of flesh implies that greenish pallor which we know as *livid* : the colour of the corpse in incipient

decay, or of the complexion extremely pale through disease. Thus Thucyd. in describing the symptoms of the plague at Athens, says that the body was οὐκ ἄγαν θερμόν, οὔτε χλωρόν, ἀλλ' ὑπέρυθρον. Callistratus, as quoted in Wetst. says, ἡ μὲν γὰρ χεὶρ ὑπὸ τοῦ φόβου χλωρόν τε καὶ τιθνηκὸς ὀρώσα. Hippocrates, *ibid.* says of the colour, μελάντερόν ἐστι τοῦ ἐρυθροῦ, καὶ οἶον ἀρχὴ τις τοῦ μελαίνεσθαι καὶ πελιδνοῦσθαι. And again, in describing the symptoms of approaching death,—ὅς ὀξεία, ὀφθαλμοὶ κοινοί, . . . καὶ τὸ χροῖμα τοῦ ξύμπαντος προσώπου χλωρόν τε καὶ μέλαν ἶδόν . . . σημαίνει θανάτῳδες. See also Wetst.'s other quotations), and he that sat upon him (ἐπάνω αὐτοῦ, lit. on the top of him : in the three other cases, ἐπ' αὐτόν. The nominative is pendent, see ch. iii. 12, 21) **his name was Death** (i. e. he was death personified. In this case only of the four is the explanation given. It is wrong to understand Pestilence by *this θάνατος* : see below), and **Hades** (the impersonation of the place of the departed : see ch. i. 18, xx. 14, where as here θανάτου καὶ ᾗδου go together. Eichhorn and Ebrard understand it of the whole multitude of the departed : but this clearly is beside the purpose : personification being the prevailing character of these four riders) **was following with him** (in his train : ready to engulf and detain his victims), **and there was given to them** (Death and Hades, considered as joint partners in the baleful work) **power over the fourth part of the earth** (ἐπὶ with accus., as *extending over, spreading over, τὸ τέταρτον τῆς γῆς*, perhaps owing to the fourfold division of these former seals : not implying thereby that this last rider divided the earth with the three former, but thus specifying his portion as being one of four. At all events this suggests itself here as a possible reference of the number four : whereas in ch. viii. the continually recurring τὸ τρίτον has no such assignable solution. The expositors for the most part pass it over, merely as signifying a considerable portion. Elliott, with whose historical interpretation it will not square, takes refuge in the reading of

εἶδον, καὶ ἰδοὺ ὁ ἵππος^m χλωρός, καὶ ὁⁿ καθήμενος ἐπάνω^m
 αὐτοῦ, ὄνομα^p αὐτῷ ὁ θάνατος, καὶ ὁ^q ῥῆθς ἡκολουθεῖ^m
 μετ' αὐτοῦ, καὶ ἔδοθη αὐτοῖς ἔξουσία ἐπὶ τὸ τέταρτονⁿ
 τῆς γῆς ἀποκτείνειν ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐνⁿ
 θανάτῳ καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

p John i. 6. iii. 1. (xviii. 10.) q ch. i. 18 reff. r constr., Luke ix. 40. ch. xiv. 13. s ch. ii. 26 reff.
 t constr., ch. xiii. 7. xvi. 9. xxii. 14. Luke ix. 1. u so ch. ii. 16. xix. 21. Num. xxxi. 8.
 v = ch. ii. 23. w constr., here only. so προαγορεύειν ὑπὸ κήρυκος, Herod. ix. 98.

8. om και ειδον B rel vulg Andr-coisl Vict Primas : ins AC b h l n 10-7-8. 36. 47-9
 (16. 37-9, e sil) syr-dd copt Andr. om 1st o C. om 1st αυτου C 1 (and 12 :
 but 12 has ονομα αυτου) demid (with harl tol lips-5, agst am lipss al) Ansb Bede Ruf.
 om 2nd o C g h 16¹. 37. 49 Br. for θανατος, θανατος A. rec
 ακολουθει, with h n 10-7. 30 (37. 49. 51 Br, e sil) syr-dd copt Orig₂ Andr-a Vict : txt
 C B rel vulg Andr Areth Primas Bede. (A illeg.) for μετ' αυτου, αυτω B rel Andr
 Areth : μετ' αυτω 33(-5, e sil) : txt AC h j¹ l n 10-6-7 (37-9. 49 Br, e sil) Andr-a.
 for αυτοις, αυτω B rel vulg Andr-coisl Areth : txt AC n 17. 49 (40, e sil) Andr.
 rec αποκτειναι bef επι το τεταρτον της γης, with 1(-κτηναι) : txt AC B rel vss gr-lat-
 ff.—(om αποκτ. 51²) om last και 1. for υπο, το τεταρτον Δ.

the vulg., "super quatuor partes terræ"), to kill with (the ἐν of *investiture*, expressing the element or vehicle in which the action transpires) sword and with famine and with death (i. e. here, *pestilence*: see below), and by (ὑπο, seeing that the other three were rather general indications of the manner in which, but this last of the actual agent by whose administration. Wetst. gives examples of ἀποθανεῖν, τελευτᾶν, ὑπο, but the construction with an active verb is not common. See Matthiae, § 592, who gives, besides ref., Eurip. Alcest. 753, εἰ δ' ἀπειπὲν χοῦν με κηρύκων ὑπο τὴν σὴν παρῶσαν ἐστίαν,—Plato, Phileb. p. 320, ὑπὸ ἀγγέλων φράζειν,—and Thuc. vi. 32, ὑπὸ κήρυκος εὐχὰς ποιέσθαι. It is singular that these examples should all belong to the same description of employment of agents) the wild beasts of the earth (the enumeration comprehends the "four sore judgments" enumerated in Ezek. xiv. 21, and in the same terms : τὰς τέσσαρας ἐκδικήσεις μου τὰς πονηράς, ῥομφαίας, καὶ λιμῶν, καὶ θηρία πονηρά, καὶ θάνατον. This fixes the meaning of this second and subordinate θανάτῳ as above. This seal also is interpreted as above by the earliest Commentators : e. g. Victorinus : "Hæc eadem quoque inter cæteras clades præmiserat Dominus, venturas pestes magnas et mortalitates." But as on the third seal, so here also, he goes off into vague allegory about the latter part of the vision).

We have now passed the four first seals, after which the character of the vision changes. One feature common to these four is, Personification : the representation of processions of events by the impersona-

tion of their leading features. Another is, the share which the four living-creatures bear in the representation, which after this point ceases, as far as the seals are concerned. No interpretation can be right, which does not take both these common features into account. And in my view this may best be done by viewing, as above, these four visions as the four solemn preparations for the coming of the Lord as regards the visible Creation, which these four living-beings symbolize. The whole Creation demands His coming. "Ἐρχου, is the cry of all its tribes. This cry is answered, first by the vision of the great Conqueror, whose arrows are in the heart of his enemies, and whose career is the world's history. The breaking of this first seal is the great opening of the mystery of God. This in some sense includes and brings in the others. Those others then, as we might expect, hold a place subordinate to this. They are, in fact, but exponents of the mysteries unwrapped within this conquering career : visions of the method of its being carried out to the end in its operation on the outward world. That the world-wide declaration of the everlasting Gospel should be accompanied by war, by famine, by pestilence, and other forms of death, had been announced by our Lord Himself (Matt. xxiv. 7), and is now repeated in this series of visions. The fulfilment of each of these judgments is, as it were, the removing a seal from the book of God's mysterious purposes : the bringing nearer of the time when that book shall be open for all the redeemed to read.

With regard to the question whether

x ch. v. 8, 13.
xii. 1. Ezek.
xxiv. 5.

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην σφραγίδα, εἶδον ὁ ὑπο-

AC n a
to n, 2.
4. 6. 9.
10-3-6-7-
8-9. 26-
7. 30. 32
to 42.
47 to 51.
90. Br.

these four visions are to be regarded as consecutive or contemporaneous, I have already expressed an opinion. In their *fulness*, I believe them to be contemporaneous, and each of them to extend through the whole lifetime of the church. The analogy of the whole four symbols seems to require this. We read nothing implying that there are "days" of the opening of any particular seal, as there are, ch. x. 7, of the sounding of the several trumpets. The *ἵνα νικήσῃ* of the first seal speaks of a purpose which will not be accomplished till the earth be all subjugated: and if I am right in supposing the other visions subordinate to this, their agency is necessarily included in its process. At the same time I would by no means deny that they may receive continually recurring, or even ultimate fulfilments, as the ages of the world go on, in distinct periods of time, and by distinctly assignable events. So far we may derive benefit from the commentaries of those who imagine that they have discovered their fulfilment in successive periods of history, that, from the very variety and discrepancy of the periods assigned by them, we may verify the fact of the prevalence of these announced judgments, hitherto, throughout the whole lifetime of the Church.

As regards *ultimate* fulfilment, there can be no doubt, that all these judgments on the world without, as well as the manifestation (of which they form a part) of the conquering career of the Kingdom of Christ, will reach their culminating point before the coming of the great and terrible day of the Lord.

9—11.] OPENING OF THE FIFTH SEAL. We may at once observe, that the whole character of the vision is altered. The four living-beings have uttered each his cry of *ἔρχου*, and are now silent. No more horses and riders go forth upon the earth. The scene is changed to the heavenly altar, and the cry is from thence. Any interpretation which makes this vision of the same kind with and consecutive to the four preceding, must so far be wrong. In one point only is the character of the former vision sustained. It is the *κατοικοῦντες ἐπὶ τῆς γῆς* who are objects of the judgment invoked: as it was the earth, and its inhabitants, and its produce, which were the objects of the former judgments. See again below on the sixth seal.

9.] And when he opened the fifth

seal, I saw under the altar (it is an altar of *sacrifice* which is here meant; *ἱσφαγμένων*, which follows, seems plainly to imply this: see below) the souls (i. e. departed spirits. It is manifestly idle to enquire, seeing that the Apostle was in a state of spiritual and supernatural vision, *how* these disembodied spirits became visible to him. That they were not, as Eichhorn, clothed with bodies, is manifest) of those that have been slain on account of the word of God and on account of the testimony which they had (i. e. which was committed to them to bear, and which they bore: see *reff.*, especially ch. xii. 17. The testimony is one *borne by them*, as most Commentators: not one *borne to them* by the faithful Witness, as Düsterd. and Ebrard, most unnaturally: for how could the testimony borne to them before the Father by Christ [so Ebr.] be the cause of their being put to death on earth?

Much has been said about the souls of the martyrs not being their departed spirits, which must be conceived of as being in bliss with Christ [cf. Hengstb.], and in consequence it has been imagined that these were only their animal lives, resident in the blood and shed forth with it. But no such difficulty really exists. We know, whatever be the bliss of the departed martyrs and confessors, that they are waiting for the coming of the Lord, without which they are not perfect: and in the holy fire of their purified zeal, they look forward to that day as one of righteous judgment on the ungodly world. The representation here, in which they are seen *under the altar*, is simply symbolical, carrying out the likening of them to victims slain on an altar. Even as the blood of these victims was poured under the altar and the life was in the blood, so their souls are represented as under the symbolical altar in heaven, crying for vengeance, as blood is often said to do. After this, it hardly need be said that no inference can be drawn from this vision respecting the intermediate state between the death of the saints and the coming of the Lord): and they cried with a great voice, saying (viz. *αἱ ψυχαί*, which are identified in the sentence with the persons themselves: not, as Ebr. and Düsterd. the *ἱσφαγμένοι* as distinguished from the *ψυχαί*) Until when (i. e. how long: see *reff.*), thou Master (*δεσπότης* is the correlative of *δοῦλος*, cf. *σύνδουλοι* below, ver. 11, and

κάτω τοῦ ^γ θυσιαστηρίου τὰς ^α ψυχὰς τῶν ^α ἐσφαγμένων ^γ = ch. viii. 8.
^β διὰ τὸν ^β λόγον τοῦ θεοῦ καὶ [διὰ] τὴν ^β μαρτυρίαν ἣν ^z = Acts ii. 27
^ε εἶχον, ¹⁰ καὶ ἔκραζαν φωνῇ μεγάλη λέγοντες ^δ Ἔως ^z = (from Ps. xv.
 πότε, ^ε ὁ ^ε δεσπότης ^ε ὁ ^ε ἅγιος καὶ ^α ἀληθινός, οὐ ¹ κρίνεις ¹⁰, 81. ch.
 καὶ ἐδικαίει ^κ τὸ ¹ αἷμα ἡμῶν ἐκ τῶν ^κ κατοικούντων ^μ ἐπὶ ^{xx. 4 only.}
 τῆς γῆς; ^ψ καὶ ἐδόθη αὐτοῖς [ἐκάστω] ^ν στολὴ ^ο λευκή, ^{Wisdom. iii. 1.}
¹⁷ ^{John}

x. 24. Ps. xli. 1, 2. lxi. 8. e voc., Luke xii. 32. xviii. 11. John xx. 28 al. Ps. v. 2. f = Luke
 xi. 1. Acts iv. 24 only. Isa. i. 24. iii. 1. see 2 Pet. ii. 2. Jude 4. g ch. iv. 11. h of God,
 John xvii. 8. 1 Thess. i. 9. see ch. iii. 7 reff. i w. ek, ch. xviii. 20. Ps. xlii. 1. k Luke
 xviii. 3, 5. Rom. xii. 19. 2 Cor. x. 6. ch. xix. 3 only. 4 Kings ix. 7. 1 Kings xxiv. 13. l = Matt.
 xlii. 30. Gen. iv. 10 al. fr. m ch. iii. 10 reff. n Mark xii. 88 §. xvi. 5. Luke xv. 22. ch. vii.
 9, 13, 14. xxii. 14 only. Ezek. x. 2. o ch. iii. 4.

9. aft εἶδον ins kas C; pref f. aft ψυχας ins των ανων 1. om 2nd δια A
 tol copt Cypr Primas. aft μαρτυριαν ins του αρνιου B rel syr-dd Andr-p Areth;
 αυτου αρνιου 46; ιησου χριστου n 34-5 Andr-coisl: om AC n 36. (38.) 47 vulg Andr-a
 Primas.—for μαρτ., εκκλησιαν 38.

10. rec (for εκραζαν) εκραζον, with c 1. 38 (n, e sil) Andr, clamabant vulg: εκεκραξαν
 19: txt AC B rel Andr-coisl Areth, clamaverunt Cypr Primas. φωνην μεγαλην
 B a b c d f g m 2. 6. 9. 11-3-6-9. 26-7. 30-2-3. 40-1-8. 50-1. 90 Andr-coisl. rec
 ins o bef αληθινος, with m 16. 30²-5. 51 (d f h 13. 39. 90, e sil) Andr: om AC B rel
 Andr-coisl Areth. rec (for εκ) απο, with 1 (17 ?) 33 (1 35-6-9. 40, e sil) Andr: επι
 n: και 38: txt AC B rel Andr-coisl Areth, de vulg lat.-ff.

11. rec εδοθησαν . . . στολαι λευκαι, with 39 (e sil) vulg copt Primas: txt AC B rel (1)
 syr-dd Clem Andr Areth Cypr.—εδοθη ινα (omg αυτοις το αυτοις) 1. rec εκαστοις
 (with none of our mss): εκαστω 2. 4. 19 Clem: εκαστω αυτων n syr-dd æth: αυτοις
 B rel arm Areth: αυτοις εκαστω AC f h l m 10-1-2-3-6-7-8. 34-6-8-9. 47-9. 51. 90 B^r

see ch. i. 1; Luke ii. 29; 1 Tim. vi. 1. It is God who is here addressed; with Him rests the time when to avenge His elect, cf. Luke xviii. 7, 8) **holy and true** (see on ch. iii. 7, for the sense of ἀληθινός in such connexion: here it is too evidently intended of subjective truthfulness for the other meaning even to be brought into question: and it is wonderful that Düsterd. should have insisted on it, “der Herr, welcher in Wahrheit diesen Namen verbient.” For the voc. expressed by the nom. with the art., see reff., and Winer, edn. 6, p. 164, § 29. 2), **dost thou not judge** (give decision in the matter of; with ἐκ, see reff.) and **exact vengeance for our blood** (reff.: απο is found in Luke xviii. 3) **them that dwell upon the earth** (i. e. the ungodly world, as distinguished from the church of God)?

As hitherto, so here again, the analogy and order of our Lord's great prophecy in Matt. xxiv. 11 is closely followed. “The signs of His coming, and of the end of the world” were there announced by Himself as war, famine, and pestilence, vv. 6, 7. And when He had declared that these were but the beginning of sorrows [ὥδινων], He next, vv. 9 f., announces the persecution and martyrdom of His people. Similarly here, after the judgments already announced, we have the prayer for vengeance on the part of the

martyrs, and the announcement of more such martyrdoms to come. And as our Lord's prophecies received a partial fulfilment in the events preceding the destruction of Jerusalem, and may have done so again and again since, but await their great and final fulfilment when the day of His coming approaches, so it is with these. The cry of the martyrs' blood has been ever going up before God since Stephen fell: ever and anon, at some great time of persecution, it has waxed louder: and so on through the ages it shall accumulate and gather strength, till the great issue of the parable Luke xviii. 1 ff. is accomplished. **And there was given to them [each] a white robe** (there will be no real difficulty in understanding this, if we are careful to mark its real place and interpret it accordingly. The white robe, in this book, is the vestment of acknowledged and glorified righteousness in which the saints walk and reign with Christ: cf. ch. iii. 4; vii. 13 ff., al. This was given to the martyrs: but their prayer for vengeance was not yet granted. The Seer saw in vision that this was so. The white robe was not actually bestowed as some additional boon, but seemed in vision to be thus bestowed, because in that vision one side only of the martyrs' intermediate state had been presented, viz. the fact of their slaughter and their collective cry for vengeance. Now,

^z σάκκος ^a τρίχινος, καὶ ἡ ^b σελήνη ὅλη ἐγένετο ὡς ^b αἷμα, ^z Matt. xi. 21.
¹³ καὶ οἱ ^c ἀστέρες τοῦ ^c οὐρανοῦ ^c ἔπεσαν εἰς τὴν γῆν ὡς Luke x. 13.
^d συκὴ βάλλει τοὺς ^c ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου Isa. l. 3.
^f σιομένη, ¹⁴ καὶ ὁ οὐρανὸς ^z ἀπεχωρίσθη ὡς ^h βιβλίον a here only.
^{hi} ἐλίσσόμενον, καὶ πᾶν ὅρος καὶ νῆσος ἐκ τῶν ^k τόπων Exod. xxvi.
¹⁵ καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ ^h πλούσιοι καὶ οἱ ^d ἰσχυροὶ καὶ πᾶς ^p δούλος καὶ ^p ἐλεύθερος ἔκρυψαν ἑαυτοὺς 7. Zech. xiii.
 Cant. ii. 13 only. f Matt. xxi. 10. xxvii. 51. xxviii. 4. Heb. xii. 26 (from Hag. ii. 7) only.
 g Acts xv. 30 only. Ezek. xliii. 21 only. h Isa. xxxiv. 4. i Heb. i. 12 only, from Ps. ci. 26. Job
 xlvii. 8 only. k Matt. xxvi. 52. John xi. 43. ch. ii. 5. xii. 14. l w. ἐκ, ch. ii. 5
 only. Prov. xvii. 13. (Matt. xxiii. 4. xxvii. 39 § Mk. Acts xvii. 28. xxi. 30. xxiv. 5 only.) m Mark
 vi. 21. ch. xviii. 93 only. Isa. xxxiv. 13 al. n Mark vi. 21. John xviii. 12 only, exc. Acts xxi.—
 xxv. passim, & ch. xix. 18. 1 Chron. xlii. 1. o ch. v. 2 al. Prov. xvi. 32. Lam. i. 15 al.
 p ch. xiii. 13 reff. e here only.

13. for ουρανου, θεου A. ^{επεσον} B rel Andr Areth: txt AC 19¹. 17. 33-8. 51
 (13. 30. 39. 40-1-2, e sil). (d illeg.) for βαλλει, βαλουσα rel syr-dd aeth Andr-
 comm: βαλλουσα j m 13-6. 30-4-5-9. 51. 90: αποβαλλει n 37: αποβαλουσα 38:
 βαλει 1: txt AC B 10-7. 36 (f h 49 B^r, e sil) vulg Andr-a Areth. rec μεγαλου bef
 ανεμου, with h n 1. 17. 36 (37-9. 40-1-9 B^r, e sil) copt Andr: txt AC B rel vulg syr-dd
 Andr-coisl Areth Primas. for σιομένη, σαλευομένη A 12.
 14. rec om ὁ (with 2. 13, e sil): ins AC B rel 1 Andr Areth.—om ο ουρανος k.
 rec ελίσσ., with d (appy) n 1. 18. 27. 33(-6, e sil). 47-9². 51: txt AC B rel.—σσιμενος a b
 c d e g j k n 2. 4. 6. 9. 16-8-9. 27. 30-2-8-9. 40-7-8. 50-1. 90 Andr-p Areth. νησος
 C B. απεκρινθησαν A.
 15. rec transp πλουσιοι and χιλιαρχοι, with 36-8: txt AC B rel vss gr-lat-fl.—om και
 bef οι χιλ. A. rec (for και οι ισχυροι) και οι δυνατοι (with none of our mss): om
 1. 12. 36: txt AC B rel Andr Areth. rec ins πας bef ελευθερος, with h n 1. 10-7.
 38 (37. 49 B^r, e sil) copt Andr: om AC B rel vulg syr-dd Andr-coisl Areth.

Heb. xii. 26 f. Compare also Zech. xiv. 4, 5), and the sun became black as sackcloth of hair (see ref. Isa. The cloth meant is the cilicium: see note on Acts xviii. 3. This answers to Matt. xxiv. 29,—ἐκθὺς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται . . . , and το ὁ ἥλιος μεταστραφήσεται εἰς σκότος, in Joel ii. 31), and the whole moon (i. e. not the moon in her crescent or her incomplete form, but entire; as we say, the full moon) became as blood (so Matt. l. c., καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς: and Joel ii. 31, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἐλθεῖν τὴν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανή), and the stars of the heaven fell to the earth (so Matt. l. c., καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ), as a fig-tree casteth her unripe figs (ὄλυνθος, τὸ μὴ πεπαμμένον σύκον, Hesych. De W. explains it to mean, the winter figs, which almost always fall off unripe) when shaken by a great wind (so Matt. again, l. c., καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. It is remarkable, that in Matt., when the description has finished, the next words are ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν. The similitude from the fig-tree, though a dif-

ferent one, rises to the mind of the Apostle as he sees in vision the fulfilment of his Master's words which were so shortly followed by a similar illustration. The imagery itself, as that in the beginning of the next verse, is from Isa. xxxiv. 4). And the heaven parted asunder as a scroll when rolled up (the stars having fallen from it, the firmament itself was removed away, as an open scroll which is rolled up and put by. So also almost verbatim, Isa. xxxiv. 4), and every mountain and island were moved out of their places (cf. again Matt. xxiv. 35, ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται: the whole earth is broken up by a change as total as any of those previous ones which have prepared it for its present inhabitants. Cf. ch. xvi. 20; and Nahum i. 5, τὰ ὄρη ἐσεισθήσαν ἀπ' αὐτοῦ καὶ οἱ βουνοὶ ἐσαλεύθησαν, καὶ ἀνεστάλη ἡ γῆ ἀπὸ προσώπου αὐτοῦ ἡ σύμπασα καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ). And the kings of the earth and the great men (the word μεγαίστανες belongs to later Greek. It serves here to designate the great civil officers, statesmen and courtiers, as distinguished from the next following) and the chief captains (see reff., especially those in Acts, where

q Matt. xxi. 18⁹
(from Jer.
vii. 11).
John xi. 38.
Heb. xi. 38
only. Isa.
ii. (10) 19.
r Hosea x. 8.
Luke xxiii.
30.
s see Nah. i. 6.
Mal. iii. 2.
t — John vii.
37. xix. 31.
Acts ii. 20
(from Joel
ii. 31). Jude
6.

εἰς τὰ ⁹ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων, ¹⁶ καὶ
λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις Ἑβέσατε ἐφ' ἡμᾶς
καὶ κρύψατε ἡμᾶς ἀπὸ ^a προσώπου τοῦ καθημένου ἐπὶ τῷ
θρόνῳ καὶ ἀπὸ τῆς ^b ὀργῆς τοῦ ἀρνίου, ¹⁷ ὅτι ἦλθεν ἡ
ἡμέρα ἡ ^c μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς ^d δύναται
^e σταθῆναι;

VII. ¹ [Καὶ] μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους

^u see Luke xxi. 36. Ps. xxxv. 12.

...39.
AC B A
b c e to
n, 2.
4. 6. 9.
10-3-6-
7-8-9.
26-7. 30.
32 to 58.
40-1-2.
47 to 51.
90. Br.

16. rec πεσετε, with C B rel: txt A l n. rec του θρονου, with B e f¹ h l n 1. 10-7.
8-9. 36 (38-9. 40-2-7-9 B⁷, e sil) Andr-coisl Areth: txt AC rel Andr.

17. for αυτον, αυτων C 38 vulg syr-dd Fulg Promiss: txt A B rel copt Andr Areth
Primas.

CHAP. VII. 1. om και AC vulg copt Primas: ins B rel syr-dd æth Andr Areth.
rec (for τουτο) ταυτα, with g n 33 (27. 30. 47, e sil) vss Andr Primas: txt AC B rel

the officer in command of the garrison at Jerusalem is so called) and the rich men and the strong men (hitherto the enumeration has comprised all those who from their circumstances would have most ground for trust in the permanence of the existing state of the earth: these last, the ισχυροί, being perhaps the physically strong, cf. Ps. xxxii. 16: or perhaps all those who on account of any ισχύς, physical or intellectual, are of the number of the sturdy or stout-hearted. The word is commonly used by the LXX as an epithet or even as a name [ὁ ισχυρός] of Jehovah: but also as here: see reff. Now, the catalogue becomes more general) and every man, bond and free, hid themselves (εἰς, pregn.; ran for shelter into) the caves and in the rocks of the mountains (see reff. Isa., from which the imagery comes), and say to the mountains and to the rocks, Fall upon us and hide us from the countenance (see reff., especially Nahum: and cf. Ps. xxxiii. 16, πρόσωπον κυρίου ἐπὶ ποιῶντας κακά) of Him that sitteth upon the throne, and from the wrath of the Lamb (the imagery is from Hosea x. 8, further impressed by our Lord's solemn saying on the way to Calvary, Luke xxiii. 30:—the meaning, that all these shall seek death or annihilation in terror of the coming day, when they shall have to stand before God): because the great day (we have no way in English of expressing the ἡ μεγάλη without an awkward periphrasis. The art. lifts the adjective out of its mere epithetal office, and makes it almost a title—the day, that great day: cf. Acts viii. 10, where the people say of Simon Magus, οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη. This name, ἡ ἡμ.

ἡ μεγάλη, if properly considered, should have kept expositors firm here to the great verity of this part of the Apocalyptic visions, and prevented them from going in omnia alia as they have done) of His wrath is come (the virtually perfect sense of the aor. ἦλθεν here can hardly be questioned. Yet even here an account may be given of the aoristic use: see note on ch. xi. 18), and who is able to stand (reff.)?—We are thus brought to the very threshold itself of the great day of the Lord's coming. It has not yet happened: but the tribes of the earth are troubled at its immediate approach, and those terrible signs with which all Scripture ushers it in, have taken place. We are now then arrived at the time described in Matt. xxiv. 30: the coming itself of the Son of man being for a while kept in the background, as hereafter to be resumed. He is seen as it were coming: but before the vengeance is fully accomplished, the elect of God then living on the earth must be gathered, as Matt. xxiv. 31, out of the four winds of heaven, from among the inhabitants of the earth. To this ingathering the sealing in our text is the necessary preliminary. The correspondence between the series of prophecies holds even in the minutest particulars, and where they do not correspond, their very differences are full of instruction. See these pointed out as we proceed.

CH. VII. 1—8.] THE SEALING OF THE ELECT. [And] after this (these words, μετὰ τοῦτο, shew that the opening of the sixth seal is complete, and that what is now to follow,—viz. the two visions each introduced with similar words, μετὰ τοῦτο [ταῦτα] εἶδον,—comes in by way of episode. They represent two great events,

ἐστῶτας ἐπὶ τὰς ^v τέσσαρας ^v γωνίας τῆς γῆς ^w κρατοῦντας ^v ch. xx. 8.
 τοὺς ^x τέσσαρας ^x ἀνέμους τῆς γῆς, ἵνα μὴ ^y πνέῃ ἄνεμος ^y Ezek. xliii.
 ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ τι δένδρον. ^w ch. vii. 1.
² Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ^z ἀνατολῆς ^y Matt. vii. 25.
^z ἡλίου, ἔχοντα ^a σφραγίδα ^b θεοῦ ζῶντος, καὶ ἔκραξεν φωνῇ ^y Luke xlii.
 μεγάλην τοῖς τέσσαρσιν ἀγγέλοις ^c οἷς ^d ἰδόθη ^e αὐτοῖς ^y Acts xxvii.
^c ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, ³ λέγων Μὴ ^e ἀδι- ^z so ch. xvi. 12.
 κήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ^f ἄχρι ^z Job i. 8.
³ σφραγίσωμεν τοὺς ^b δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν ^a ch. ix. 4.
 Rom. ix. 26 (from Hos. i. 10). 2 Cor. iii. 8. vi. 18. 1 Tim. iii. 15. iv. 10. Heb. iii. 13. ix. 14. xii. 23. ch.
 xv. 7. c constr., ch. iii. 8 reff. d ch. iii. 31. vi. 4 reff. e = ch. vi. 6 reff. f ch. xv.
 8. xvii. 17. xx. 3, 5. g = here, &c. only. (John vi. 27. Eph. i. 13. iv. 30. ch. x. 4 reff.)
 h = Matt. xxv. 14. Ezra v. 11.

copt Andr-coisl Areth. for *ανεμους, αγγελους* 1. ins o bef *ανεμος* C a f g k
 26. 30. om *επι της γης* A. om *της bef θαλασσης* A. for last *μητε*,
μη C. rec (for *τι*) *παν*, with h n 10-7. 36 (37. 49 Br, e sil) Andr: om A syr-dd
 aeth: *τινι* 19: txt C B rel vulg copt Andr-coisl Areth Primas. *δενδρου* A:
δενδρων syr-dd aeth.

2. rec (for *αναβαινοντα*) *αναβαντα* (with none of our mss): txt AC B rel Orig Andr
 Areth. *ανατολων* A 90. *εκραξεν* A Andr-a-p.

3. for 1st *μητε, και* A 37-8. 41-2 vulg (with am, agst demid fuld lips-4 tol). rec
 (for *αχρι*) *αχρις ου*, with b rel Andr Areth: *αχρις αν* n 18 Andr-a: txt AC 1. 12 Orig².

the sealing of the elect on earth, and the great final assemblage of the saints in heaven. The great day of the Lord's judgment is not described; it is all but brought before us under the sixth seal, and is actually going on in the first of these episodes [see below]: but only that part of it which regards the saints appears to us, and that only by its result—their gathering in to heaven) **I saw four angels** (not, as many interpreters, *bad* angels; nor does it necessarily follow that we are to adopt the analogy of ch. xvi. 5 and to regard them as “angels of the winds:” but simply angels, to whom this office is committed. This is all that is declared to us in the text, and it is idle to enquire beyond it. All allegorizing and all individualizing interpretations are out of the question) **standing upon the four corners** (*ἐπὶ* with accus. at the first appearance, as indicating the *coming into* that position, “sensu prægnanti;” see on ch. iv. 2) **of the earth** (i. e. North, South, East, and West, the cardinal points from which the winds blow) **holding the four winds of the earth, that the wind may not blow on the earth nor on the sea nor against any tree** (the three disjunctives, *μήτε*, merely couple, without any climax), and **I saw another angel** (as before, simply an angel; not as has been fancied, our Lord, nor the Holy Spirit; cf. *τοῦ θεοῦ ἡμῶν* below) **coming up from the rising of the sun** (*ἀναβαίνοντα*, because the rising of

the sun is low on the earth's horizon, whereas the Apostle was in heaven, looking down on the earth: and *ἀπὸ ἀνατολῆς ἡλίου*, as naturally agreeing with the glorious and salutary nature of his employment. Cf. Ezek. xliii. 2; Mal. iv. 2. The allegorical interpretations which have been given are entirely uncountenanced in the text), **having the seal** (*σφραγίδα*, though anarthrous, is defined by the possessive gen. following) **of the living God** (*ζῶντος*, as giving to the seal solemnity and vital import): **and he cried with a great voice to the four angels to whom it was given** (reff.) **to injure** (viz. by letting loose the winds, which they as yet held in) **the earth and the sea, saying, Do not ye injure the earth nor the sea nor the trees, until we** (not, *I*: see Matt. xxiv. 31, cited below) **shall have sealed the servants of our God** (the God alike of the speaker and of those addressed) **upon their foreheads** (the noblest, as well as the most conspicuous part of the human frame).

This vision stands in the closest analogy with Matt. xxiv. 31, where immediately after the appearing of the sign of the Son of man and the mourning of the tribes of the earth, we read, *καὶ ἀποσπελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν*. The judgment of the great day is in fact going on in the background; but in this

i Rev. only;
ch. ix. 4.
xiii. 10. xiv.
1. 9. xvii. 5.
xx. 4. xxii. 4.
Ezek. ix. 4.
k = ver. 9.
Eph. iii. 15.
Col. iv. 12.
1 Pet. i. 15 al.

ⁱ μετώπων αὐτῶν. ⁴ καὶ ἤκουσα τὸν ἀριθμὸν τῶν ^ε ἐσφρα-
γισμένων, ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες ^ε ἐσφρα-
γισμένοι ἐκ ^k πάσης φυλῆς υἱῶν Ἰσραὴλ. ⁵ ἐκ φυλῆς Ἰούδα
δώδεκα χιλιάδες ^ε ἐσφραγισμένοι, ἐκ φυλῆς Ῥουβὴν δώδεκα
χιλιάδες, ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες, ⁶ ἐκ φυλῆς Ἀσὴρ

AC B
b c e
n, 2.
4. 6. 9.
10-3 6.
7-8-9.
26-7. 3.
32 to 3.
40-1-2.
47 to
90. B²

4. om και . . . εσφραγισμενων Α.

5—8. rec aft χιλιάδες ins εσφραγισμενοι (ten times), with c (6 Br^p) vulg Areth: om AC B rel harl¹ syr-dd copt Andr-coisl Primas. (for l n see Scriv.)

5. for γαδ, δαδ 1.

first and general summary of the divine judgments and dealings, in which the signs of Creation and of the Church for Christ's coming are set before us, only that portion of its proceedings is described which has reference to these two. When the strain is again taken up, the case and reference are different.

The questions now arise, 1) who are these that are sealed? and 2) what is the intent of their being sealed? 1) Those who have followed the preceding course of interpretation will have no difficulty in anticipating the reply. They are, primarily, those elect of God who shall be living upon earth at the time here indicated, viz. that of the coming of the Lord: those indicated in Matt. xxiv. 31, above cited. (On the import and reason of the use of *Israel* and its tribes, I shall speak below.) As such, they are not *identical with*, but are *included in*, the great multitude which no man can number of ver. 9 ff. But they are also symbolical of the first-fruits of the church: see notes on ch. xiv. 1 ff.

4.] And I heard the number of the sealed, an hundred and forty-four thousand sealed (the number is symbolical of fixedness and full completion, 12×12 , taken a thousand fold. No one that I am aware of has taken it literally, and supposed that just this particular number and no more is imported. The import for us is that the Lord knoweth and sealeth His own: that the fulness of their number shall be accomplished and not one shall fail: and, from what follows, that the least as well as the greatest of the portions of his Church, shall furnish its quota to this blessed company: see more below) from every tribe (i. e. from the sum of the tribes; from every tribe, all being taken together. This is evident from what follows. For this accumulative sense of *πᾶς* with an anarthrous substantive, see reff. and Winer, edn. 6, p. 101, § 18. 4) of the sons of Israel (this has been variously understood. By many, and even by the

most recent Commentator, Düsterdieck, these sealed ones are taken to represent Jewish believers: the chosen out of the actual children of Israel. I need hardly say that such an interpretation seems to me to be quite inconsistent with the usage of this book. Our rule in such cases must be, to interpret a term, where it may possibly be ambiguous, by the use of the same term, if we can discover any, in a place or places where it is clear and unmistakeable. Now in the description of the heavenly Jerusalem, ch. xxi. 9 ff., we have the names τῶν δώδεκα φυλῶν υἱῶν Ἰσραὴλ inscribed on its 12 gates. Can there be any doubt as to the import of those names in that place? Is it not, that the city thus inscribed is the dwelling-place of the Israel of God? Or are the upholders of the literal sense here prepared to carry it out there, and to regard these inscribed names as importing that none but the literal descendants of Israel dwelt within? [For observe that such an inference could not be escaped by the fact of the names of the 12 Apostles being inscribed on its foundations: those being individual names, the others collective.] It seems certain, by this expression being again used there "*totidem verbis*," that the Apostle must here, as there, have intended Israel to be taken not as the Jewish nation, but as the Israel of God. Again, we have a striking indication furnished in ch. iii. 12, who these children of Israel are, and to what city they belong:—ὁ νικῶν . . . γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου τῆς καινῆς Ἱερουσαλήμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. These words serve to bind together the sealing here, and the vision of the new Jerusalem in ch. xxi. Nor is it any valid objection to this view that the persons calling themselves Jews in ch. ii. 9, iii. 9, have been taken to be actual Jews. There is a wide difference in the circumstances there, as there is also in the appellation itself): out of the tribe of

δώδεκα χιλιάδες, ἐκ φυλῆς Νεφθαλίμ δώδεκα χιλιάδες, ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες, ⁷ ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες, ἐκ φυλῆς Ἰσαχάρ δώδεκα χιλιάδες, ⁸ ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, ἐκ φυλῆς Ἰωσήφ δώδεκα χιλιάδες, ἐκ φυλῆς Βενιαμὴν δώδεκα χιλιάδες ἐσφραγισμένοι.

8. ἐσφραγισμεναι B rel : om 36 : txt AC f h m n 10. 35 Br (16-7. 30-7-8. 40-7-9, e sil).

Judah, twelve thousand sealed, &c. &c.—The points to be noticed in this enumeration are, 1) that with the exception of Judah being placed first, the order of the tribes does not seem to follow any assignable principle. It may indeed be not without reason, that Reuben, the eldest, next follows Judah, and Benjamin the youngest is placed last, with Joseph his own brother: but beyond this all is uncertainty: as any one will find, who attempts to apply to the order any imaginable rule of arrangement. So far has been generally confessed. “Nul-lus servatur ordo, quia omnes in Christo pares,” says Grotius. 2) That the tribe of Dan is omitted. This is accounted for by the fathers and ancient interpreters, from the idea [founded on Gen. xlix. 17] that antichrist was to arise from this tribe. So Areth. in Catena,—*ἡ τοῦ Δάν φυλή τῆς σωτηρίας ἐκβιβλῆται, ἅτε μαυνοῦσα τὸν Ἀντίχριστον, καὶ ὑπ’ αὐτοῦ συγκροτούμενη, καὶ τούτῳ προσανέχουσα, καὶ καύχημα τοῦτον προβαλλομένη καὶ κλέος ἀκλέες καὶ ὀλέθριον*: by most Commentators, from the fact, that this tribe was the first to fall into idolatry, see Judg. xviii.: by others [Grot., Ewald, De W., Ebrard, Düsterd., al.], from the fact that this tribe had been long ago as good as extinct. Grot. quotes for this a Jewish tradition,—“jam olim ea tribus ad unam familiam Hussim reciderat, ut aiunt Hebræi, quæ ipsa familia bellis interisse videtur ante Esdræ tempora.” Accordingly we find in 1 Chron. iv. ff. where all Israel are reckoned by genealogies, that this tribe is omitted altogether. This latter seems the more probable account here, seeing that in order to the number 12 being kept, some one of the smaller tribes must be omitted. In Deut. xxxiii., Simeon is omitted. 3) That instead of Ephraim, *Joseph* is mentioned. We have a somewhat similar instance in Num. xiii. 11, with this difference, that there it is “of the tribe of Joseph, namely of the tribe of Manasseh.” The substitution here has been accounted for by the “untheocratic” recollections connected with the name Ephraim [so e.g. Düsterd.].

But this may well be questioned. In the prophecy of Hosea, where the name so frequently occurs, it designates Israel repentant, as well as Israel backsliding; cf. especially ch. xiv. 4—8, the recollection of which would admirably fit the spirit of this present passage. I should rather suppose that some practice had arisen which the Apostle adopts, of calling the tribe of Ephraim by this name. 4) That the tribe of Levi is included among the rest, hardly appears to depend on the reason assigned by Bengel, al., that the Levitical ceremonies being now at an end, all are alike priests and have access to God: for in some O. T. catalogues, even where territorial division is in question, Levi is not omitted: the cities of the priests being mentioned under the head of this tribe. Cf. 1 Chron. vi.

It yet remains to enquire, before passing on to the second vision in this episode, what is the import and intent of the sealing here mentioned. It has been the general view, that it was to exempt those sealed from the judgments which were to come on the unbelieving. And it can hardly be denied, that this view receives strong support from Scripture analogy, e. g. that of Exod. xii. and Ezek. ix., especially the latter, where the exempted ones are marked, as here, on their foreheads. It is also borne out by our ch. ix. 4, where these sealed ones are by implication exempted from the plague of the locusts from the pit. It is again hardly possible to weigh fairly the language used in this place itself, without coming to the same conclusion. The four angels are commanded not to begin their work of destruction, until the sealing has taken place. For what imaginable reason could such a prohibition be uttered, unless those who were to be sealed were to be marked out for some purpose connected with that work? And for what purpose could they be thus marked out, if not for exemption? The objection brought against this view by Düsterd., that so far from being exempt from trials, the saints in glory have

z ch. iii. 8 reff. ⁹ Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ² ὃν ^a ἀριθ-
 a Matt. x. 30. Luke xii. 7 only. Gen. xvi. 10.
 b = ver. 4 reff. ^c φυλῶν καὶ ^c λαῶν καὶ ^c γλωσσῶν, ^d ἐστῶτας ^e ἐνώπιον
 c ch. v. 9 reff. τοῦ ^e θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, ^f περιβεβλημένους
 λαοί, ch. x. xi. xi. 9. xvii. 15. Acts g
 iv. 25, 27 (from Ps. ii. 1). Rom. xv. 11. ¹⁰ καὶ κράζουσιν φωνῇ μεγάλῃ, λέγοντες Ἡ ⁱ σωτηρία τῷ
 d constr., see ch. iv. 1 al. e ch. i. 4. f & constr., Matt. vi. 31. Mark xiv. 51. xvi. 5. ver. 13. ch. x. 1. xi. 3, &c. Jer.
 iv. 30. see ch. iii. 5 reff. g Mark xvi. 5. ch. vi. 11 al. see ch. iii. 4. Esth. vi. 8. h = here
 only. (John xii. 18 only. Ps. xci. 12.) 2 Macc. xiv. 4. i ch. xix. 1. Ps. iii. 8 (w. gen.).

9. om ἰδον C. οχλον πολυν A vulg copt æth Primas. for ον, και A.
 om αυτον B rel Andr Areth: ins AC f 33 (13. 26-7. 36 Br, e sil). rec ηδυνατο,
 with f g m n 18-9. 35 (16. 37-9. 40-1-2. 51, e sil) Method Andr: δυναται k: txt AC B
 rel. om και φυλων 1. rec εστωτες, with A 10-7-8. 36 (h j 13. 37. 40-1-2-9.
 90 Br, e sil) Andr: εστωτων C 38: εστωτα a 11-9: txt B rel Andr-coisl Areth.
 for 1st ενωπιον, επι A. rec περιβεβλημενοι, with n 1. 10-7-8 (h j 37-9 Br, e sil)
 Andr Fulg.: περιβεβλημενας g 47: txt AC B rel Andr-coisl Areth Fulg., φοι-
 κας B rel Areth: txt AC m (1 13-7-9. 38, e sil) vulg Andr.
 10. rec (for κραζουσιν) κραζοντες, with 1 Areth: txt AC B rel vulg syr-dd copt Andr

come out of great tribulation, is grounded on the mistake of not distinguishing between the trials of the people of God and the judgments on the unbelieving world. In the latter, the saints have no part, as neither had the children of Israel in the plagues of Egypt. And indeed the very symbolism here used, in which the elect are pointed out under the names of the 12 tribes, serves to remind us of this ancient exemption. At the same time, exemption from the coming plagues is not the only object of the sealing. It serves a positive as well as a negative purpose. It appropriates to God those upon whom it has passed. For the seal contains His own Name, cf. ch. iii. 12, xiv. 1. And thus they are not only gathered out of the world, but declared to be ready to be gathered into the city of God. And thus the way is prepared for the next vision in the episode.

9—17.] THE GREAT MULTITUDE OF THE REDEEMED IN HEAVEN. The opening of the sixth seal introduced the coming of the Lord. The first vision of the episode revealed the gathering together of the elect from the four winds. But before the seventh and *last* seal can be opened, and the book of God's purposes be unrolled, not only must all things on this earth be accomplished, but the whole multitude of the redeemed must be gathered in to the joy of their Lord. Then, and not till then, shall we know even as we are known, and read the mystery of God's ways without hindrance. Accordingly, in this sublime vision we are admitted to a sight of the finished state of glory, in which the seventh seal shall be opened. After these things (see above on

ver. 1. The term indicates separation from that which went before, and introduces a second and distinct vision in the episode) I saw, and behold a great multitude, which (construction, see reff.) no one could (the past ἔδυνατο represents the classical *an dunaito*: not that the attempt was actually made, but that if made it was sure to fail) number, out of every nation (see ch. v. 9) and [all] tribes and peoples and tongues (observe, that this very specification, of a multitude without number, carries us on past the first or millennial resurrection, indicated in the two former parables of Matt. xxv. [see notes there], and past the final judgment sublimely described at the end of that chapter: οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον is the point at which our vision takes up that prophecy. We have οἱ δίκαιοι, in their robes of righteousness, made white in the blood of the Lamb, already, vv. 15—17, in the midst of those pleasures for evermore which always stand in Scripture for a description of the employments of the life everlasting) standing before the throne and before the Lamb (by these words the vision is fixed as belonging to that heaven itself which has been previously described, ch. iv. The celestial scene becomes filled with this innumerable throng: its other inhabitants remaining as before) clothed in white robes (see ch. vi. 11, note: and below, ver. 14), and palm-branches in their hands (bearing the palm-branch was a mark of festal joy, cf. John xii. 13; 1 Macc. xiii. 51: and this practice extended beyond the Jews, cf. Paus. Arcad. 48, οἱ δὲ ἀγῶνες φοῖνικος ἔχουσιν οἱ πολλοὶ στέφανον· εἰς δὲ τὴν δεξιάν ἐστί καὶ πανταχοῦ τῷ νικῶντι

θεῶ ἡμῶν τῷ καθήμενῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἀρνίῳ. ¹¹ καὶ πάντες οἱ ἄγγελοι ^k ἐστῆκεισαν ¹ κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ ¹² λέγοντες Ἀμήν· ἡ ^m ἐὺλογία καὶ ἡ ^a δόξα καὶ ἡ ^o σοφία καὶ ἡ ^p εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ^q ἰσχὺς τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν. ¹³ καὶ ^r ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων λέγων μοι Οὗτοι οἱ ^f περιβεβλημένοι τὰς ^s στολὰς τὰς ^s λευκάς, τίνες εἰσίν, καὶ πόθεν ἦλθον; ¹⁴ καὶ ^a ἔρηκα αὐτῷ Ἐκτίε μου, σὺ οἶδας. καὶ εἶπέν μοι Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς

k see Matt. xii. 46.
l oh. iv. 6 reff.
m 1 Cor. x. 16.
n = Jude 25
o = ch. v. 12.
p Rev., ch. iv. 9 only.
q Paul, 2 Cor. iv. 15 al. fr.
r = Matt. xi. 25.
Deut. xxv. 9 al.

s sacf. — oh. v. 7 reff.
t 1 Chron. xxxvii. 3.

lat-ff, κραζουσιν m. for τῷ θεῷ, τον θεου A. rec (for τῷ θρονῳ) του θρονου, with B l 1 (adding θῶ ἡμων) 17-8. 36 (j 37-8. 47. 51, e sil); txt AC rel Andr Areth. ¹¹. rec (for -κεισαν) ἐστηκεισαν, with 1. 17. 33. 51 (26 Beh's-5-mss, e sil); txt A rel Andr Areth, -κεισαν B l² 32-5-6. 50¹, -κεισαν C.—rec ἐστ., with C 9. 13-7. 30. 51 (26 Beh's-5-mss, e sil); txt B rel Andr Areth, ἰστ. A 36. rec ἐπεσον, with B rel 1 Andr Areth: txt AC 9¹, 13-6. 27. 33. aft θρονου ins αυτου B rel syr-dd Andr-coisl Areth: om AC g h n 10-7-8 (37-8. 40-1. 49. 51 Br, e sil) vulg Andr lat-ff. rec (for τα προσωπα) πρωσωπον, with 1 copt Andr-p Fulg: txt AC B rel vulg syr-dd arm Andr Primas.

12. om 2nd αμην C 36 Andr-p Primas Fulg Ansb.

13. om 2nd τας C n. om εισιν 1.

14. for ειρηκα, ειπον B rel Andr-coisl Areth: txt AC n 36 Andr.

rec om μου,

ἐστιθέμενος φοῖνιξ. Remember also Virgil's "palmae, pretium victoribus," Aen. v. 111. As regards the palm-branch being also called φοῖνιξ; we have the authority of Pollux [Wetst., τοῦ μέντοι φοίνικος καὶ ὁ κλάδος ὁμωνύμως φοῖνιξ καλεῖται]: and they cry (the pres. expresses their unceasing occupation) with a loud voice, saying, Salvation (ἡ σωτηρία, the praise of our salvation: the ascription of the salvation which we have obtained) [be] to our God who sitteth on the throne and to the Lamb. ^{11, 12.} The choir of angels, as in ch. v. 11, respond to the ascription of praise. And all the angels were standing (εἰστήκειν, here written ἐστήκειν, is in sense imperfect, just as ἔστηκα is in sense present: this latter importing "I have placed myself," = "I stand," and the former "I had placed myself," = "I was standing") round the throne and the elders and the four living-beings, and fell before the throne on their faces (then they were in the vision in the similitude of men) and worshipped God, saying, Amen: the blessing and the glory and the wisdom and the thanksgiving and the honour and the power and the might (observe the sevenfold ascription) be to our God unto the ages of the ages. Amen. 13—17.]

Explanation of the vision. And one of the elders answered (on this use of ἀπεκρίθη, see reff.) saying to me (the elders symbolizing the Church, one of them fitly stands out as the interpreter of this vision in which the glorified Church is represented), These that are clothed in the white robes, who are they, and whence came they ('ad hoc interrogat, ut doceat,' Bede. The questions are those ordinarily put when we seek for information respecting strangers. Wetst. compares the τίς; πόθεν εἰς ἀνδρῶν; of Homer, and the "Qui genus? unde domo?" of Virgil. Both enquiries are answered in ver. 14)? And I said to him, My lord (the address is one of deep reverence as to a heavenly being. See the limits of this reverence in ch. xix. 10, xxii. 8, 9), thou knowest (see ref. Zech., from which the form of expression comes. The σὺ οἶδας must not with Ebrard be forced to mean, "I know well, but thou knowest better:" but must be taken in its simple acceptation, "I know not, but thou dost." And this again need not mean that the Apostle had no thought on the subject, but that he regarded himself as ignorant in comparison with his heavenly interlocutor). And he said to me, These are they that come (not, as E. V., "that came:" nor

...ουτοι
εισιν C.
A B a
b c e lo
n, 2.
4. 6. 9.
10-3-6.
7-8-9.
26-7. 30.
32 to 38.
40-1-2.
47 to 51.
90. B².

u Matt. xxiv. 21. " θλίψεως τῆς ^u μεγάλης, καὶ ^v ἔπλυναν τὰς ^v στολὰς ^u αὐτῶν καὶ ^w ἔλευναν ἐν τῷ ^x αἵματι τοῦ ἀρνίου. ¹⁵ διὰ τοῦτο εἰσιν ^y ἐνώπιον τοῦ ^y θρόνου τοῦ θεοῦ, καὶ ^z λατρεύουσιν αὐτῷ ^{za} ἡμέρας καὶ ^{za} νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ ^x see ch. i. 5. (Heb. ix. 14. 1 John i. 7.) ^y ch. i. 4. ^z acc., Luke ii. 87. Acts xxvi. 7. λ., ch. xxii. 3. a gen., ch. iv. 8 reff.

with A 1 æth Primas: ins C B rel vulg syr-dd copt Andr Areth Cypr. ^{απο θλιψ.}
 μεγ. Α. for ἐπλυναν, ἐπλάτυναν a b e g j k 2. 9. 13¹. 30. 41-2. 50: ἐπλάτειναν 1.
 rec aft ἐλευναν ins στολας αὐτων, with (n?); αὐτας A h (n?) 1. 10-2-9. 37.
 49 B^r vulg Andr-p lat-ff: om B rel æth arm Andr-coisl Areth.
 15. rec (for τῷ θρονῷ) του θρονου, with A n 1. 34-5-6. 49¹ (e j m 17-8-9 Beh's-5-mss, e sil) Andr: txt B rel Areth.

again must the *present* be put prominently forward, that *are coming*, as if the number in the vision were not yet complete: still less is it to be taken as a quasi-future, "that *shall come*," cf. ἔπλυναν and ἐλέυναν below;—but as in the expression ὁ ἐρχόμενος, the present is merely one of *designation*. Their description, generically, is, that "they are they that *come*, &c.") **out of the great tribulation** (the definite art. ought not to be omitted as in E. V. It is most emphatic: "out of the tribulation, the great one." And in consequence some, e. g. Düsterd., have explained the words of that last great time of trial which is to try the saints before the coming of the Lord. But to limit it to this only, is manifestly out of keeping with the spirit of the vision. I would rather understand it of the whole sum of the trials of the saints of God, viewed by the Elder as now complete, and designated by this emphatic and general name: q. d. "all that tribulation"), **and they washed their robes** (the aor. is that so often used of the course of this life when looked back upon from its yonder side: they did this in that life on earth which is now [in the vision] past and gone by) **and made them white** (the reff. are full of interest) **in the blood of the Lamb** (i. e. by that faith in the atoning blood of Christ of which it is said, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν, Acts xv. 9: and 1 John i. 7, τὸ αἷμα Ἰησοῦ χριστοῦ . . . καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. See also Eph. v. 25—27. Several of the ancient Commentators have misunderstood this: e. g. Areth.,—φαμέν ὡς ἐκ τοῦ αἵματος αὐτῶν ἡ ὑπὲρ χριστοῦ ἔκχυσας πάσης ἀπῆλλαξεν αὐτοὺς κηλίδος. τῷ γὰρ οἰκτίου αἵματι βαπτισθέντες λευκοὶ ἀπὸ τοῦ τοιοῦτου λουτροῦ ἀνέβησαν πρὸς τὸν ἐαυτῶν βασιλεῖα χριστόν: and, though differently, Joachim:—"sed cum sancti martyres in sanguine suo baptizati sint, quomodo sanguini Christi ascribitur quod

abluti sunt, et non potius proprio sanguini quem pro Christo fuderunt? sed sciendum est, quod postquam empti sumus sanguine Christi, et ejus sacratissimo cruori communicari concessi, etiam sanguis noster sanguis ejus effectus est." Similarly Lyra: "merito dicitur sanguis Agni, quia est sanguis membrorum ejus, in quibus dicit se persecutionem pati." Ansbert ambiguously, "eas in sanguine agni candificant, subaudis, in Christi passionibus habitum mentis exornant." And Ewald has fallen into the same mistake: "sanguine Christi, i. e. cæde quam ob Christi doctrinam, Christi et in hac re exemplar secuti, passi sunt." Observe, we must not separate the two acts, washing and making white, as Hengstb., interpreting the former of the forgiveness of sins, the latter of sanctification: the latter is only the result of the former: they washed them, and by so doing made them white. The act was a life-long one,—the continued purification of the man, body, soul, and spirit,—by the application of the blood of Christ in its cleansing power). **On this account** (*because* they washed their robes white in Christ's atoning and purifying blood: for nothing that has spot or wrinkle, or any such thing, can stand where they are standing: cf. again Eph. v. 27: none will be there who are not thus washed) **they are before the throne of God** (in the presence of His throne: seeing Him [Matt. v. 8; 1 Cor. xiii. 12] as He sees them), **and they serve Him by day** (gen. sing.) **and by night** ("more nostro loquens eternitatem significat," Bede) **in His temple** (as His priests, conducting the sweet praises of that heavenly choir, ver. 10, and doing what other high and blessed service He may delight to employ them in): **and He that sitteth on the throne shall spread His habitation over them** (it is exceedingly difficult to express the sense of these glorious words, in which the fulfilment of the O. T. promises, such as Levit. xxvi. 11; Isa. iv. 5,

T T

p Acts xxi. 40. ^{only f.} ἐγένετο ^{Wisd. xviii.} ἡ σιγή ^{14 only.} ἐν τῷ οὐρανῷ ^{q = Mark v. 18. Luke viii. 42. John i. 40. vi. 19. xi. 18.} ὥς ^{r here only †.} ἡμίωρον. ^{d τω ουρανῷ... AC B a to n, 2. 4. 6. 9. 10-3-6-7-8-9. 26-7. 30. 32 to 38. 40-1-2. 47 to 59. B.} ² καὶ εἶδον

rec ημῶριον, with B rel: ημῶριον 1: txt AC j.

forth the gathering in of the elect, and the innumerable multitude of the glorified Church. What incident is appropriate for the removal of this last, the only obstacle yet remaining to the entire disclosure of the secret purposes of God?) **there was** (there became, there came on, supervened, from a state very different, viz. the choral songs of the great multitude, re-echoed by the angelic host) **silence in the heaven about** (see *reff.* There is no ellipsis in the *ὥς*: the duration is contained in the *ἡμίωρον*) **half an hour** (in enquiring into the meaning of this silence, let us first see whether we have any indication by analogy in the book itself, which may guide us. In ch. x. 4, when the Apostle is about to write down the voices of the seven thunders, he is commanded to abstain, and not to write them down. And though neither the manner nor the place of that withholding exactly corresponds to this half-hour's silence, yet it holds a place related to the sounding of the seventh trumpet, quite sufficiently near to that of this, with regard to the seventh seal, to be brought into comparison with it. It imports 1) a passing over and withholding, as far as the Apostle is concerned, of that which the seventh seal revealed: i. e. of that complete unrolling of God's book of His eternal purposes, of the times and seasons which He holds in His own power. For this unrolling, every thing has been prepared: even to the taking off of the last seal which bound the mysterious roll. But as to what the roll itself contains, there is silence. 2) But it also imports, as Victorinus beautifully says, "semihora, initium quietis æternæ:" the beginning of that blessed sabbatical state of rest, during which the people of God shall be in full possession of those things which ear hath not heard nor eye seen. With equal truth and beauty does the same, our earliest apocalyptic expositor, proceed: "sed partem intellexit, quia interruptio eadem per ordinem repetit. Nam si esset jube silentium, hic finis narrandi fieret." So that the vexed question, whether what follows belongs, or not, to the seventh seal, is, in fact, a question not worth seriously answering. Out of the completion of the former vision rise up a new series of visions, bearing a different character, but distinguished by the same number, indi-

cating perfection, and shewing us that though evolved out of the completion of the former series, they do not belong to the last particular member of that series, any further than as it leads the way to them. Even more marked is this again below in ch. xi.—xvi., where the pouring out of the seven vials can in no way be said to belong to or form part of the blowing of the seventh trumpet. It will be seen then that I believe all interpretation to be wrong, which regards the blowing of the seven trumpets as forming a portion of the vision accompanying the seventh seal in particular: and again that I place in the same category all that which regards it as taking up and going over the same ground again. In the seven seals, we had revealed, as was fitting, the opening of the great Revelation, the progress and fortunes of God's Church and people in relation to the world, and of the world in relation to the church.

With regard to the trumpets themselves, we may observe, 1) that they repeat again the same mystic number *seven*, indicating that the course of events [see below] represented by this sounding is complete in itself, as was that indicated before by the breaking of the seals, and as is also that afterwards to be indicated by the pouring out of the vials: 2) that as in the case of the seals, there is a distinction made between the first four and the following three. Cf. below, ver. 13. 3) that as also in the case of the seals, there is an interval, with two episodical visions, between the sixth and the seventh trumpet. Cf. ch. x., and ch. xi. 1—14. 4) that of the trumpets, six only announce visions partaking of the common character of judgments, whereas the seventh forms, as we also saw in the case of the seventh seal, the solemn close to the rest. 5) and further, that as regards this seventh trumpet, the matters imported by it as being *ἡ οὐαὶ ἡ τρίτη* [ch. xi. 14] are not given, but merely indicated by *ἦλθεν ὁ καιρὸς τῶν νεκρῶν κριθῆναι*, κ.τ.λ. [ch. xi. 18]: just as we saw that the things imported by the opening of the seventh seal were not detailed, but only indicated by the episodical visions, and by the nature of the similitude used. 6) that before the sounding of the seventh trumpet, the mystery of God is finished, as far as relates

τοὺς ἐπτά ἀγγέλους οἱ ἑνώπιον τοῦ θεοῦ ἑστήκασιν, καὶ sc. vii. 9. see Luke i. 10. 2 Chron. xxix. 11.

2. om τους επτα 1.

to the subject of this course of visions. This is indicated by the great Angel in ch. x. 7; and again by implication in ch. xi. 15—19, both by the purport of the voices in heaven, ver. 15, and by the ascriptions of praise, vv. 16—18. This is the same again at the pouring out of the seventh vial, where the great voice from the throne announces γέγονεν, ch. xvi. 17: as we saw that it was at the opening of the seventh seal, as indicated by the silence of half an hour. Each course of visions is complete in itself: each course of visions ends in the accomplishment of that series of divine actions which it sets forth. 7) that as, when the preparation for the seven angels to sound their trumpets is evolved out of the opening of the seventh seal, the vision of the seals is solemnly closed in by *ἐγένοντο βρονταὶ καὶ ἀστραπαὶ καὶ φωναὶ καὶ σεισμός*, so the vision of the trumpets is solemnly closed in by *ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ χάλαζα μεγάλη*. That the similar occurrence, ch. xvi. 18, does not close the series of the vials, seems to be owing to special circumstances belonging to the outpouring of the seventh vial: see there [ch. xvi. 21]. 8) that as in vv. 3—5, which form the close of the vision of the seals, and the opening of that of the trumpets, the offering of the prayers of the saints is the prominent feature [see notes below], so in the close of the series of the trumpets we have a prominent disclosure of the ark of the covenant of God, declaring and sealing His faithfulness to His church. Similarly again at the beginning of the series of the vials, we have the temple of the tabernacle of witness opened. Why we have not a similar appearance at the close of that series, is to be accounted for as above. 9) that, seeing that this course of visions opens and closes as last noticed, it [to say nothing at present of the following series of the vials] is to be regarded as embracing a course of judgments [for such evidently is every one of its six visions] inflicted in answer to those prayers, and forming a portion of that *ἐκδίκησις* invoked by the souls of the martyrs in ch. vi. 10. 10) If this be so, then, as this series of visions is manifestly to be regarded as extending to the end of the whole period of *time* [cf. ch. x. 7, *ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐξβόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθῃ τὸ μυστήριον τοῦ θεοῦ*, κ.τ.λ.], we may fairly say that it takes up the great world-wide

vision of the seals at the point where it was said to the vengeance-invoking martyrs that *ἀναπαύσονται ἐπὶ χρόνον*: and that the judgments of this series of visions occur during the time of waiting. This view is confirmed by finding that *οἱ κατοικοῦντες ἐπὶ τῆς γῆς*, upon whom the vengeance is invoked in ch. vi. 10, are the objects of vengeance during this series of judgments, cf. ver. 13. 11) In reference to this last remark, we may observe that no one portion especially of the earth's inhabitants are pointed out as objects of this series of judgments, but all the ungodly, as usurpers of the kingdom of Christ. This is plain, by the expressions in the ascription of praise with which it closes, I mean, *ἐγένετο ἡ βασιλεία, κ.τ.λ.* Earthly domination is cast down, and the Lord's Kingdom is brought in. And it is also plain, from the expression used in that same ascription of praise, *καὶ διαφθεῖραι τοὺς διαφθερόντας τὴν γῆν*, of what character have been these ungodly—the corrupters of the earth—the tainters and wasters of the means and accessories of life. 12) Whatever be the interpretation which follows from the foregoing considerations, two canons must not be violated. a) As in the case of the seals, so it is manifest here, from ch. xi. 18, *ἦλθεν . . . ὁ καιρὸς τῶν νεκρῶν κριθῆναι*, κ.τ.λ., that the series of visions reaches forward to the time of the end, and is only terminated by the great events indicated in those words. And b) as yet, no particular city, no especial people is designated as the subject of the apocalyptic vision. All is general. The earth, the trees, the grass, the sea, the waters, the lights of heaven, mankind,—these are at present the objects in our field of view. There is as yet no *θρόνος τοῦ θηρίου*, as in the outpouring of the vials, ch. xvi. 10. The prophecy goes on becoming more specific as it advances: and it is not for us to anticipate its course, nor to localize and individualize where it is as yet general and undefined. The further details will be treated as we go on).

2.] *First appearance of the seven trumpet-angels.* And I saw (viz. during the symbolic silence, at the end of the half-hour. What now follows is not to be considered as in the interpretation chronologically consequent upon that which was indicated by the seals, but merely as in the vision chronologically consequent on that course of visions. The evolution of the

t = ch. iii. 20 (v. 1).
 u = ch. vi. 9.
 xi. 1.
 v (=) here only.
 (1 Chron. ix. 30 only.)

ἰδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες. ³ καὶ ἄλλος ἄγγελος
 ἦλθεν καὶ ἐστάθη ἐπὶ τοῦ ^u θυσιαστηρίου, ἔχων ^v λιβανω-
 τὸν χρυσοῦν, καὶ ἰδόθη αὐτῷ ^w θυμιάματα πολλά, ^x ἵνα

w ch. v. 8 reff. x constr., John xvii. 2. ch. iii. 9. xxii. 14.

AC B a to n, 2.
 4. 6. 9.
 10-3-6.
 7-8-9.
 26-7, 30.
 32 to 38.
 40-1-2.
 47 to 51.
 90. B.

for ἰδοθησαν, ἰδοθη A a g h k m 30. 51. 90.

3. rec τὸ θυσιαστήριον (bef ἔχων), with A 17. 36 (d 27. 49, e sil) : του θυσιασ-

courses of visions out of one another does not legitimately lead to the conclusion that the events represented by them are consecutive in order of time. There are other and more important sequences than that of time: they may be independent of it, or they may concur with it) the seven angels which stand before God (cf. Tobit xii. 15, ἐγὼ εἶμι Ῥαφαήλ, εἰς ἐκ τῶν ἑπτὰ ἁγίων ἀγγέλων οἱ προαναφέρουσι τὰς προσευχὰς τῶν ἁγίων καὶ εἰσπορεύονται ἐνώπιον τῆς δόξης τοῦ ἁγίου. The agreement is not entire, inasmuch as here another angel, and not one of the seven, presently offers the prayers of the saints. These are not the archangels, as De W. and Stern, nor are they the seven spirits of ch. iv. 5, as Aret. and Ewald: nor again are they merely seven angels selected on account of the seven trumpets, as Hengstb. and Ebrard: this is entirely precluded by the article τοῖς. It is clear that the passage in Tobit and the words here refer to the same matter, and that the fact was part of that revelation with regard to the order and employments of the holy angels, which seems to have taken place during the captivity), and there were given to them seven trumpets (understand, with intent that they themselves should blow them). And another angel (not to be identified with Christ, as is done by Bede, Vitranga, Calov., al., and recently by Elliott: for this confusion is introduced into the whole imagery of the vision. In ch. v. 8, we have the twenty-four elders falling down with vials containing the prayers of the saints: here we have an angel offering incense that it may mingle with the prayers on the heavenly altar. Any theological difficulty which belongs to the one belongs also to the other; and it is a canon which we must strictly observe in interpretation, that we are not, on account of any supposed doctrinal propriety, to depart from the plain meaning of words. In ch. vii. 2 we have ἄλλος ἄγγελος in the sense of a created angel [see note there]: and would it be probable that St. John would after this, and I may add with his constant usage of ἄγγελος throughout the book for angel in its ordinary sense, designate our Lord by this title? There is something to me

far more revolting from theological propriety in such a supposition, than in an angel being seen in the heavenly ministrations offering incense to mix with the prayers of the saints. It ought really to be needless to remark, in thus advocating consistency of verbal interpretation, that no countenance is hereby given to the invocation of angels: the whole truth of their being and ministration protesting against such an inference. They are simply λειτουργικά πνεύματα, and the action here described is a portion of that their ministry. Through Whom the prayers are offered, we all know. He is our only Mediator and channel of grace) came and stood over (ἐπὶ with gen., not simply *juxta*, nor *ante*, but *super*; so that his form appeared above it; the altar being between the Apostle and him) the altar (viz. the altar named ch. vi. 9, as the repetition of the word with the art. shews: see below on ver. 5), having a golden censer (the word λιβανωτός is elsewhere the frankincense itself: so ref. 1 Chron.: so also Schol. on Aristoph. Nub., cited by Grot., λιβανος . . . αὐτὸ τὸ δένδρον: λιβανωτός δὲ ὁ καρπὸς τοῦ δένδρου: and Ammonius [ib.], λιβανος μὲν γὰρ κοινῶς καὶ τὸ δένδρον καὶ τὸ θυμιώμενον: λιβανωτός δὲ μόνον τὸ θυμιώμενον. But here it unquestionably means a censer; cf. below, ver. 5, εἴληφεν τὸν λ. καὶ ἐγέμισεν αὐτόν, κ.τ.λ. No argument can be derived from the censer being a golden one, as Elliott, partly after Sir J. Newton. The spirit of the heavenly imagery will account for this without going further: we have, throughout, crowns [ch. iv. 4], incense-vials [v. 8], vengeance-vials [xv. 7], girdles [xv. 6], a measuring-reed [xxi. 15], &c., all of the same costly metal). And there was given to him (viz. by divine appointment, through those ministering: not, by the saints who offered the prayers [Ell.], for two reasons: 1) because the incense is mentioned as something distinct from the prayers of the saints; see below: 2) because no forcing of ἰδόθη will extract this meaning from it. It is a frequent apocalyptic formula in reference to those things or instruments with which the ministrations necessary to the progress of

δώσει ^γ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ ^υ θυ- ^γ dat., — here
 σιαστήριον τὸ ^z χουσοῦν τὸ ἐνώπιον τοῦ θρόνου. ⁴ καὶ ^z Exod. xl. 26.
 ἀνέβη ὁ ^a καπνὸς τῶν ^w θυμαμάτων ^γ ταῖς προσευχαῖς ^a Rev. (ch. ix.
 τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ. ⁵ καὶ ^{2, &c. xiv. 11}
^τ εἰληφεν ὁ ἄγγελος τὸν ^v λίβαντον καὶ ^c ἐγέμισεν αὐτὸν ^b so perf., as
 ἐκ ^d τοῦ πυρὸς τοῦ θυσιαστηρίου καὶ ^e ἔβαλεν ^e εἰς τὴν γῆν. ^{Winer, edn.}
^{6, p. 246, § 40.}

c Mark iv. 37. xv. 36. Luke xiv. 23. xv. 16. John ii. 7 (bis). vi. 13. ch. xv. 8 only. Gen. xiv. 47. d see
 ch. xiv. 18. e ch. xii. 9, 13. xiv. 19 al. Ezek. x. 2.

τηριον C B rel Andr Areth. for λιβαντον, λιβανον το C. rec δωση, with
 B (rel ?) 1 Andr-p-coisl² Areth: δω f 36: txt AC b e g h m n 34-5.

5. for εβαλεν, ελαβον A. rec places φωναι bef βρονται and αστραπται, with h
 n 1. 10-7-8-9. 36 (37. 49 B^e, e sil): om και φωναι j: βρ. κ. φω. κ. αστρ. B rel vulg
 Primas: φω. κ. στρ. κ. βρ. 1: txt A a b c d e f g k m 16. 38 syr-dd copt.

the visions are performed: cf. ch. vi. 2, 4 bis, 8, 11, vii. 2, viii. 2, ix. 1, &c.) much incense (see ch. iv. 8, and on the difference of the imagery, below), that he might (if we read δώσει, which after all is not really a various reading,—η, and ηι, being in the MSS. perpetually confused with ει,—we must remember that the fut. with ἵνα is a mixed construction, made up of ἵνα δώσῃ and δώσει. We are compelled in English to choose one of these) give it to (various renderings and supplyings of the construction have been devised: but the simple dative after δώσει appears the only legitimate one: and the sense as expressed by Calov, “ut daret ταῖς πρ., orationibus sanctorum, eadem, i. e., ut redderet eas boni odoris preces.” This object was, to incense the prayers of the Saints: on the import, see below) the prayers of all the saints (not only now of those martyred ones in ch. vi. 9: the trumpets which follow are in answer to the whole prayers of God’s church. The martyrs’ cry for vengeance is the loudest note, but all join) upon (the ἐπὶ with accus. carrying motion; which thus incensed were offered on the golden altar, &c. From what follows it would seem that the prayers were already before God: see below) the altar of gold which was before the throne (this may be a different altar from that over which the angel was standing; or it may be the same further specified. The latter alternative seems the more probable. We must not imagine that we have in these visions a counterpart of the Jewish tabernacle, or attempt to force the details into accordance with its arrangements. No such correspondence has been satisfactorily made out: indeed to assume such here would be inconsistent with ch. xi. 19, where first the temple of God in heaven is opened. A general analogy, in the use and

character of the heavenly furniture, is all that we can look for). And the smoke of the incense ascended to (such again seems to be the only legitimate rendering of the dative. The common one, “with,” cannot be justified: see Winer, edn. 6, p. 193 f., § 31. 6. The prayers, being already offered, received the smoke of the incense. The whole imagery introduces the fact that those prayers are about to be answered in the following judgments) the prayers of the saints out of the hand of the angel, before God (these latter words belong to ἀνέβη, or rather to ἀνέβη ταῖς πρ. τ. ἁγ. Notice, that no countenance is given by this vision to the idea of angelic intercession. The angel is simply a minister. The incense [importing here, we may perhaps say, acceptability owing to the ripeness of the season in the divine purposes, so that the prayers, lying unanswered before, become, by the fulness of the time, acceptable as regards an immediate reply] is given to him: he merely wafts the incense up, so that it mingles with the prayers. Düsterd. well remarks, that the angel, in performing sacerdotal offices, is but a fellow-servant of the saints [ch. xix. 10] who are themselves priests [ch. i. 6, v. 10, vii. 15]). 5.] And the angel took (it is quite impossible to maintain a perfect sense: an aorist [ἐγέμισεν] is indeed coupled to εἰλησεν the censer (after having used it as above, i. e. shaken from it the incense on the altar) and filled it (while the smoke was ascending) from the fire of the altar (i. e. from the ashes which were on the altar), and cast it (i. e. the fire with which the censer was filled: the hot ashes) towards the earth (to signify that the answer to the prayers was about to descend in the fire of God’s vengeance: see below, and compare Ezekiel in ref.): and there took place thunders

† (Exod. xix. 16.) ch. xi. 19. xvi. 18. f ch. iv. 5 reff. h & constr. Mark xiv. 12. Luke xxii. 8. Acts xxiii. 23. h ch. ix. 15. i Rev. (here, &c., ch. ix. 1, 18, x. 7. xi. 15) only, exc. Matt. vi. 2. 1 Cor. xv. 52. Num. x. 8.

καὶ [†] ἐγένοντο ^ε βρονταὶ καὶ ^ε ἀστραπαὶ καὶ ^ε φωναὶ καὶ ^ε σεισμός.

⁶ Καὶ οἱ ἐπτά ἄγγελοι οἱ ἔχοντες τὰς ἐπτά σάλπιγγας ἠτοίμασαν ἑαυτοὺς ἵνα ¹ σαλπίσωσιν.

6. om *οι* (? 1st or 2nd) 1.

rec om 2nd *οι*, with 16. 33 (34-5-6. 47, e sil) : ins A

B rel Andr Areth.

and lightnings and voices and an earthquake ("per orationes sanctorum," says Corn.-a-lap., "... precantium vindictam de impiis suisque persecutoribus, ignis vindictæ, i.e. tonitrua, fulgura et plagæ sequentes vii angelorum et tubarum in impios sunt demissa.") All these immediate consequences of the casting down of the hot ashes on the earth are the symbolic precursors of the divine judgments about to be inflicted).

One point must here be noticed: the intimate connexion between the act of this incense-offering angel and the seven trumpets which follow. It belongs to them all: it takes place when now the seven angels have had their trumpets given them, and this series of visions is introduced. So that every interpretation must take this into account: remembering that the judgments which follow are answers to the prayers of the saints, and are inflicted on the enemies of the church.

6.] And the seven angels which had the seven trumpets prepared themselves that they might blow (raised their trumpets to their mouths, and stood in attitude to blow them).

7—13.] *The first four trumpets.* It has been before observed, that as in the case of the seals, so here, the first four are marked off from the last three. The distinction is here made, not only, as there, by an intrinsic feature running through the four, but by the voice of the eagle in ver. 13, introducing those latter trumpets and giving them also a distinguishing feature. And as we there maintained [see note on ch. vi. 8] that any interpretation, to be right, must take into account this difference between the four and the three, so here also. But in order to the taking into account of this difference, we must gain some approximate idea of its import. Does the intrinsic feature, common to these four plagues, bear a general interpretation which will suit their character as distinguished from the other three? I imagine it does. For, whereas each of those three [or rather of the former two of them, for, as has been observed, the seventh forms the solemn conclusion to the whole] evolves a course

of plagues including separate and independent details, these four are connected and interdependent. Their common feature is destruction and corruption: not total, it is true, but partial: in each case to the amount expressed by τὸ τρίτον: but this fractional extent of action appears again under the sixth trumpet, ch. ix. 15, 18, and therefore clearly must not be pressed as carrying the distinctive character of the first four (on its import see note below, ver. 7). It is in the *kind* of exercise which their agency finds, that these four trumpets are especially distinguished. The plagues indicated by them are entirely inflicted on *natural objects*: the earth, trees, grass, sea, rivers, lights of heaven: whereas those indicated by the two latter are expressly said to be inflicted on *men*, and *not* on natural objects: cf. ch. ix. 4, 15. Surely, however these natural objects are in each case to be understood, this is a point not lightly to be passed over. Nor can it fail to strike every unprejudiced student, that we must not, as is done by many expositors, interpret the γῆ and χόρτος and δένδρα as signifying nations and men in the former portion of the series of visions, and then, when the distinction between these and men is made in the latter part, be content with the literal meaning. With every allowance for the indisputable intermixture, in many places, of literal and allegorical meanings, all analogy requires that in the same series of visions, when one judgment is to destroy earth, trees, and grass, and another not to injure earth, trees, or grass, but men only, the earth, trees, and grass should bear the same meaning in the two cases. We may fairly say then, that the plagues of the four former trumpets affect the accessories of life—the earth, the trees, the green grass, the waters as means of transit and of subsistence, the lights of heaven:—whereas those of the last two affect life itself, the former by the infliction of pain, the latter of death.

A certain analogy may be noticed, but not a very close one, between these plagues and those in Egypt of old. The analogy

7 Καὶ ὁ πρῶτος ἐσάλπισεν, καὶ ἐγένετο ^{jk} χάλαζα καὶ ^{j ch. xi. 19.} ^{xvi. 21 (bis)} ^{only.} ^{k Exod. ix. 24.} πῦρ ^{l w. ἄν. here only (but see Exod. i. c.). Ps. cv. 34. μετά, Matt. xxvii. 34. Luke} ^{xiii. 1. dat., ch. xv. 2 only. Joel ii. 30.} ἡμεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ

7. rec aft ο πρωτος ins αγγελος, with k n 1. 36-8 vulg copt Andr Primas : om A B rel harl¹ tol syr-dd Areth. rec om εν, with 33(-4-5-6, e sil) demid syr-dd Tich : ins

is not close, for the order is not the same, nor are all particulars contained in the one series which are contained in the other : but the resemblance is far too striking to pass without remark. We have the hail and fire, the water turned to blood, the darkness, the locusts[, the infliction of death] : five, in fact, if not six, out of the ten. The Egyptian plagues are beyond doubt remembered in the sacred imagery, if they are not reproduced.

The secret of interpretation here I believe to be this: The whole seven trumpets bring before us the punishment of the enemies of God during the period indicated by their course. These punishments are not merely direct inflictions of plagues, but consist in great part of that judicial retribution on them that know not God, which arises from their own depravity, and in which their own sins are made to punish themselves. This kind of punishment comes before us especially in the four first trumpet-visions. The various natural accessories of life are ravaged, or are turned to poison. In the first, the earth and its produce are ravaged with fire: in the second, the sea is mingled with blood, and ships, which should have been for men's convenience, are destroyed. In the third, the waters and springs, the essential refreshments of life, are poisoned, and death is occasioned by drinking of them. In the fourth, the natural lights of heaven are darkened. So that I regard these first four trumpets as setting forth the gradual subjugation of the earth to Him whose kingdom it is in the end to become, by judgments inflicted on the ungodly, as regards the vitiating and destroying the ordinary means of subsistence, and comfort, and knowledge. In the details of these judgments, as also of the two following, there are many particulars which I cannot interpret, and with regard to which it may be a question whether they are to be considered as other than belonging to the requisite symbolic machinery of the prophecy. But in confessing this I must also say, that I have never seen, in any apocalyptic Commentator, an interpretation of these details at all approaching to verisimilitude : never any which is not obliged to force the plain sense of words, or the certain course

of history, to make them fit the requisite theory. Many examples of these will be found in the history of apocalyptic interpretation given by Mr. Elliott in vol. iv. of his *Horæ Apocalypticæ*.

7.] And the first blew his trumpet, and there took place hail and fire mingled in blood (i. e. the hail and the fire were mingled together [plur.] in blood, as their flux or vehicle; the stones of hail and the balls of fire [not *lightning*, as Ebr.] fell in a shower of blood, just as hail and fireballs commonly fall in a shower of rain. There is here manifestly an allusion to the plague of hail in Egypt, of which it is said that "the fire ran along upon the ground:" ἦν δὲ ἡ χάλαζα καὶ τὸ πῦρ φλογίζον ἐν τῇ χαλάζῃ, Exod. ix. 24: but with the addition of the blood. With regard to this latter, we may remark, that both here and under the vials, where the earth, seas, and rivers are again the objects of the first three judgments, *blood* is a feature common to all three. It appears rather to indicate a general character of the judgments, than to require any special interpretation in each particular case. In blood is life: in the shedding, or in the appearing, of blood, is implied the destruction of life, with which, as a consequence, all these judgments must be accompanied), and it was cast into the earth (towards the surface of the earth): and the third part (this expression first occurring here, it will be well once for all to enquire into its meaning in these prophecies. I may first say, that all *special* interpretations seem to me utterly to have failed, and of these none so signally as that of Mr. Elliott, who would understand it of a tripartite division of the Roman Empire at the time to which he assigns this judgment. It is fatal to this whole class of interpretations, that it is not said the hail &c. were cast on a third part, but that the destruction occasioned by them *extended* to a third part of the earth on which they were cast. And this is most expressly declared to be so in this first case, by all *green grass* being also destroyed, not a third part: a fact of which Elliott takes no notice. It is this mixture of the fractional third with other designations of extent of mischief, which will lead

m ch. xvii. 16. τρίτον τῆς γῆς ^m κατεκάν, καὶ τὸ τρίτον τῶν δένδρων A B a to
 xviii. 8. ^m κατεκάν, καὶ πᾶς ⁿ χόρτος ⁿ χλωρός ^m κατεκάν. n, 2. 4.
 1 Cor. iii. 15. 6. 9 10-
 2 Pet. iii. 10 al. Ezek. 3-6-7-
 xx. 47. 8-9. 26-
 n Mark vi. 39 only. Isa. 7. 30.
 xlv. 6. χλ., ch. vi. 8. ix. 32 to 38.
 4 only. 40-1-2.
 c ch. i. 10 al. fr. 47 to 51.
 p ch. xxi. 8. Heb. xii. 18. Deut. iv. 11. 90. B².

A B rel vulg Andr Areth Primas. rec om και το τριτον της γης κατακαη, with
 m 1. 35 (B², e sil) copt: ins A B rel vulg syr-dd æth arm Andr Areth lat-ff. om
 και το τριτον των δενδρων κατακαη B¹ f j k 10. 30-2-3. 90 æth.

8. om πυρι B rel Areth: ins A m n 17¹. 34-5-6 (18. 38, e sil) vulg syr-dd copt
 Andr lat-ff.

us, I believe, to the right interpretation. We find it again under the third trumpet, where the star Wormwood is cast ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων: the result being that τὸ τρίτον τῶν ὑδάτων was embittered. This lax usage would of itself lead us to suppose that we are not to look for strict definiteness in the interpretation. And if we refer to the prophecy in Zech. xiii. 8 f., where the import is to announce judgment on a greater part and the escape of a remnant, we find the same tripartite division: καὶ ἔσται ἐν πάσῃ τῇ γῇ, λέγει κύριος, τὰ δύο μέρη αὐτῆς ἐξολοθρευθήσεται, καὶ ἐκλείψει, τὸ δὲ τρίτον ὑπολιφθήσεται ἐν αὐτῇ. καὶ διδάξω τὸ τρίτον διὰ πυρός, κ.τ.λ. Nay, in the Apocalypse itself, we have τὸ τρίτον used where the sense can hardly but be similarly indefinite: e. g., under the sixth trumpet, ch. ix. 15, 18, and where it is said that the dragon's tail σέρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ: the use of the *present* shewing that it is rather a general power, than a particular event which is designated. Compare again the use of τὸ τέταρτον τῆς γῆς in ch. vi. 8, and of τὸ δέκατον τῆς πόλεως in ch. xi. 13. All these seem to shew, that such prophetic expressions are to be taken rather in their import as to amount, than in any strict fractional division. Here, for instance, I would take the pervading τὸ τρίτον as signifying, that though the judgment is undoubtedly, as to extent, fearful and sweeping, yet that God in inflicting it, spares more than he smites: two thirds escape in each case, while one is smitten) of the earth (i. e. plainly of the surface of the earth, and that, of the cultivated soil, which admitted of such a devastation) was burnt up (so that the fire prevails in the plague, not the hail nor the blood), and the third part of the trees (in all the earth, not in the third part) was burnt up, and all

green grass (upon earth: no longer a third part: possibly because green grass would first and unavoidably every where scorch up at the approach of such a plague, whereas the hardier crops and trees might partially escape) was burnt up.

8.] And the second angel blew his trumpet: and as it were a mountain burning with fire was cast into the sea (first, by the ὄς, that which was cast into the sea was *not* a mountain, but only a burning mass so large as to look like one. Then, it was *this* mass itself, not any thing proceeding from it, which was cast down. So that the introduction of a volcano into the imagery is quite unjustifiable. In the language [hardly in the sense] there seems to be a reminiscence of Jer. xxviii. [li.] 25, δώσω σε ὡς ὄρος ἐμπεπυρισμένον. It is remarkable that there the ὄρος should be characterized as τὸ διαφθεῖρον πᾶσαν τὴν γῆν: cf. our ch. i. 18), and the third part of the sea became blood (so in the Egyptian plague the Nile and all the Egyptian waters. By the *non-consequence* of the result of the fiery mass falling into the sea [so De W., "eine Wirkung ohne Analogie"] is again represented to us that in the infliction of this plague from above, the instrument of it is merely described as it appeared [ὄς], not as it really was. So that all ideas imported into the interpretation which take the mountain, or the fiery character of it, as elements in the symbolism, are departures from the real intent of the description): and the third part of the creatures (reff.) [that were] in the sea (not, as Elliott, "in the third part of the sea," but in the whole. Nor again must we stretch ἐν τῇ θαλάσσῃ to mean the maritime coasts, nor the islands, nor the transmarine provinces: a usage not even shewn to exist by the examples cited by him, vol. i. p. 344 note) died,

⁹ κτισμάτων [τῶν] ἐν τῇ θαλάσῃ τὰ ἔχοντα ¹ ψυχάς, καὶ τὸ τρίτον τῶν πλοίων ² διεφθάρησαν.

¹⁰ Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν, καὶ ³ ἔπεσεν ἐκ τοῦ οὐρανοῦ ⁴ ἀστὴρ μέγας ⁵ καιόμενος ὡς ⁶ λαμπάς, καὶ ⁷ ἔπεσεν ⁸ ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. ¹¹ καὶ τὸ ⁹ ὄνομα τοῦ ἀστέρος ¹⁰ λέγεται ὁ ¹¹ ἄψινθος, καὶ ¹² ἐγένετο τὸ τρίτον τῶν ὑδάτων ¹³ εἰς ¹⁴ ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ¹⁵ ἐκ τῶν ὑδάτων, ὅτι ¹⁶ ἐπικράνθησαν.

¹ here only †. (-θιον. Prov. v. 4 Aq.)
cxvii. 23. Luke xiii. 19) al.

² Col. iii. 19. ch. x. 9, 10 only. (Exod. xvi. 20 al. Ruth i. 13, 20 al., but met.)

³ = ch. xvi. 19. John xvi. 20 (Matt. xxi. 42, from Ps. z ch. ix. 18. Rom. i. 4. Nam. xxxv. 18. Josh. xx. 9 F. John xviii. 3. v ch. vii. 16 reff. w here only.

⁴ 1 Tim. iv. 4. James i. 18. ch. v. 13. only †. Wisd. xiii. 5 al. ⁵ = Gen. i. 30. see Exod. vii. 17 ff. ⁶ Luke xii. 37. 2 Cor. iv. 10. 1 Tim. vi. 5. ch. xi. 18. only. 1 Kings xxi. 10. plur., ch. i. 19 reff. ⁷ ch. ix. 1. u Sir. xlviii. 1. see ch. iv. 5. John xviii. 3. v ch. vii. 16 reff. w here only.

9. om 2nd των B rel Andr-p Areth: om των εν τη θαλασση 1: ins A m 33-8. 40. 51. (27. 34-5-6, e sil) Ath Andr. rec (for διεφθαρησαν) διεφθαρη, with B rel Andr Areth: txt A h n 1. 10-3-7. 37. 49. 51 B^r Andr-a.

10. om και επι τας πηγας των υδατων A. rec om 2nd των, with (4. 17-8-9. 26-7. 30, e sil): ins B rel 1 Andr Areth.

11. rec om ὁ with f l 1. 33-8 (32-4-6, e sil) Andr: ins A B rel Andr-coisl Areth. (homœotet k, αψινθ. 1st to 2nd.) rec (for εγενετο) γινεται, with 1. 17¹ (appy). 36: txt A B rel Andr Areth. Steph om των υδατων appy by mistake. rec om των (bef ανθρ.), with 33: ins A B rel 1 Andr Areth. for εκ, επι A: απο e.

those which have life (animal souls: see reff.: and for the appositional nominative, ch. ii. 20 reff.), and the third part of the ships were destroyed (another inconsequent result, and teaching us as before.

We may remark, at the end of this second trumpet, that the judgments inflicted by these first two are distinctly those which in ch. vii. 3 were held back until the servants of God were sealed: *μη ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἀχρι σφραγισωμεν κ.τ.λ.* So that, as before generally remarked, the place of these trumpet-plagues must be sought *after* that sealing: and consequently [see there] in very close conjunction with the day of the Lord itself).

10.] And the third angel blew his trumpet, and there fell from heaven a great star burning as a lamp, and it fell upon the third part of the rivers and upon the fountains of the waters (it can hardly be said, as Düsterd., that we are here as matter of course to understand, on the third part of the fountains, any more than we are to limit the πᾶς χρότος χλωρός in ver. 7 to all the grass within the third part of the earth). And the name of the star is called Wormwood (the more usual forms are τὸ ἄψινθιον, or ἡ ἄψινθος. The masc. seems to be chosen on account of its conformity to ὁ ἀστὴρ. There is a river in Thrace so called. See on the plant, and its medicinal use by the an-

cients, Winer, RWB. art. Wermuth: and Pliny, xxvii. 28), and the third part of the waters became (*was turned into*, see reff.) wormwood: and many [of the] men (who dwelt by these waters: such may be the force of the article. But τῶν ἀνθρ. may be general. It is the only place where the expression πολλ. τῶν ἀνθρ. occurs) died from (ἐκ of the source whence a result springs, see Winer, edn. 6, p. 329, § 47, sub voce) the waters, because they were embittered (compare the converse history, Exod. xv. 23 ff., of the bitter waters being made sweet by casting a certain tree into them. The question whether wormwood was a deadly poison or not, is out of place here. It is not said that all who drank, died. And the effect of any bitter drug, however medicinally valuable, being mixed with the water ordinarily used, would be to occasion sickness and death. It is hardly possible to read of this third plague, and not to think of the deadly effect of those strong spirituous drinks which are in fact water turned into poison. The very name *absinthe* is not unknown in their nomenclature: and there is no effect which could be so aptly described by the falling of fire into water, as this, which results in ardent spirit,—in that which the simple islanders of the South Sea call *firewater*. That this plague may go on to destroy even this fearful proportion of the ungodly in the

b here only.
Isa. i. 5. ix.
13. (= πα-
τίσσω,
Exod. vii.
25.)
c Matt. xxiv.
29 | Mk.
Luke xxii. 4.
5. Rom. i.
21. xi. 10
only. Isa.
xlii. 19.
d = ch. xxi. 23
reff.
e = ch. ix. 13.
xviii. 21.
Matt. viii. 19.
see note.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν, καὶ ἐπλήγη τὸ
τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον
τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα
μὴ φανῇ τὸ τρίτον αὐτῆς, καὶ ἡ νύξ ὁμοίως.

13 Καὶ εἶδον καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν
μεσουρανίᾳ λέγοντος φωνῇ μεγάλῃ Οὐαὶ οὐαὶ οὐαὶ
τοῖς κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν

f so ch. iv. 7.
i = ver. 11.

g ch. xiv. 6. xix. 17 only†. (see note.)
j ch. i. 10. Exod. xix. 16.

h ch. iii. 10 reff. constr.,

12. το τρίτον αὐτῆς μὴ φανῇ ἡ ἡμέρα B rel vulg copt (: om το τρ. αὐτῶν precedg 33 : for αὐτῆς, αὐτῶν retaining αὐτῶν precedg [30. 40.] 90) : μὴ φανῇ ἡ ἡμέρα, omg το τρίτον αὐτῆς, j 18. 38 : txt A h (m) 10-7-9. (34.) 47 (but αὐτῶν). 49 (37 B^r, e sil). — rec φανῇ, with h 1. 10-7. 49 (37 B^r, e sil) : txt A B rel. — for μὴ φανῇ, οὐκ ἐφαίνεν m 34. (35) Andr-coisl : ἵνα μὴ φανῇ n 47. — ἡ ἡμέρα οὐκ ἐφαίνεν αὐτῶν (or αὐτῆς), omg το τρίτον αὐτῆς, 35. — καὶ ἡμέρα μὴ φαίνει το φῶς αὐτῆς καὶ ἡ νύξ ὁμοίως το τρίτον αὐτῆς 36. — for τρίτον, τέταρτον A. — om η bef ημ. B (Tisch, not Mai).

13. rec (for αετου) αγγελου, with l n 1. 16. (17¹?) 34-5-6. 47 arm-txt Andr : αγγελου ως αετου 13 : txt A B rel vulg syr-dd copt Andr-coisl Areth. rec πετωμενον, with B 1¹ 1. (32-7. 40-1-2, e sil) : txt A rel Andr Areth. μεσουρανισματι 1. οὐαι twice only 1. rec τοις κατοικοουσιν, with A h l n 1. 10-7-8. 34-6 (16. 37. 47-9 B^r, e sil) Andr Areth : txt B rel Andr-coisl.

latter days, is far from impossible, considering its prevalence even now in some parts of the civilized world. But I mention this rather as an illustration, than as an interpretation).

And the fourth angel blew his trumpet: and the third part of the sun was struck (it is not said, as in the case of the former three trumpets, *with what*. And this absence of an instrument in the fourth of these correlative visions perhaps teaches us not to attribute too much import to the instruments by which the previous judgments are brought about. It is the πληγή itself, not its instrument, on which attention should be directed) and the third part of the moon and the third part of the stars, that a third part of them might be darkened, and the day might not shine during a third part of it (the limitation of the τὸ τρίτον is now manifestly to time, not to brightness. So E. V. rightly, "for a third part of it." That this consequence is no natural one following upon the obscuration of a third portion of the sun, &c., is not to be alleged as any objection, but belongs to the altogether supernatural region in which these visions are situated. Thus we have a globe of fire turning sea-water to blood—a burning star embittering the waters : &c.), and the night in like manner (i. e. the night as far as she is, by virtue of the moon and stars, a time of light. And this is far more so under the glorious Eastern moon and stars, than in our mist-laden climate).

13.] Introduction of the three remaining trumpets by three woes. And I saw and heard (the construction is zeugmatic) an (ἐνός indefinite, as in reff. : see Winer, edn. 6, p. 106, § 18. 9. Or it may carry meaning—a single or solitary eagle,—as might also be the case in one of the reff., ch. xviii. 21, see there) eagle (hardly to be identified with the eagles of Matt. xxiv. 28 : for 1) that saying is more proverbial than prophetic : and 2) any application of that saying would be far more aptly reserved for our ch. xix. 17. Nor again is the eagle a bird of ill omen, as Ewald : nor a contrast to the dove in John i. 32, as Hengstb. : but far more probably the symbol of judgment and vengeance rushing to its prey, as in Deut. xxviii. 49 ; Hos. viii. 1 ; Hab. i. 8. Nor again is it to be understood as an angel in eagle's shape : but a veritable eagle in the vision. Thus we have the altar speaking, ch. xvi. 7) flying in mid-heaven (i. e. in the south or noon-day sky where the sun reaches the meridian, for which μεσουρανεῖν is the word. Wetst. cites from Eustath. on Il. θ. 68, αὔξησις ἡμέρας λέγεται καθ' Ὁμηρον τὸ ἀπὸ πρωΐας μέχρις ἡλιακοῦ μεσουρανήματος, τὸ δὲ ἐντεῦθεν φθίνει ἡμέρα δοκεῖ. See his many other examples. So that the word does not signify the space intermediate between heaven and earth, but as above. And the eagle flies there, to be seen and heard of all. I may also notice that the whole expression favours the true reading

τῆς ¹ σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

IX. ¹ Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν, καὶ εἶδον ^k ἄστὲρα ἐκ τοῦ ^k οὐρανοῦ ^k πεπτωκότα εἰς τὴν γῆν, καὶ ⁿ ἐδόθη αὐτῷ ἡ ¹ κλῆς τοῦ ^m φρέατος τῆς ⁿ ἀβύσσου, ² καὶ ἤνοιξεν τὸ ^m φρεᾶρ τῆς ⁿ ἀβύσσου. καὶ ἀνέβη ^o καπνὸς ἐκ τοῦ ^m φρέατος ὡς ^{op} καπνὸς ^{Pa} καμίνου μεγάλης, καὶ ^r ἐσκοτώθη ὁ ἥλιος καὶ ὁ ^s ἄρ ^t ἐκ τοῦ ^o καπνοῦ τοῦ ^m φρέατος.

k ch. viii. 10.
l ch. i. 18 reff.
m = here 4
times (Luke
xiv. 5. John
iv. 11, 12)
only. Ps.
lxxv. 23.
n (-) Luke
viii. 31.
Rom. x. 7.
ver. 11. ch.
xi. 7. xvii. 8.
xx. 1, 3 only.
(Gen. i. 2.)
o ch. viii. 4 reff.
p Exod. xix. 18
vāt.
q ch. i. 15 reff.
Gen. xix. 28.

r ch. xvi. 10. Eph. iv. 18 only. Jer. xiv. 2.
iv. 17. ch. xvi. 17 only. Ps. xvii. 11.

s Acts xxii. 28. 1 Cor. ix. 26. xiv. 9. Eph. ii. 2. 1 Thess.
t = ch. viii. 11, 13.

CHAP. IX. 2. om και ηνοιξεν το φρεαρ της αβυσσου (*homæotel* ?) B rel am (with harl¹ tol) copt æth arm-zoh Areth: ins A h l m n 10-7-8. 34-6. 41²-7-9 (16. 37-8 Br, e sil) vulg-ed (with fuld lipss &c) syr-dd Andr Tich. om εκ του φρεατος 1. for μεγαλης, καιομενης B rel: καιομενης μεγαλης 37. 40-1-2: μεγαλης καιομενης 36: μεγαλου καιομενης 38: txt A n 17 vulg copt Andr Tich. rec εσκοτισθη, with B rel 1 Andr Areth: txt A f 12.

ἀετοῦ as against the substituted ἀγγέλου) saying with a loud voice, Woe, woe, woe, to those that dwell (the government of an accus. after οὐαί is also found in ch. xii. 12) upon the earth (the objects of the vengeance invoked in the prayers of the martyrs, ch. vi. 10: the ungodly world, as distinguished from the church) by reason of (so E. V., well: ἐκ denoting, as in ver. 11, the source whence the woe springs) the remaining voices of the trumpet (the sing. is used generically: the three voices all having this common to them, that they are the sound of a trumpet) of the three angels who are about to blow.

CH. IX.—XI.] *The last three, or woe-trumpets.* These, as well as the first four, have a character of their own, corresponding in some measure to that of the visions at the opening of the three last seals. The particulars related under them are separate and detailed, not symmetrical and correspondent. And as in the seals, so here, the seventh forms rather the solemn conclusion to the whole, than a distinct judgment of itself. Here also, as there, it is introduced by two episcopal passages, having reference to the visions which are to follow, and which take up the thread of prophecy again at a period previous to things detailed before.

1—12.] *The fifth, or first Woe trumpet.* And the fifth angel blew his trumpet, and I saw a star fallen (not, as E. V. fall, which gives an entirely wrong view of the transactions of the vision. The star had fallen before, and is first seen as thus fallen) out of heaven to the earth (the reader will at once think on Isa. xiv. 12, "How art thou fallen from heaven, O

Lucifer, son of the morning!" And on Luke x. 18, "I beheld Satan as lightning fall from heaven." And, doubtless, as the personal import of this star is made clear in the following words, such is the reference here. We may also notice that this expression forms a connecting link to another place, ch. xii. 9, in this book, where Satan is represented as cast out of heaven to the earth: see notes there. It is hardly possible with Andr., Riber, Bengel, and De W., to understand a *good angel* by this fallen star. His description, as well as his work, corresponds only to an agent of evil. Andreas is obliged to distort words to bring in this view: ἐπὶ γῆν δὲ καταβάνα, τοῦτο γὰρ τὸ πεπτωκέναι σημαίνει, is enough to condemn any interpretation), and there was given to him (ἐδόθη, as usual, for the purpose of the part which he is to bear in the vision) the key of the pit of the abyss (viz. of hell, which in the vision is a vast profundity opening by a pit or shaft upon the surface of the earth, imagined as shut down by a cover, and locked. This abyss is in the Apocalypse the habitation of the devil and his angels: cf. ver. 11, ch. xx. 1, 3: see also ch. xi. 7, xvii. 8. See further in note on ch. xx. 10), and he opened the pit of the abyss, and there went up smoke from the pit as smoke of a great furnace (see ref. Gen.), and the sun was darkened and the air (not, as Bengel, a hendiadys, "aer, quatenus per solem illuminatur:" for the sun may be obscured, as by a cloud, without the air being darkened) by reason of the smoke of the pit. And out of the smoke (which therefore was their vehicle or envelope) came forth locusts into (towards, over, so

u (ver. 7.) ³ καὶ ἐκ τοῦ °καπνοῦ ἐξῆλθον °ἀκρίδες εἰς τὴν γῆν, καὶ A B a t
 Matt. iii. 4 n. 2. 4.
 1 Mk. only. 6. 9. 10.
 Exod. x. 13 ff. Joel ii. 5-6-7.
 25. 8-9. 26-
 v ch. ii. 26 reff. 7. 30.
 w Luke x. 10. 32 to 33.
 xi. 12. vv. (5) 40-1-2.
 10 only. 47 to 51.
 Deut. viii. 15. 90. B.
 Ezek. ii. 6.
 x so Acts x. 12. e
 xi. 6. Gen. i. 25. σφραγίδα τοῦ °θεοῦ ἐπὶ τῶν °μετώπων [αὐτῶν]. 5 καὶ
 y constr., John xlii. 34. xv. ἐδόθη αὐταῖς °ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' °ἵνα
 17 al. ind. g
 fut., ch. iii. 9 βασανισθήσονται μῆνας πέντε· καὶ ὁ °h βασανισμός αὐτῶν
 reff. ὡς °h βασανισμός °σκορπίου ὅταν i παίσῃ ἄνθρωπον. 6 καὶ
 z = ch. vi. 6 reff. b ch. vi. 8 reff. c constr., ch. xxi. 27. d = ch. i. 7 reff. e ch. vii. 2.
 a ch. vii. 16. g = ch. xi. 10. xii. 2. xiv. 10. xx. 10. Matt. viii. 6 al. Wisd. xi. 9. h ch. xiv. 11.
 f ch. vii. 3 reff. i = here (Matt. xxvi. 68 | L. John xviii. 10 | Mk.) only. Num. xxii. 28 al.
 xviii. 7, 10, 15 only †.

4. ἐρρηθῇ B m 34-5. 50 Andr-coisl, ἐρριθῇ n. αυτοῖς B f in 90. rec
 ἀδικήσωσι, with B rel 1 Andr Areth: txt A 36. rec aft ἀνθρωπους ins μονους, ins
 with h 10. 49 Br (37, e sil): om A B rel syr-dd copt æth Andr Areth Tich. om
 του θεου 1. om αυτων (homœotel?) A n 1. 12 am(with harl' tol, agst demid fuld
 lipss) Andr-a: ins B rel vss Andr Areth Cassiod.
 5. αυτοῖς A 12: αυτοὺς f (αυτας f¹, perhaps). rec (for βασανισθησονται)
 βασανισθωσιν, with B rel Andr Areth: βασανησωσιν l: txt A 1. 12. 36-8.

as to spread over: εἰς gives more the sense of distribution than ἐπὶ would) the earth, and there was given to them power as the scorpions of the earth (τῆς γῆς, not as noting any distinction between land-scorpions and water-scorpions, as Ewald, but because the scorpions are natural and of the earth, whereas these locusts are infernal and not of nature) have power (viz. to sting, as below explained): and it was commanded them that they shall not hurt (for construction, see reff.) the grass of the earth, nor yet every (i. e. any) green thing, nor yet every (any) tree (the usual objects on which locusts prey: cf. Exod. x. 13, 15), but only (lit. *except*: the former sentence being regarded as if it had run, "that they should hurt nothing,"—and then "*except*" follows naturally) the men, the which (οἵτινες designates the class or kind: see reff.) have not the seal of God upon their foreheads (this, as before noticed, fixes this fifth trumpet to the time following the sealing in ch. vii. It denotes a plague which falls on the unbelieving inhabitants of the earth after the servants of God have been marked out among them, and of which the saints are not partakers. Either then it denotes something purely spiritual, some misery from which those are exempt who have peace with God,—which can hardly be, consistently with vv. 5, 6,—or it takes place in a state totally different from this present one, in which the wheat and tares are mingled together. One or other of these considerations will at once dismiss by far the greater number of interpretations.

That of Elliott, the fact of Mahomet's mission being avowedly against corrupt Christianity as idolatry, does not in the remotest degree answer the conditions. In the very midst of this corrupt Christianity were at that time God's elect scattered up and down: and it is surely too much to say that every such person escaped scathless from the Turkish sword). And it was given to them (allotted to them by God as the limit of their appointed work and office: here the ἐδόθη expresses rather the limitation than the extension of the grant) that they should not kill them (the unsealed), but that they (the unsealed: the subject is changed) shall be (fut. aft. ἵνα, see above, ver. 4) tormented five months (the reason seems to be correct, which several Commentators have given for this number being chosen: viz., that five months is the ordinary time in the year during which locusts commit their ravages: so Calov., Vit., Eich., Ewald, De W., Düsterd., al. At all events we are thus in some measure delivered from the endless perplexities of capricious fancy in which the historical interpreters involve us): and their torment (i. e. that of the sufferers: against Düsterd.) is as the torment of (arising from: notice the same construction in two senses) a scorpion, when it has smitten (παίσῃ, the regular *futurus exactus*: "whenever it shall have . . .") παῖω and παράσσω [Jon. iv. 7. Achill. Tat. ii. 7, ἡ μέλιττα ἐπάταξε τὴν χεῖρα], as in the Latin *ictus* [Pliny, H. N. vi. 28], are used of the bite or sting of an animal)

ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ μὴ εὐρήσουσιν αὐτόν, καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν. ⁷ καὶ τὰ ὁμοιώματα τῶν ἁκρίδων ὅμοια ἵπποις ἠτοισμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῶ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,

ch. vi. 2 reff.

n ver. 15. 2 Tim. ii. 21. 1 Macc. xii. 27.

k constr., Matt. xii. 17. Luke xv. 16. xvi. 21. 1 Pet. i. 12. Prov. xxiv. 1. see Job iii. 20, 21. 1 Rom. i. 23. v. 14. vi. 5. viii. 3. Phil. ii. 7 only. Ezek. i. 10. x. 22. m JER. li. 4.

6. rec (for ου μη) ουχ, with 33: txt AN B rel 1 Andr Areth. for *ενηρσουσιν*, *ενρωσιν* A m n 12-7. 34-5. 49: *ενηρσωσιν* 1. 19-corr: txt N B rel Andr-p Areth. rec (for φευγει) φευζεται, with B rel vulg syr-dd copt Andr Areth Ambr: txt AN (φυγη) 1. 12-7. 36-8. απ' αυτων bef ο θανατος B rel vulg-ed (with lipss) arm Andr-coisl Areth: txt AN l n 17. 36-8 am (with demid; mors fug. ab eis fult) syr-dd Andr.

7. for ομοια, ομοιωματα A: ομοιωματα e: ομοιοι N: B rel. for ομοιοι χρυσω, χρυσοι B rel Areth: txt AN m n 17. 34-5-6 vulg syr-dd (copt) Andr Tich.

a man. And in those days men shall seek death (observe the transition of the style from the descriptive to the prophetic. For the first time the Apostle ceases to be the exponent of what he saw, and becomes the direct organ of the Spirit), and shall not (the οὐ μή, with a subjunctive [its ordinary construction], is a more certain and definite negation than even the future itself. The latter expresses fact; whereas the former states that the fact cannot be otherwise: οὐ μή with the future, as in text, seems to be a later and lax way of expressing the same) find it: and they shall vehemently desire (*desire* alone is not strong enough: ἐπιθυμῶ, -ia, express the direction of the θῦμος [itself from θύω, ferveo—ἀπὸ τῆς θύσεως καὶ ζέσεως τῆς ψυχῆς, Plat. Cratyl. 419 E] upon an object. As *desire* is too strong for θέλω, so is it too weak for ἐπιθυμῶ) to die (notice what Düsterd. well calls “ein schreckliches Gegenstück,” to the Apostle’s saying in Phil. i. 23, ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν χριστῷ εἶναι), and death fleeth (the pres., of the *habitual* avoidance in those days) from them (the longing to die arises from the excruciating pain of the sting. Cf. Jer. viii. 3. I cannot forbear noticing as we pass, the caprice of historical interpreters. On the command *not to kill* the men, &c., in ver. 5, Elliott says “i. e. not to annihilate them as a political Christian body.” If then the same rule of interpretation is to hold, the present verse must mean that the “political Christian body” will be so sorely beset by these Mahometan locusts, that it will vehemently desire to be annihilated, and not find any way. For it surely cannot be allowed that the *killing of men* should be said of their annihilation as a political body in one verse, and their *desiring to die* in the

next should be said of something totally different, and applicable to their individual misery. Is it in consequence of foreseeing this difficulty, that Mr. Elliott has, as in the case of many important details in other places, omitted all consideration of this verse?). 7.] The Apostle now returns to the description of the locusts themselves. And the shapes (so E. V., rightly: not, the *likenesses*. ὁμοίωμα is the product of ὁμοιῶ: the finished form of any thing which is made like [ὅμοιον] to any pattern. See Winer, edn. 6, p. 85, § 16. 2) of the locusts [were] like horses made ready for war (this resemblance,—cf. Joel ii. 4, ἡ ὄρασις αὐτῶν ὡς ὄρασις ἵππων,—has been noticed by travellers. Winer, RWB. art. ♂ευφρέζειν, refers to Niebuhr, Beschreibung, 173. Ewald gives other references, and says, “refert omnino animal equini corporis quædam similia, unde nostris etiam *Heupferd* dici notum est.” And especially does it hold good when the horse is equipped for war; the plates of the horse’s armour being represented by the hard laminae of the outer shell of the locust: see below, ver. 9), and on their heads as it were crowns like unto gold (it is not easy to say what this part of the description imports. Elliott tries to apply it to the turban: but granting some latitude to στέφανοι, the ὅμοιοι χρυσῶ will hardly bear this. The appearance of a turban, even when ornamented with gold, is hardly *golden*. I should understand the words, of the head actually ending in a crown-shaped fillet which resembled gold in its material, just as the wings of some of the beetle tribe might be said to blaze with gold and gems. So we have below εἰχον θώρακας ὡς θ. σιδηροῦς: the material not being metallic, but only quasi-metallic.

o JOEL i. 6.
p ch. iv. 7 reff.
q vi. 14.
1 Thess. v. 8
only. 1 Kings
xvii. 6.
r JOEL ii. 5.
s ver. 18 bis.
ch. xii. 4
only. Job
xl. 12 (17).
t constr. Matt.
v. 20. ch. xiii.
11.
u ver. 8 reff.
v Acts xxvi. 14.
1 Cor. xv.
55, 56 (from Hos. xiii. 14) only.
Prov. xxx. 27.

⁸ καὶ εἶχαν τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς ^p λεόντων ἦσαν, ⁹ καὶ εἶχον ἠθάρακας ὡς ἠθάρ-
κας σιδηροῦς, καὶ ἡ ^r φωνὴ τῶν περὶούγων αὐτῶν ὡς ^r φωνὴ
ἀρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. ¹⁰ καὶ
ἔχουσιν ^s οὐράς ^t ὁμοίας ^u σκορπίοις καὶ ^v κέντρα, καὶ ἐν ταῖς
οὐραῖς αὐτῶν ἡ ^w ἔξουσία αὐτῶν ^x ἀδικῆσαι τοὺς ἀνθρώ-
πους μῆνας πέντε. ¹¹ ἔχουσιν ἐπ' αὐτῶν βασιλέα ἄγ-

A b a to
n, 2. 4.
6. 9 10-
3-6-7-
8-9. 26-
7. 30.
32 to 38,
40-1-2.
47 to 51.
90. Br.

w vv. 3, 19.

x = ch. vi. 6 reff.

y see

8. rec εἶχον, with B rel: txt AN.

10. ομοίσις AN. rec (for 3rd και) ην, with 33-5 vulg ed(with some mss): om l m n 1. 30-2-4-6-8. 40-6-7. 90 am(with tol) Andr Tich: txt AN B rel vulg-mss syr-dd copt Areth. rec aft αυτων ins kai, with 1. 37. 47 vulg-ed(with a few mss) Andr: om AN B rel vulg-mss Andr-coisl Areth Tich. for η εξουσια αυτων, εξουσιαν εχουσι B rel Andr-a Areth: om l: txt AN m 1. 17. 34-5-6 vulg syr-dd copt Andr Tich. ins του bef αδικησαι B rel: om AN m n 1. 17. 32-4-6. 48. 51 Andr Areth.

11. rec at beg ins και, with m n 1. 34. 40-1. 51 fuld syr-dd Andr: om AN B rel. for εχουσιν, εχουσαι B rel Areth Tich: εἶχον vulg Andr-p Primas: txt AN m n 1. 26-7. 33-4-6 (26-7. 35 Br, e sil) fuld syr-dd (copt?) Andr. βασιλεα bef επ' αυτων B rel syr-dd Andr-coisl Areth, βασιλεα υπ' αυτων 16, β. επ' αυτους 1: txt A f n 1. 17, επ' αυτων βασιλεις 36, εαυτων τον βασιλεα (omg επ') N. —rec εφ' (with none of our mss): txt A B rel 1. rec ins τον bef αγγελου, with A (see below) N (see above) rel 1 Andr: om B a b c d e g h j k m 2. 4. 6. 10-3-8-9. 26-7. 30-2-4-7. (38?) 40-1-2. 51

Eichhorn and Heinr. understand these crowns of soldiers' helmets: but this is quite arbitrary and gratuitous): **and their faces [were] as the faces of men** (Düsterdieck well observes, that we must not suppose them actually to have had human faces, but that the face of the locust, which under ordinary circumstances has a distant resemblance to the human countenance, bore this resemblance even more notably in the case of these supernatural locusts. It is not *τὰ πρ. αὐτῶν πρόσωπα ἀνθρ.* but *ὡς πρόσωπα ἀνθρ.* Nor again can we agree with Mr. Elliott's idea that *ἀνθρώπων* is here used to designate the male sex: an interpretation recommended to him by his wish to introduce the moustache of the Arabs. Wherever the general term *ἀνθρώπος* is used for the particular sex, it must as in the case of our "man," be necessarily so interpreted by the context, as is the case in every one of the passages cited by Mr. E. in support of his view, viz. Matt. xix. 3, 5, 10; 1 Cor. vii. 1; Gen. ii. 18; Exod. xiii. 2; Lev. xx. 10; Esth. iv. 10 [*ἀνθρώπος ἡ γυνή*]; Eccl. vii. 28; Isa. iv. 1. But here there is no such necessity in the context: nay it is much more natural to take *ἀνθρώπων* as the general term, their faces were like human faces, and then comes the limitation, not in the face, but in another particular), and they had hair as the hair of women

(i. e. long and flowing, 1 Cor. xi. 14 f. De Wette quotes from Niebuhr an Arabic proverb in which the antlers of locusts are compared to the hair of girls. But perhaps we must regard the comparison as rather belonging to the supernatural portion of our description. Ewald would understand the hair on the legs, or on the bodies, of the locusts, to be meant, referring to *רַגְלֵי הַחֲרָשִׁים*, rough locusts, Jer. li. [xxviii.] 27, where the LXX have merely *ἀκρίδων*, and the E. V. "rough caterpillars." To infer, from this feature, licentiousness as a characteristic in the interpretation, is entirely beside the purpose): **and their teeth were as the teeth of lions** (so also of the locust in Joel i. 6, *οἱ ὀδόντες αὐτοῦ ὀδόντες λέοντος*. Ewald rightly designates as very doubtful a fancied resemblance to a lion in the under jaw. We may observe that this, as some other features in the description, is purely graphic, and does not in any way apply to the plague to be inflicted by these mystic locusts), **and they had breastplates as iron breastplates** (the plate which forms the thorax of the natural locust, was in their case as if of iron), **and the sound of their wings [was] as a sound of chariots of many horses** (by the two genitives the sound of both, the chariots and the horses, is included. The chariots are regarded as an appendage to the horses) **as they run to war. And they have tails like to**

γελον τῆς ^z ἄβυσσου, ^a ὄνομα ^a αὐτῷ ^b Ἐβραϊστὶ ^c Ἀβαδ-
δὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων. ¹² Ἡ
^d οὐαὶ ἡ ^e μία ^f ἀπῆλθεν· ἰδοὺ ἔρχεται ἔτι δύο ^d οὐαὶ μετὰ
ταῦτα.

¹³ Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν, καὶ ἤκουσα ^g φωνὴν
^h μίαν ἐκ τῶν [τεσσάρων] ⁱ κεράτων τοῦ ⁱ θυσιαστηρίου τοῦ

xxi. 1, 4 only.
iv. 7. Ezek. xliii. 20.

g ch. vi. 6.

h = ch. viii. 13 reff.

i here only. Levit.

Br Andr-coisl Areth.—*αρχοντα της αβυσσου τον αγγελον Α.* ins ω bef 1st *ονομα*
N 18. *αβασδων* B 1 al. for *και εν, εν δε* B rel vulg syr-dd Andr Areth
Primas: txt AN 1. 17. 33 (26-7. 36, e sil) æth.—*ελληνιδι* N.—*ελληνιστι δε* 9.—*εν τη*
ελληνικη δε 13-6. *εχει* bef 2nd *ονομα* N 36: om *ονομα* 40.

12. om η (twice) N. (ins 2nd η N^{2b}.) rec (for *ερχεται*) *ερχονται*, with B m n
1. 18. 34-5-8. 49² (6. 26. 32-7. 47 Br, e sil) Andr Areth: txt AN rel. om *ετι* 1.

12, 13. *και* bef *μετα ταυτα* B f, *και μετα ταυτα και* 2. 4. 10-8-9. 40: om *και* (in both
places) N: txt A rel.

13. om *τεσσαρων* A n am (with fuld harl lips-5 tol agst demid lipss) syr copt Bede:
ins B rel Andr Areth Cypr Primas Tich.—om *μιαν εκ των τεσσ. κερ. N.*—*μιαν φωνην*
εκ τ. θυσιαστηριου ενωπιον τ. θυ, omg all the rest, f.

scorpions (i. e. to the tails of scorpions: the construction called the comparatio compendiarum: see reff.), and stings (viz. in their tails: this is the particular especially in which the comparison finds its aptitude): and in their tails is their power to hurt men five months (see above on ver. 5). They have as king over them (or, “they have a king over them, viz.” . . . the two accusatives being in apposition. It favours this last alternative, that in this particular, of having a king, they are distinguished from natural locusts: for Prov. xxx. 27, *ἀβασίλευτόν ἐστιν ἡ ἀκρις*) the angel of the pit (we can hardly with Luther, render “an angel from the pit:” ἄγγελος, though anathorous, is necessarily defined by the genitive τῆς ἄβυσσου); his name is in Hebrew Abaddon (אַבְדֹּן, perdition, from נָפַח, *perit*, is used in the O. T. for the place of perdition, Orcus, in Job xxvi. 6; Prov. xxvii. 20 [in Keri: Chetib has נִפְחָא], in both of which places it is joined with נָפַח.—Ps. lxxxviii. 12; Job xxviii. 22. In all these places the LXX express it by ἀπώλεια. So that this is the local name personified: or rather perhaps that abstract name personified, from which the local import itself is derived), and in the Greek (scil. γλώσση) he has for his name Apollyon (the name ἀπολλύων seems chosen from the LXX ἀπώλεια, see above.

It is a question, who this angel of the pit is. Perhaps, for accurate distinction's sake, we must not identify him with Satan himself,—cf. ch. xii. 3, 9,—but must regard him as one of the principal of

the bad angels). The one (first) woe hath past: behold, there cometh (singular, the verb applying simply to that which is future, without reference as yet to its plurality) two woes after these things.

There is an endless Babel of allegorical and historical interpretation of these *locusts from the pit*. The most that we can say of their import is, that they belong to a series of judgments on the ungodly which will immediately precede the second advent of our Lord: that the various and mysterious particulars of the vision will no doubt clear themselves up to the church of God, when the time of its fulfilment arrives: but that no such clearing up has yet taken place, a very few hours of research among histories of apocalyptic interpretation will serve to convince any reader who is not himself the servant of a preconceived system.

13—21.] *The sixth Trumpet.* And the sixth angel blew his trumpet, and I heard a (it is doubtful, in the uncertain authenticity of *τεσσάρων*, whether any stress is to be laid on this *μίαν* or not. Vitringa gives it the emphasis,—“quatuor hæc cornua simul edidisse vocem, non diversam, sed unam eandemque:” and so Hengstb. The allegorical interpreters give it various imports—the agreement of the four Gospels [Zeger, Calov., al.],—that of the prayers of exiled Jews [Grot.], &c.) voice out of the [four] horns of the golden altar which was before God (the same altar as that previously mentioned in ch. viii. 3 and vi. 9, where see notes. From ch. xvi. 7 it would appear that the voice probably

z = ver. 1.
a ch. vi. 8 reff.
b John v. 2.
c xix. 13, 17.
d 20. ch. xvi.
e 16. xx. 16.
f only: J.
c here only t.
see note.
d see Ezek. vii.
26. ii. 10.
e = Matt.
xxviii. 1 al.
Gen. 1. 5.
f = ch. xi. 14.

κ Exod. xl. 26^k χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ¹⁴ λέγοντα τῷ ἔκτῳ A πα το
 al. constr., ch. n. 2. 4.
 iv. 1 al. fr. m constr., ch. 6. 9. 10.
 ii. 20 reff. 3-6-7-
 n ch. xvi. 12. ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ 8-9. 26-
 al. Gen. xv. 18 Εὐφράτῃ. 15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ὅτιοι 27. 30.
 o constr., w. 40-1. 2.
 eis, ver. 7 reff. Prov. xxi. 31. w. ἕνα, ch. viii. 6 reff. 47 to 51.
 90. B¹.

14. rec λεγουσαν, with h l m n 1. 10-7. 34-5-6-8 (6. 13. 26. 37. 49 B¹, e sil):

λεγουσης N^{2b}: λεγων 40: λέγοντος B rel: λεγοντα AN¹. om εκτω Α.

rec (for ο εχων) ος ειχε, with 6(e sil) Areth: τω εχοντι m 34 Andr-coisl: txt AN B
 rel 1 Andr. εφρατη B.

proceeded from the altar itself, represented as uttering the cry of vengeance for the blood shed on it; cf. ch. vi. 9, with which cry of the martyred saints the whole series of retributive judgments is connected. The reading of the Codex Sinaiticus [see digest] is very remarkable, and may represent the original text. To suppose, as Elliott, that the cry from the altar is indicative of an altar having been the scene of some special sin on the part of the men of Roman Christendom, and so to apply it to the perversions of Christian rites in the Romish Church, is surely to confuse the whole imagery of the vision. For it is not of *any altar* in the abstract that we are reading, but of the *golden altar which was before God*, where the prayers of the saints had been offered by the angel, ch. viii. 3, 5: and the voice is the result of those prayers, in accordance with which those judgments are inflicted. The horns again, representing the enceinte of the altar, not any special rites with which the horns of an altar were concerned, cannot be pressed into the service of the above-noticed interpretation, but simply belong to the propriety of that heard and seen. The voice proceeded from the surface of the altar, on which the prayers had been offered: and that surface was bounded by the *κέρατα* saying (the noun to which the participle, in this broken construction, is to be referred, may be either *φωνήν*, which is most probable, or *κεράτων*, in which latter case an emphasis would naturally fall on the foregoing *μῖαν*) to the sixth angel, who had (construction, see reff. It is far better to take ὁ ἔχων as the appositional nom., so common in this book, than, as Tregelles, to understand it as vocative. It is natural that the word ἔκτω should be further specified by adding the class to which the angel belonged, ὁ ἔχων τὴν σάλπιγγα: but hardly, that he should be singled out by the address, "Thou that hast the trumpet," from the whole seven who had trumpets) the trumpet (τὴν, as being that one now before us,—belonging

to the present vision), Loose (it is too much to say that the angel himself is made the active minister of this loosing: we do not read *καὶ πορευθεὶς ἔλυσεν* following, but simply *καὶ ἐλύθησαν*. We must therefore believe that the command is given to him only in so far as he is the representative and herald of all that takes place under his trumpet-blowing) the four angels which are bound (so E. V. rightly: "are bound" is the true perfect passive, not "have been bound") on (not "in," as E. V.: ἐπὶ with the dat. denotes close adherence or juxtaposition: so our Lord sat ἐπὶ τῇ πηγῇ, John iv. 6) the great river Euphrates (the whole imagery here has been a crux interpretum: as to who these angels are, and what is indicated by the locality here described. I will only venture to point out, amidst the surging tumult of controversy, one or two points of apparent refuge to which we must not betake ourselves. First, we must not yield to the temptation, so attractive at first sight, of identifying these four angels with the four angels standing on the four corners of the earth and holding in the four winds, in ch. vii. 1 ff. For the mission of these angels is totally distinct from theirs, as the locality is also. There is not a syllable of *winds* here, nor any hurting of earth, sea, or trees. Secondly, the question need not perplex us here, whether these are good or bad angels: for it does not enter in any way into consideration. They simply appear, as in other parts of this book, as ministers of the divine purposes, and pass out of view as soon as mentioned. Here, it would almost seem as if the angelic persons were little more than personifications: for they are immediately resolved into the host of cavalry. Thirdly, that there is nothing in the text to prevent "the great river Euphrates" from being meant literally. Dürster. maintains, that because the rest of the vision has a mystical meaning, therefore this local designation must have one also: and that if we are to take the

μασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ^p ἵνα ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων. ¹⁶ καὶ ὁ ἀριθμὸς τῶν ^p στρατευμάτων τοῦ ^q ἱππικοῦ ^r δις μυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν. ¹⁷ καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ^s ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν ἔχοντας ^t θώρακας ^u πυρίνους καὶ ^v ὑακινθίνους καὶ

C καὶ
οὕτως...
AC βα
το n, 2.
4. 6. 9.
10-3-6-7-
8-9. 26-
7. 30. 32
to 38.
40-1-2.
47 to 51.
90. B^r.

x. 9. Dan. ix. 21 Theod. (ch. iv. 3 only.)
Sir. xlviii. 9 only.

t ver. 9.

u here only. Ezek. xxviii. 14, 16.
(-θωρ, ch. xxi. 20.)

15. for ελυθησαν, ελυπηθησαν A. om 2nd οι (homæotel) B 41. 51. 90. ins
εις την bef ημεραν B rel Andr-coisl Areth; την h n 10. 38. 49 B^r: om A 17-8. 33 (6.
26. 35-6-7. 40-1-2, e sil) vulg copt Andr Cyp^r Primas Tich.—om και ημεραν B 1.
aft ινα ins μη N.

16. rec om των, with (6 B^r, e sil): ins AN B rel 1 Andr Areth. for τ. ιππικου,
τ. ιππου rel Andr-coisl: των ιππων b 3: txt AN B c l n 36. 49¹-marg (f 6. 17. 38,
e sil) Andr Areth. rec δυο μυριαδες, with N n (4. 6, e sil) Areth: μυριαδες (omg
δις-) B rel Andr: txt A c 1 (but with δις erased) 11-2. 36, δις μυριων 18, δυο μυριαδων
μυριαδας (sic) N. rec ins και bef ηκουσα, with 33 (6. 27. 42 B^r, e sil) vulg-ed (with
lips-) Epiph Areth: om AN B rel 1 am (with fuld &c) syr-dd copt arm Andr Cyp^r
Primas.

Euphrates literally and the rest mystically, endless confusion would be introduced. But this is quite a mistake, as the slightest consideration will shew. It is a common feature of Scripture allegory to intermingle with its mystic language literal designations of time and place. Take for instance the allegory in Ps. lxxx. 8, 11, "Thou hast brought a vine out of Egypt . . . it sent out its boughs unto the sea, and its branches unto the river:" where, though the vine and its boughs and branches are mystical, Egypt, the sea, and the river, are all literal. See some good remarks on this in Mr. Elliott's 1st vol., p. 331 ff., where the above example is cited among others). And the four angels were loosed, which had been prepared (the perf. part. in conjunction with an aor. verb is necessarily pluperf. in sense) for (in the ordinary sense of εἰς after ἐτοιμάζω and its kindred words—viz. "in reference to," "in reservation for," "with a view to:" see ver. 7; 2 Tim. ii. 21; and πρὸς, 1 Pet. iii. 15) against (in reference to) the hour and day and month and year (viz. which had been appointed by God: the appointed hour occurring in the appointed day, and that in the appointed month, and that in the appointed year. The art., prefixed, and not repeated, seems to make this meaning imperative. Had the art. been repeated before each, the ideas of the appointed hour, day, month, and year would have been separated, not, as now, united: had there been no art., we might have understood that the four were to be added to-

gether to make up the time, though even thus the εἰς occurring once only would have made some difficulty. The natural way of expressing this latter meaning would be, εἰς ὥραν κ. εἰς ἡμέραν κ. εἰς μῆνα κ. εἰς ἐνιαυτόν. The only way in which it can be extracted from the words as they now stand, is by understanding the τὴν to designate some previously well-known period, "for the [well-known] hour and day and month and year." But as no such notoriety of the period named can be recognized, we must I conceive adhere to the sense above given), that (ἵνα belongs to ἡτοιμασμένοι more naturally than to ἐλύθησαν) they should kill the third part of men (on τὸ τρίτον, see above, ver. 7. It seems necessary, that in τῶν ἀνθρώπων we are to include only the κατοικοῦντες ἐπὶ τῆς γῆς of ch. viii. 13, not any of the servants of God): and the number of the armies of the cavalry was twice myriads of myriads (i. e. 20,000 × 10,000: = 200,000,000, two hundred millions. The number seems to be founded on those in the reff.) ;—I heard the number of them. And after this manner (i. e. according to the following description) saw I the horses in my vision (Düsterd. suggests, and it seems likely enough, that this express reference to sight is inserted on account of the ἤκουσα which preceded) and those who sat upon them, having (ἔχοντας most naturally refers to both horses and riders, not to riders only. The armour of both was uniform) breastplates fiery-red (the three epithets express the colours of the breastplates, and are to be

w here only t. ^w "θειώδεις· καὶ ^x αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λέόν- AC B a
 x see 1 Chron. ^{to n. 2.}
 xii. 8. ^{4. 6. 9.}
 y ch. i. 16. iv. ^{10-3 6-7-}
 5 al. fr. ^{8-9. 26-}
 z ch. viii. 4 reff. ^{7. 30. 32}
 a Luke vii. 29 ^{to 38.}
 only, exc. ch. ^{40-1-2.}
 xiv. 10. xix. ^{47 to 51.}
 20. xx. 10. ^{90. B.}
 xxi. 8. Gen. ^{40-1-2.}
 xix. 24. Ps. ^{47 to 51.}
 x. 7. ^{90. B.}
 b = Luke ix. ^{22.}
 c = Rev. only, ^{here first, ch.}
 xi. 6. xv. 1 al. ^{(elav. =}
 stripe, Luke ^{x. 30. xii. 48.}
 Acts xvi. 28, ^{38. 2 Cor. vi. 5. xi. 23 only.)}
 g ch. vi. 8 reff. ^{Num. xiv. 37.}
 h = ch. vi. 6 reff.

^{d = ch. viii. 11 reff.} ^{e vv. 3, 10.} ^{f ver. 10 reff.}
^{i w. gen., ch. xx. 6.} ^{Luke xviii. 11.} ^{Esth. ix. 16.}

17. for ἵππους, ἱππικούς B f. for θειώδεις, θυωδεις N.

18. rec (for απο) υπο, with 1: txt ACN B rel. rec om πληγων, with 1 (37, e sil): ins ACN B rel vss gr-lat.-ff.—om τριων N. for 1st εκ, απο B rel Andr Areth: txt ACN h n 10-7-8. 36 (37-8. 49 Br, e sil) Andr-a. rec ins εκ bef του καπνου, with C c 1. 17 syr-dd Andr-a: om AN B rel am(with demid fuld &c) copt Andr Areth Cyp. rec ins εκ bef του θειου, with e 1. 17¹ syr-dd Andr-a: om ACN B rel vulg copt Andr Areth Cyp.

19. rec αι γαρ εξουσαι αυτων εν τω στοματι αυτων εισιν, with 1 (but εστιν) 27; omg και εν ταις ουραις αυτων, with 36: txt ACN B rel vss gr-lat.-ff.—for ἵππων, τοπων A.—εν ταις ουραις και εν τω στοματι αυτων ην 38. om ομοιαι C¹. for οφειν, οφειω B rel Andr-coisl Areth: txt ACN 10-7-8. 36 (30-7-8. 40-9 Br, e sil) Andr. for εχουσai, εχουσιν C: εχουσας N¹: εχουσaiς N (as corrected by the original scribe) 36: txt A B rel.

separated, as belonging each to one portion of the host, and corresponding to the fire, smoke, and brimstone which proceeded out of the horses' mouths below) and fuliginous (answering to καπνός below. *θακινθινος* is used for any dark dull colour; Homer calls dark hair *θακινθινω* *ἀνθει ομοιας*, Od. ζ. 231, ψ. 158. The hyacinth of the Greeks is supposed to have been our dark blue iris: see Palm and Rost, sub voce) and sulphureous (light yellow: such a colour as would be produced by the settling fumes of brimstone): and the heads of the horses (τῶν ἵππων takes up the horses again, both horses and riders having been treated of in the preceding sentence) [were] as heads of lions, and out of their mouths goeth forth fire and smoke and brimstone (i. e. separately, one of these out of the mouths of each division of the host. It is remarkable, that these divisions are *three*, though the angels were *four*). From (ἀπό indicates not directly the instrumentality, but the *direction from which* the result comes) these three plagues were killed the third part of men, by (ἐκ, the source out of which the result springs) the fire and the smoke and the brimstone which went forth (the participle agrees with the last noun only, but applies to all) out of their mouths. For the power of the

horses is in their mouths (principally; seeing that by what proceeded from their mouths their mission, to slay the third part of men, was accomplished) and in their tails: for their tails were like serpents, having heads, and with (ἐν is the prep. of investiture, used of that in which clad or armed a man does any thing) them they hurt (i. e. inflict pain: viz. with the bites of the serpent heads in which they terminate).

I cannot but mention, in no unfriendly spirit, but because, both being friends, Truth is the dearer, that which may be designated the culminating instance of incongruous interpretation in Mr. Elliott's historical exposition of these prophecies. These tails are, according to him, the horsetails, borne as symbols of authority by the Turkish Pachas. Well may Mr. Barker say [Friendly Strictures, p. 32], "an interpretation so wild, if it refutes not itself, seems scarcely capable of refutation." Happily, it does refute itself. For it is convicted, by altogether leaving out of view the power in the *mouths*, which is the principal feature in the original vision: by making no reference to the serpent-like character of these tails, but being wholly inconsistent with it: by distorting the canon of symmetrical interpretation in making the *heads* attached to

οὐκ ἀπεκτάνθησαν ^ε ἐν ταῖς ^ς πληγαῖς ταύταις οὐδὲ ^ι μετ- ¹ w. *ἐκ* (ver. 21, 4 times), ch. ii. 21, 22, xvi. 11 only. ἀπό, Acta viii. 22, *ἐπί*, 1 Cor. xii. 21, viii. 22, *ἐπί*, k w. ind. fut., ch. iii. 9 reff. οὐτε βλέπειν δύνανται οὐτε ἀκούειν οὐτε περιπατεῖν, ²¹ και ¹ Num. xxv. 2, m = 1 Cor. x. 20 al. fr. οὐ ^ι μετενόησαν ἐκ τῶν ^{tu} φόνων αὐτῶν οὐτε ἐκ τῶν ^{tv} φαρμάκων αὐτῶν οὐτε ἐκ τῆς ^{tu} πορνείας αὐτῶν οὐτε ἐκ τῶν ^w κλεμμάτων αὐτῶν. ^o here only. Num. xxi. 9.

Dan. v. 4 Theod. (-κός, ch. xviii. 12.) p John ii. 6. 2 Cor. iii. 3 only. Exod. xxxi. 18, q 2 Tim. ii. 20 only. DAN. v. 4, 23 Theod. Ep. Jer. 30. r Psa. cxlii. 5-7 (13-15). DAN. v. 23 Theod. s Rev. here only. t see Gal. v. 19, 20. ch. xxi. 8. xxii. 15. u Matt. xv. 19 || Mk. see Hos. iv. 2, v here only. — 4 Kings ix. 22, Mic. v. 12. Nah. iii. 4 bis (Wisd. i. 14. Sir. vi. 16. xxxviii. 4) only. (-εία, or -ία, Gal. v. 20. ch. xviii. 23 only.) w here only. Gen. xxxi. 30 bis. Exod. xxii. 3, 4 only.

20. rec ουτε, with A 1. 17. 33 (34-6, e sil) vulg syr-dd copt Andr-a : ου C rel Andr : txt N b f 38. 92. rec προσκυνησωσι, with B 1 rel Andr Areth : txt ACN 1^o 36. 42.

rec om τα (bef ειδωλα), with B¹ (e sil) ; ins ACN b rel Andr Areth. χρυσαῖα (i. e. χρυσεα) N. transp ξύλινα and λιθίνα N. rec (for δυνανται) δυνάται, with B (as corrd¹) rel : txt ACN B¹ l m n 34-5-6-8. 47-9. 50. 90.

21. rec φαρμακείων, with B rel 1, -κιων A 1 17 : txt CN a b c f g m 2. 4. 6-9. 13-6-9. 27. 30-3 (4-5-6, e sil) 42-8. 50-1. 90. for πορνείας, πορνείας AN¹ : πορνίας N³.

the tails to mean that the tails are symbols of authority : and by being compelled to render *ἀδικοῦσι* "they commit injustice," a meaning which, in this reference, it surely will not bear. When it is said of fire- and smoke- and brimstone-breathing horses which kill the third part of men, that besides having power in their mouths they have it in their tails, which are like serpents, ending in heads, it would be a strange anti-climax to end, "and with these they do injustice." I will venture to say, that a more self-condemnatory interpretation was never broached than this of the horsetails of the Pachas). **And the rest of men** (this specification which follows clearly shews what sort of men are meant ; viz. the ungodly alone) **who were not killed in** (the course of : the *ἐν* again of that in which, as its vehicle or investiture, their death would come, if it had come) **these plagues, did not even** (the force of *οὐδέ*, which on the whole seems likely to have been the original reading) **repent of** (*ἐκ*, so as to come out from : see reff.) **the works of their hands** (i. e. as the context here necessitates, not, the whole course of their lives, but the idols which their hands had made. This will at once appear on comparing our passage with Deut. iv. 28, λατρεύετε ἐκεί τοις θεοῖς, ἔργοις χειρῶν ἀνθρώπων, ξύλοις καὶ λίθοις, οἳ οὐκ ὄνουνται, κ.τ.λ., and Ps. cxxxiv. 15, τὰ ἰδωλα τῶν ἐθνῶν ἀργύριον κ. χρυσίον,

ἔργα χειρῶν ἀνθρώπων· στόμα ἔχουσι καὶ οὐ λαλήλουσιν, κ.τ.λ. See also Acts vii. 41) **that they should not** (in order not to : the final purpose, explaining the *οὐ μετεν*, *ἐκ* preceding : cf. Winer, edn. 6, p. 408, § 53. 6) **worship** (for *ἵνα* with indic. fut. see above, ch. iii. 9 reff.) **devils** (see 1 Cor. x. 20 ; 1 Tim. iv. 1, and notes there. The objects of worship of the heathen, and of semi-heathen Christians, are in fact devils, by whatever name they may be called), **and images of gold** (lit. the images which are, &c. But this we idiomatically express as above) **and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk ; and they did not repent of their murders nor of their witchcrafts** (lit. their drugs : concrete in sense of abstract, as in all the places in the canonical LXX in reff. On the sense, see note on Gal. v. 20) **nor of their fornication** (Bengel remarks on *πορνείας* being in the sing., whereas the rest are plural, "Alia scelera ab hominibus per intervalla patrantur : una perpetua *πορνεία* est apud eos qui munditie cordis carent." But perhaps this is too refined) **nor of their thefts**. The character of these sins points out very plainly who are the sufferers by this sixth, or second woe trumpet, and the survivors who do not repent. We are taught by St. Paul that the heathen are without excuse for degrading the majesty of God into an image made like unto corruptible things, and for degenerating into

x ch. v. 2 reff.

X. ¹ Καὶ εἶδον ἄλλον ἄγγελον ^x ἰσχυρὸν καταβαί-AC B a
to n. 2.
4. 6. 9.
10-3-6-7-
8-9. 26-
7. 30. 32
to 38.
40-1-2.
47 to 51
90. B.

CHAP. X. 1. om αλλον B rel 1 Andr-a: ins ACN m (l 16) 33 (34-5-6-8, e sil) vss

gross immoralities in spite of God's testimony given through the natural conscience. And even thus will the heathen world continue in the main until the second advent of our Lord, of which these judgments are to be the immediate precursors. Nor will these terrible inflictions themselves bring those to repentance, who shall ultimately reject the Gospel which shall be preached among all nations. Whether, or how far, those Christians who have fallen back into these sins of the heathen, are here included, is a question not easy to decide. That they are not formally in the Apostle's view, seems clear. We are not yet dealing with the apostasy and fornication within the church herself. But that they, having become as the *κατοικοῦντες ἐπὶ τῆς γῆς*, even so far as to inherit *their* character of persecutors of the saints, may by the very nature of the case, be individually included in the suffering of these plagues,—just as we believe and trust that many individually belonging to Babylon may be found among God's elect,—it is of course impossible to deny.

CH. X. 1—XI. 14.] EPISODICAL AND ANTICIPATORY. As after the sixth seal, so here after the sixth trumpet, we have a passage interposed, containing two episodes, completing that which has been already detailed, and introducing the final member of the current series. But it is not so easy here as there, to ascertain the relevance and force of the episodes. Their subjects here seem further off: their action more complicated. In order to appreciate them, it will be necessary to lay down clearly the point at which we have arrived, and to observe what is at that point required.

The last vision witnessed the destruction of a third part of the ungodly by the horsemen from the East, and left the remainder in a state of impenitent idolatry and sin. Manifestly then the prayers of the saints are not yet answered, however near the time may be for that answer. If then this Episode contains some assurance of the approach of that answer in its completeness, it will be what we might expect at this point in the series of visions.

At the same time, looking onwards to the rest of the book, we see, that as out of the more general series of visions at the opening of the seals, affecting both the church and the world,

there sprung a new and more particular series of the trumpets, having reference to one incident in the former vision, and affecting especially the "inhabiters of the earth," so if now the gaze of prophecy once more turns to the church and her fortunes, and the Apostle receives a new commission to utter a second series of prophecies, mainly on that subject, it will also be no more than what we might fairly look for. Again: if the episcodical vision in its character and hue partakes of the complexion of the whole series of trumpet-visions, and, as regards the church, carries a tinge of persecution, and of the yet crying prayer for vengeance, not yet fully answered,—while at the same time it contains expressions and allusions which can only be explained by reference onward to the visions yet to come; this complex character is just that which would suit the point of transition at which we are now standing, when the series of visions immediately dependent on one feature in the opening of the seals is just at its end, and a new one evolving the other great subject of that general series is about to begin.

Now each one of these particulars is found as described above. For 1) the angel of ch. x. declares, with reference to the great vengeance-burden of the whole series of the trumpet-visions, respecting which the souls of the martyrs had been commanded *ἵνα ἀναπαύσονται ἐπὶ χρόνον*, ch. vi. 11,—that *χρόνος οὐκ ἐστὶ ἔσται*, but that in the days of the seventh angel, when he is about to blow, the whole mystery of prophecy would be fulfilled.

2) The same angel gives to the Seer the open little book, with a distinct announcement that he is to begin a new series of prophecies, and that series, by what immediately follows, ch. xi. 1 ff., evidently relating to the church of God in an especial manner.

3) The whole complexion of the episcodical vision of the two witnesses, ch. xi. 3 ff., is tinged with the hue which has pervaded the series of trumpet-visions, from their source in ch. vi. 9—11, viz. that of vengeance for the sufferings of the saints: while at the same time allusions occur in it which are at present inexplicable, but will receive light hereafter, when the new series of visions is unfolded. Such are the allusions to τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου,

νοντα ἐκ τοῦ οὐρανοῦ, ^γ περιβεβλημένον ^γ νεφέλῃν, καὶ ἡ ^γ ^{υ & constr., ch. vi. 9 reiff.} ^{z ch. iv. 8 only.} ^{a Gal. ii. 9.} ^{1 Tim. iii. 15.} ^{ch. iii. 12} ^{only = Exod. xiii. 21. xix. 9.} ^{b constr., ch.} ^ε ἴρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς ^α στύλοι πυρός, ² καὶ ^b ἔχων ἐν τῇ χειρὶ αὐτοῦ ^c βιβλαρίδιον ἠνεωγμένον. καὶ ἔθηκεν τὸν

iv. 1 al.

c vv. 9, 10 only †.

Andr Areth Tich.—αγγελον bef αλλον l 16. rec om ἡ, with k l 1. 32-3-8 (35-6. 41, e sil) Andr: ins ACN B rel Andr-coisl Areth. for ^ιρις, θριξ N. rec της κεφαλης, with N B rel 1 Andr Areth: txt AC (d ?) 9. 12. rec om αυτου (with none of our mss): ins ACN B rel 1 vss Andr Areth lat-ff. for στυλοι, στυλος 38 am (with fuld al) syr-dd Tich.

2. rec (for εχων) ειχει, with h l n 1. 10. 35-6 (37. 47-9 Br, e sil) vulg Andr Areth Primas: εχει 17: txt ACN B rel Andr-coisl. (κατεχων 38.) βιβλιαριον C¹ f h l n 10-7. 36-7-8. 47-9 B^c Andr-a: βιβλιον B rel Andr-coisl: txt AC²N 1 (18, e sil) Andr-p Areth. rec ανεωγμενον, with B rel Andr-a Areth: om A copt: txt CN c l m

ch. x. 7, and to ἡ πόλις ἡ μεγάλη, ib. ver. 8.

With these preliminary considerations, we may, I think, approach these episodical visions with less uncertainty.

1—11.] THE VISION OF THE LITTLE BOOK. And I saw another strong angel (ἄλλον, perhaps in allusion to the many which have been mentioned: but seeing that the epithet ἰσχυρόν occurs only in the mention of the angel who cried out in reference to the sealed book, ch. v. 2, and that the present angel's errand also regards a book, we can hardly help taking ἄλλον with both substantive and adjective, and referring it to that first ἄγγελος ἰσχυρός in ch. v. 2. And this consideration may serve to introduce the assertion, to me hardly admitting of a doubt, that this angel is not, and cannot be, our Lord himself. Such a supposition would, it seems to me, entirely break through the consistency of apocalyptic analogy. Throughout the book, as before observed, on ch. viii. 3, angels are the ministers of the divine purposes, and the carriers out of the apocalyptic course of procedure, but are every where distinct from the divine Persons themselves. In order to this their ministry, they are invested with such symbols and such delegated attributes as be seem in each case the particular object in view: but no apparent fitness of such symbolical investiture to the divine character should induce us to break through the distinction, and introduce indistinctness and confusion into the book. When St. John means to indicate the Son of God, he indicates Him plainly: none more so: when these plain indications are absent, and I find the name ἄγγελος used, I must take leave to regard the agent as distinct from Him,—however clothed, for the purposes of the particular vision, with

His delegated power and attributes) descending out of heaven (the place of the Seer yet continues in heaven: see below, vv. 8, 9), clothed with a cloud (as a messenger of divine judgment: see ch. i. 7), and the rainbow upon his head (ἡ the well-known, ordinary, rainbow: indicating, agreeably with its first origin, God's covenant of mercy. See note on ch. iv. 3. On the accus. after ἐπὶ at the first mention of superposition, see note, ch. iv. 2), and his face as the sun (indicating the divine glory with which he was invested: see ch. i. 16, xviii. 1: and compare Luke ix. 26), and his feet as pillars of fire (see ch. i. 15. The symbols with which this angel is accompanied, as those which surrounded the throne of God in ch. iv. 2 ff., betoken judgment tempered with mercy, the character of his ministration, which, at the same time that it proclaims the near approach of the completion of God's judgments, furnishes to the Seer the book of his subsequent prophecy, the following out of God's purposes of mercy), and having in his hand (his left hand, by what follows, ver. 5) a little book (the diminutive has been taken by some to point to the subsequent eating of the book by the Apostle: so Eichhorn: but Düsterd. remarks that if so, even the βιβλαρίδιον would be too large:—by others, to the size relatively to the angel: so Bengel. But the most natural reason for its use is to be found by comparison with the βιβλίον of ch. v. ff. That was the great sealed roll of God's purposes: this [see below] but one portion of those purposes, which was to be made the Seer's own for his future prophesying. The form βιβλαρίδιον is not found in Greek writers: the diminutive is βιβλιαριον, used by Aristoph. frag. [in Julius Pollux, vii. 210. See also Phot. Bibl. p. 142].

d here only†. Job vi. 6. Synm. (μύκημα λε- αίνων. Theocr. Id. xxvi. 21.) e so Mark ii. 2 al. f = (Matt. xxvii. 66.) ch. xxii. 10. Dan. viii. 26 Theod. xii. 4. 9.

πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς, ³ καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων ^d μυκάται. καὶ ὅτε ἔκραξεν, ^e ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἐαυτῶν ^e φωνάς. ⁴ καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἡμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν ὁ Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ

AC B a to n, 2. 4. 6. 9. 10. 3-6-7. 8-9. 26-7. 30. 32 to 38. 40-1-2. 47 to 51. 90. B^r.

Andr. rec την θαλασσην and την γην, with 1: της θαλασσης but την γην b d: την θ. and της γ. Andr-a: txt ACN B rel Andr Areth.

3. ως ἐλάλησαν ἑπτα φωναὶ ταῖς ἐαυτῶν φωναῖς N¹. (corr-2b has erased ως, added ai bef ἑπτα, and written βρονται for φωναί, but has left ταῖς and φωναῖς untouched.) om ai 1.

4. for οτε, οσα N. om 1st ai 1. rec aft βρονται ins τας φωνας ἐαυτων (with none of our mss): τας εαυ. φω. m: om ACN B rel 1 vs8 gr-lat-ff. rec ἐμελλον, with N rel 1 Andr Areth: txt AC B f j 33-8. 42. 50. rec aft λεγουσαν ins μοι, with (4. 17-8-9. 40, e sil): om ACN B rel harl (and tol) syr-dd æth arm Andr Areth Primas Tich. for α, οσα N. om 2nd ἑπτα C. rec (for αυτα) ταυτα, with h 1. 10-7. 33-7. 49 B^r (35-6. 40, e sil): txt ACN B rel vulg Andr-coisl Areth.—και μετα ταυτα γραφεις h 1. 10-7. 37. 49 B^r Andr-a.

On the signification, &c., of this little book or roll, see below ver. 8, notes) open. And he placed his right foot on the sea, and his left on the earth, and cried with a loud voice as a lion roareth (the whole imagery represents the glory and majesty of Him whose messenger this angel is: and is to be taken literally in the vision, the earth meaning the earth; the sea, the sea: and the description of the loudness of the voice being simply thus descriptive). And when he cried, the seven thunders (it is probable that the art. ai is prefixed because, like the seven stars, churches, seals, trumpets, and vials, these seven thunders form a complete portion of the apocalyptic machinery: and having no other designation, for the very reason that their meaning is not revealed, they are thus designated, as "*the seven thunders*") spoke their (no further stress on ἐαυτῶν, than as it belongs to the peculiar character of the utterances of these thunders. They were to be concealed, remaining unwritten: and this fact, I conceive, reflects back a tinge on the possessive genitive, making it so far emphatic: the voices were, and remained, ἐαυτῶν: not shared by being perpetuated) voices. And when the seven thunders spoke, I was about to write (in obedience to the command in ch. i. 19): and (not, "*but*:" as I was about to write, a new circumstance arose) I heard a voice out of heaven (from which it does not follow that the Seer is on earth, any more than in ver. 1) saying, Seal up the things which the seven thunders spoke, and do not write them (cf. the contrary command, ch. xxii. 10.

Many speculations have been raised as to the purport of the utterances of the seven thunders, and the reason for concealing them. From the very nature of the case, these must be utterly in vain. The wisdom of Him, who signified this Revelation to His servant John, has not seen fit to reveal these things to us. But the very nature of the case also convicts some of these speculations of error. The thunders, e. g., did not speak "*humanum excedentia captum*" as Ewald, seeing that not only did St. John understand their utterances, but he was about to write them down for others to read, as intelligible to them also. Again, they were not any utterances of mere human device. They were spoken by command of the great angel, as ver. 3 necessarily implies: they in common with the seals, trumpets, and vials, form part of the divinely-arranged machinery of the Apocalypse. It is matter of surprise and grief therefore, when we find historical interpreters of our day explaining them of the papal anathemas of the time of the Reformation. Elliott, vol. ii. p. 100 ff. It seems to me that no interpretation could be more unfortunate—none more thoroughly condemnatory of the system which is compelled to have recourse to it. For, merely to insist upon one point,—if it were so, then the Apostle sealed the utterances in vain, for all know what those thunders have uttered: then the command should have run σφράγισον . . . ἕως καιροῦ συντελειας, as in Dan. xii. 4, instead of an absolute command as here. Thus much we may infer; from the very character of thunder,—that the

αὐτὰ γράψης. ⁵ καὶ ὁ ἄγγελος ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρην τὴν χεῖρα αὐτοῦ τὴν δεξιάν εἰς τὸν οὐρανόν, ⁶ καὶ ὥμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὅς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι ^κ χρόνος οὐκέτι ἔσται, ⁷ ἀλλ' ἐν ταῖς

Deut. xxxii. 40.
h Matt. v. 24.
30. xxlii. 16.
40. Ps. lxi.
11. Jer. v. 7.
1 ch. iv. 9, 10.
Dan. xii. 7.
Gen. xiv. 19.
k = (see note)
John always.
John v. 6.
vii. 23. xii.
35. xiv. 9.
ch. ii. 21.

vi. 11. xx. 8. (never = καίρος in John.)

5. rec om την δεξιαν, with A 17. 36 vulg: ins CN B rel syr-dd copt aeth arm Andr Areth Primas.

6. om 1st εν (homæotel?) N¹ B rel copt Andr-coisl: ins ACN³ c 1 n 10-7. 36. 49 (h 6. 32-7 B^r, e sil) Andr Areth, per viventem vulg Primas. om των αιωνων 1.

om και την γην και τα εν αυτη A 1. 12 copt. om και την θαλασσαν και τα εν αυτη AN¹ c k 30-2. 8. 40-9 arm: ins CN^{2b} B rel. rec (for ουκετι εσται) ουκ εσται ετι, with 1 Andr-a, non erit amplius vulg-ed; ουκετι εστιν N¹: txt ACN^{2b} B rel syr-dd Andr Areth, amplius non erit am (with fuld lipss al).

utterances were of fearful import: from the place which they hold, that they related to the church: from the command to conceal them, first, encouragement, that God in His tender mercy to His own does not reveal all His terrors: secondly, godly fear, seeing that the arrows of His quiver are not exhausted, but besides things expressly foretold, there are more behind not revealed to us). 5—7.]

The oath of the strong angel, that the time of fulfilment of all prophecy was close at hand. In this portion of the vision, the reminiscences of Dan. xii. 7 are very frequent:—καὶ ἤκουσα τοῦ ἀνδρός τοῦ ἐνδεδυμένου τὰ βαδίδιν, ὃς ἦν ἐπάνω τοῦ ὕδατος τοῦ ποταμοῦ, καὶ ὕψωσε τὴν δεξιάν αὐτοῦ καὶ τὴν ἀριστεράν αὐτοῦ εἰς τὸν οὐρανόν, καὶ ὥμοσεν ἐν τῷ ζῶντι εἰς τὸν αἰῶνα, ὅτι εἰς καιρὸν καιρῶν καὶ ἡμῖν καιροῦ, ἐν τῷ συντελεσθῆναι τὸν διασκορπισμὸν γνώσκονται πάντα ταῦτα. And the angel whom I saw standing upon the sea and upon the earth, lifted his right hand (not both hands, as in Daniel above, seeing that the little book lay open on his left. On the practice of lifting the hand in swearing, cf. Gen. xiv. 22 [Exod. vi. 8 and Num. xiv. 30, marg. and LXX], Deut. xxxii. 40) towards heaven (as God's dwelling-place, Isa. lvii. 15), and swore by (construction, see reff.) Him that liveth to the ages of the ages (cf. Dan. above), who created the heaven and the things in it, and the earth and the things in it (this full and formal designation of God as Creator of all is given, because the subject of the angel's oath is, the mystery of God, which necessarily rests in His power alone who made all things. We may observe, that the fact as well as

the form of this oath is against the supposition, that this strong angel is the Lord Himself. Considering St. John's own declarations respecting the Son of God, it is utterly inconceivable that he should have related as spoken by Him an oath couched in these terms), that time (see below) should no longer be (i. e. should no more intervene: in allusion to the answer given to the cry of the souls of the martyrs, ch. vi. 11, καὶ ἰρρίθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον. This whole series of trumpet-judgments has been an answer to the prayers of the saints, and now the vengeance is about to receive its entire fulfilment: χρόνος οὐκέτι ἔσται: the appointed delay is at an end. That this is the meaning, is shewn by the ἀλλ' ἐν τ. ἡμ. which follows. Several erroneous views have been taken of this saying: e. g., 1) that of Bede "mutabilis sæcularium temporum varietas in novissima tuba cessabit", al., and apparently the E. V. ["that there should be time no longer"],—that it imports the ending of the state of time, and the beginning of eternity: 2) the chronological one of Bengel, who allots a definite length, viz. 1111½ years (?) to a chronus, and then interprets, "there shall not elapse a chronus:" bringing the end, on his successive-historical system, to the year 1836, which is self-refuted: 3) the view of Vitranga and Hengstenb., which grounds an error on the right understanding of these words themselves,—“moram nullam temporis esse intercessuram inter clangorem septimæ tubæ et oraculorum prophetarum implementum:” for the assertion of ver. 7, which is the carrying out of this denial, expressly identifies the days of the voice of the seventh angel, when he is about to sound, with the immediate fulfilment of all prophecy): but

1^{so} Luke i. 25. 1 ἡμέραις τῆς φωνῆς τοῦ ἐβδόμου ἀγγέλου, ^m ὅταν ^m μέλλῃ
^m = Mark xiii. 4. Luke xxi. 7. Jer. xxvii. (xxix.) 10.
ⁿ so καὶ, ch. vi. 1, 12. 2 καὶ ὅτε ἐτελέσθη τὸ ῥυστήριον τοῦ θεοῦ, ὡς
^o = John xix. 30. ch. xv. 1. Luke ii. 20. 3 εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας. 8 καὶ
^p Mark iv. 11. Rom. xvi. 25. Eph. i. 9. iii. 5, 4, 9. vi. 19. 20. see ch. i. 20. xvii. 5, 7. 9 καὶ ἀπῆλθα πρὸς τὸν ἄγγελον ὁ λέγων
^q constr. w. acc., Acts xiii. 32. r Jer. vii. 25 al. s constr., ver. 2 al. fr. in Rev. t = Matt. ii. 22, xiv. 26. Gen. xxiv. 56. u constr., Matt. v. 34, 39. v ver. 2.

7. rec *αλλα*, with 33 (f & c, e sil): txt ACN B a to e, g to n 1. 4. 10-3-7-8-9. 30-6-8 Br Andr Areth. (Wetst Beh & c silent.) *του αγγελου του εβδμου* N. rec (for *ετελ.*) *τελεσθη*, with B h l n 1. 10. 17-corr 36. 49. 51 (37 Br, e sil) Andr: *τελεσθη-ναι* 17¹: txt ACN rel syr-dd copt Andr-coisl. rec *τοις [ε]αυτ. δουλοις τοις προφηταις*, with j n 1. 18 Andr Areth: txt ACN B rel Andr-coisl.—for *εαυτου, αυτ.* B rel: om k: txt ACN 17. 38.—ins *και bef τ. προφ. N.*
 8. rec *λαλousα* and *λεγουσα*, with rel 1 lips-5 syr-dd copt Andr Areth: txt AC B f l 36 vulg. rec (for *βιβλιον*) *βιβλαριδιον*, with N g 1. 16-8 Andr-p: *βιβλιαριον* B rel Andr Areth: txt AC f. *ανεωγμενον* B rel Andr-a Areth: txt AC m c 33 (c 2. 16. 34-5-6, e sil) Andr. om *εν τη χειρι* C: *εκ χειρος* 36: om *εν c* 6. 11. rec om *του* (bef *αγγελου*), with 33 (d 6. 34-5. 51 Br, e sil): ins AC B rel Andr Areth.
 9. rec *απηλθον*, with C B rel 1 Areth: *απηλθεν d* (perhaps): txt A j 16. 27. 50. rec (for *δουναι*) *δος*, with h n 1. 10-7. 33-7-8. 40-9 (34. 51 Br, e sil) copt Andr: txt AC B rel vulg Andr-coisl Areth. *βιβλιαριον* B rel Andr Areth: *βιβλαριον*

(ἀλλά is not = *εἰ μή*, but bears its proper meaning of strong contrast) in the days of the voice of the seventh angel (i. e. the days indicated, in the fulfilment of the vision, by the sounding of the seventh angel's trumpet. De W. well observes, that there is in the diction of this clause a mingling of the fulfilment with the prophecy), when he is about to blow his trumpet (these words *ὅταν μέλλῃ* are used, as in reff., in their strictest propriety. For when the seventh angel *does* sound, the completed time of the fulfilment is simultaneous with his blowing: cf. ch. xi. 18: so that it is properly said that the fulfilment comes in the days when he is about to blow. Elliott's version, "at what time soever he may have to sound," can hardly be the rendering of *ὅταν μέλλῃ σαλπίζειν*. For 1) *ὅταν* will not in the LXX and N. T. bear this emphatic uncertainty, but is simply "when," in contingent clauses: and 2) *μέλλῃ*, in a sentence spoken strictly of time, must be kept to its temporal signification. Of course, the E. V., "when he shall begin to sound," is inadmissible), then (this *καὶ* in apodosis is in fact the token of a mixed construction: which resolved would be *ἀλλ' ὅτι ἤξουσιν αἱ ἡμέραι κ.τ.λ., καὶ κ.τ.λ.* So also in reff. See Winer, edn. 6, p. 389, § 53. 3 f.) the mystery of God (this expression will be

best understood by ref. Rom., connected as it is here with the verb *εὐηγγέλισεν* [see below]. It is the mystery of the kingdom, as unfolded in the course of the Gospel dispensation, as is clearly shewn by the thanksgiving after the blowing of the seventh trumpet in ch. xi. 15 ff.) is fulfilled (lit., *was fulfilled*,—the speaker looking back, in prophetic anticipation, on the days spoken of, from a point when they should have become a thing past), as He evangelized (it is impossible to give the force of *εὐηγγέλισεν* with the accus. by a periphrasis, without losing its force. It expresses that God informed them of the glad tidings: it being left to be understood by their office of *προφήτης*, that they published the *εὐαγγέλιον*. See Gal. iii. 8, where the sense, though not the construction, is much the same) His servants the prophets.

8—11.] The delivery of the little book to John, and announcement of a further work of prophecy to be carried on by him. And the voice which I heard out of heaven, [I] again [heard] talking with me and saying (the sentence is a curious instance of mixed construction. One of its simple forms would be *κ. ἡ φωνὴ ἦν ἡκ. ἐκ τ. οὐρ. πάλιν ἐλάλει μετ' ἐμοῦ λέγουσα*: the other, *κ. τὴν φωνὴν ἤκουσα ἐκ τ. οὐρ. πάλ. λαλοῦσαν μετ' ἐμοῦ κ.*

καὶ ^wκατάφαγε αὐτό, καὶ ^xπικρανεῖ σου τὴν ^yκοιλίαν, ^wMatt. xlii.
 C. 41. Luke
 A B a to αὐτὸ ἐν τῷ στόματί σου ἔσται ^zγλυκὺ ὡς ^aμέλι. 10 καὶ xv. 30. John
 n. 2. 4 ἔλαβον τὸ ^vβιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ ii. 17. ch. xii.
 6. 9. 10-4. xx. 9 only.
 3-6-7-8-^wκατέφαγον αὐτό, καὶ ἦν ἐν τῷ στόματί μου ὡς ^aμέλι ^y= Matt. xv.
 9. 26-7. 17 || Mk.
 30. 32 to ^zγλυκὺ καὶ ὅτε ἔφαγον αὐτό, ^xἐπικράνθη ἡ ^yκοιλία Luke xv. 16.
 38. 40-1 Rom. xvi. 18.
 2. 47 to 1 Cor. vi. 13.
 51. 90. a Matt. iii.
 B. 4 || Mk. only. Ezek. iii. 3. z James iii. 11, 12 only. Judg. xiv. 14. Sir. xxiv. 20.

A¹: txt A (as corrd by origl scribe) C 1 (13-8. 51, e sil).

for κοιλίαν, καρδίαν A.

10. βιβλίον N B rel Andr-coisl Areth: βιβλιαριον d f h n 10-7. 32-6-7. 49 Br Andr-
 a: txt AC 18 Andr-p. γλυκυ bef ως μελι (from ver 9) A B 36: txt C rel vulg
 syr-dd Andr Areth.

λέγουσαν. The former member of the first of these, and the latter member of the second, are united in the text), Go take the book which lieth open in the hand of the angel which standeth upon the sea and upon the earth. And I went away (from my former place as a spectator in heaven: from which, however, the Seer does not seem wholly to remove, cf. ch. xi. 16; xix. 1 ff., although his principal spot of observation is henceforth the earth: cf. ch. xi. 1, xii. 18, xiv. 1, xvii. 3, &c.) to the angel telling him (the pres. part. contains the reason of the ἀπῆλθα) to give me the little book. And he saith to me, Take and eat it up (cf. Ezek. iii. 1 ff.; Jer. xv. 16; Ps. xl. 9): and it shall embitter thy belly, but in thy mouth shall be sweet as honey. And I took the book out of the hand of the angel and ate it up: and it was in my mouth as honey, sweet; and when I had eaten it up, my belly was embittered (there is the difference between Ezekiel's roll and this, that in the prophet's case, only the sweetness in the mouth is mentioned. The Angel, dwelling most on the most important thing, the working of the contents of the book, puts the bitterness first: the Evangelist, in relating what happened, follows the order of time. The text itself will guard us against some misinterpretations of this bitterness and sweetness. It is plain that we must understand these to belong, not to differing characters of different portions of the contents of the book [as Heinr., Ewald], but to different sensations of the Evangelist in different parts of his body respecting one and the same content of the book. Nor again must we invert the order, imagining [as Herder and Rinck] that the first bitterness leads afterwards to sweetness and joy, or [as Bede, Aretius, al.] that the bitterness in the belly indicates the reception by the Evangelist, but the sweetness in the mouth, the declaration to others; pro-

ceeding on a misunderstanding of ver. 11. For further particulars, see below on ver. 11). And they say (λέγουσιν leaves the speakers quite indefinite; amounting in fact to no more than "it was said") to me, Thou must (i. e. it is God's will that thou shouldst: a command is laid upon thee so to do) again prophesy (as thou hast done before in writing the former part of the ἀποκάλυψις: see in the interpretation below) concerning (not, as E. V. "before:" nor can ἐπὶ with a dat. bear such a meaning. The substantives which follow the preposition are the objects of the προφητεύσαι. So in reff. See Winer, edn. 6, p. 351, § 48, c. c.) peoples and nations and languages and many kings (i. e. concerning the inhabitants of the earth, as before: cf. ch. v. 9, where the Lamb's worthiness to open the former βιβλίον is connected with His having redeemed ἐκ πάσης φυλῆς κ. γλώσσης κ. λαοῦ κ. ἔθνους).

I have postponed till this point the question, what we are to understand by the βιβλαρίδιον, and the Seer's concern with it. And I will at once say, before discussing the various differing interpretations, that I conceive the simple acceptation of the description and symbolism here can lead but to one conclusion; viz. that it represents the μυστήριον τοῦ θεοῦ above spoken of, the subject of the remainder of the apocalyptic prophecies. So far, many of the principal Commentators are at one. Indeed it is difficult to conceive how any other interpretation can have been thought of, except as made necessary by some previous self-committal of the Expositor regarding the sealed book of ch. v., or by the exigencies of some historical system. But within the limits of this agreed meaning, there are many different views as to the extent of the reference of the "little book" to that which follows, and as to its relation to the seven-sealed book of ch. v. As regards

b = John xii. 16. ἐχρη-
στηρίωζοντο
ἐν Δελφοῖ-
σιν ἐπὶ
πάσῃ τῇ
Ἀρκάδῳ
χώραι.
Herd. i. 66.
3. see ZECH. ii. 1, 2.

μου. ¹¹ καὶ λέγουσίν μοι Δεῖ σε πάλιν προφητεῦσαι ^b ἐπὶ ^A λαοῖς καὶ [ἐπὶ] ^c ἔθνεσιν καὶ ^e γλώσσαις καὶ βασιλεῦσιν πολλοῖς.

XI. ¹ Καὶ ἐδόθη μοι ^d κάλαμος ὅμοιος ῥάβδῳ, ^e λέγων

c ch. vii. 9 reff.
e constr., ch. iv. 1 al.

d = ch. xxi. 15, 16. (Matt. xi. 7 al.) EZEK. xl. 2, 47 to 51. 90.
Br.

11. rec (for λέγουσιν) λέγει, with c h n 10-7-8. 36-8 (6. 37. 47-9-51 B^r; e sil) vss Andr Primas: λεγουσα 13: txt A B rel am(with harl) Andr-coisl Areth. ins επι bef εθνεσι B rel syr-dd Andr-coisl Areth Primas: om A c 1. 17-8. 36 (26. 38. 42-7, e sil) Andr.

these points, we may remark, 1) that the contents of the "little book" cannot well be confined to ch. xi. 1—13, or we should not have had so solemn an inauguration of it, nor so wide-reaching an announcement of the duty of the Apostle consequent on the receipt of it: 2) that the oath of the Angel must necessarily be connected with his bearing of the open book on his hand, and if so, makes it necessary to infer that the contents of the book are identical with the mystery, respecting which he swears: 3) that the episode which follows, containing the first work of the Apostle under this his new prophetic commission, inchoates an entirely new matter—the things which befall the Church of God and the holy city, which new character of incidents continues to prevail until the very end of the book: 4) that the relation of this "little book" to the sealed book of ch. v. can hardly be doubtful to the readers of this Commentary, seeing that we have maintained that book to be the sum of the divine purposes, which is not opened at all within the limits of the apocalyptic vision, but only prepared to be opened by the removal of its seven seals. That this is not that complete record of the divine purposes, nor, technically speaking, any portion of it, must be evident to us. For it forms a small detached roll or volume, lying open on the angel's hand: it is destined for the especial individual behoof of the Seer, into whom it passes, and becomes assimilated with himself, to be given forth as he should be directed to utter it. 5) That it contained *more than* we possess in the remaining portion of this book, is probable. St. John doubtless knew more than he has told us. Previously to this, he knew what the seven thunders uttered: and subsequently to this, we can hardly imagine that he was ignorant of the name of the wild-beast, whose number he has given us.

It remains that we say something on the circumstances accompanying the Apos-

tle's reception of the mysterious book. Its *sweetness*, when he tasted it, allusive as it is to the same circumstance in Ezekiel's eating the roll which was all lamentation, mourning, and woe, doubtless represents present satisfaction at being informed of, and admitted to know, a portion of God's holy will: of those words of which the Psalmist said, Ps. cxix. 103, "How sweet are thy words unto my taste, yea sweeter than honey unto my mouth!" But when the roll came to be not only tasted, but digested,—the nature of its contents felt within the man,—bitterness took the place of sweetness: the persecutions, the apostasies, the judgments, of the church and people of the Lord, saddened the spirit of the Seer, and dashed his joy at the first reception of the mystery of God.

CH. XI. 1—14.] *The measurement of the temple of God. The two witnesses: their testimony, death, resurrection, and assumption into heaven: the earthquake, and its consequences.*

This passage may well be called, even more than that previous one, ch. x. 1 ff, the *crux interpretum*; as it is undoubtedly one of the most difficult in the whole Apocalypse. Referring to the histories of apocalyptic exegesis for an account of the various interpretations, I will, as I have done in similar cases, endeavour to lay down a few landmarks, which may serve for guidance at least to avoid inconsistency, if we cannot do more. And I will remark, 1) that we are not bound to the hard "wooden" literal sense so insisted on in our day by some of the modern German Expositors. I would strongly recommend any one who takes that view, who will have Jerusalem = nothing but Jerusalem, and confine the two witnesses to two persons bodily appearing there, to read through the very unsatisfactory and shuffling comment of Düsterdieck here: the result of which is, that finding, as he of course does, many discrepancies between this and our Lord's prophecy of the same

^fἘγείρε καὶ ^gμέτρησον τὸν ^hναὸν τοῦ ^hθεοῦ καὶ τὸ ⁱθυ- ^fMark iii. 3 al. 1 Chron. xxi. 10. ^geb. xxi. 15-17. Matt. vii. 2. Mark iv. 24. Luke vi. 38. 2 Cor. x. 12 only. Num. xxxv. 5. ^hver. 19. ch. iii. 12. (vil. 15.) Matt. xxvi. 61. 1 Cor. iii. 16, 17. 2 Cor. vi. 16 bis. 2 Thess. ii. 4. Dan. v. 3 Theod. ⁱ-ch. vi. 9. viii. 3.

CHAR. XI. 1. elz ins και ο αγγελος εισηκει bef λεγων, with 36; εισηκει ο αγγελος B f h m 10. 34-5-7. 49 B^r syr-dd arm Andr-coisl Viet: ins και φωνη (and for λεγων, λεγουσα) n: ins και ο: om A rel 1 vulg copt aeth Andr Areth. rec εγειραι (itacism!), with rel Andr Areth: εγειραι 1: εγειρον 10-8: txt A B a d f k l m 6. 9. 13. 30-2-5-6. 41-2. 50. 90 B^r Andr-a¹. for μετρησον, μερισε B: μερισον 41.

destruction of Jerusalem, he is driven to the refuge that while our Lord describes matters of fact, St. John *idealizes* the catastrophe, setting it forth not as it really took place, but according to its inner connexion with the final accomplishment of the mystery of God, and correspondently to the hope which God's Old Testament people possessed as contrasted with the heathen power of this world, which abides in "Babylon." But really, if we have come thus far by fighting for the literal interpretation, why not a little further? Or rather why *so far*? If "Babylon" is the abode of the world, why not "Jerusalem" of the church? If our interpreter, maintaining the literal sense, is allowed so far to "idealize," as to exempt the temple of God itself [ver. 2] from a destruction which we know overtook it, and nine-tenths of the city [ver. 13] from an overthrow which destroyed it all, surely there is an end to the meaning of words. If Jerusalem here is simply Jerusalem, and the prophecy regards her overthrow by the Romans, and especially if this passage is to be made such use of as to set aside the testimony of Irenæus as to the date of the Apocalypse by the stronger testimony of the Apocalypse itself [so Düsterd. from Lücke], then must every particular be shewn to tally with known history; or if this cannot be done, at least it must be shewn that none contradicts it. If *this* cannot be done, then we may fairly infer that the prophecy has no such reference, or only remotely, here and there, and not as its principal subject. 2) Into whatever difficulty we may be led by the remark, it is no less true, that the πόλις ἡ ἁγία of ver. 2 cannot be the same as the πόλις ἡ μεγάλη of ver. 8. This has been felt by the literal interpreters, and they have devised ingenious reasons why the holy city should afterwards be called the great city: so De Wette, "he named Jerusalem the great city, because he can no more call her holy after her desecration" [but he need not therefore call her *great*, by which epithet she is never called],—Düsterd., "because it is impossible in one breath to call a city 'holy,'

and 'Sodom and Egypt'" [most true: then must we not look for some other city than one which this very prophecy has called holy?]. So far Joachim says well, "Veruntamen quod ait in plateis civitates magnæ, non satis videtur facere pro eodem intellectu [the literal]. Nunquam enim magna civitas forte legitur, sed magis Nivee et Babylon magnæ civitates dictæ sunt: nimirum quia multi sunt vocati, pauci vero electi." His other reason see in the interpretation below. 3) We are compelled, if I am not mistaken, to carry the above considerations somewhat further, by the very conditions of the prophecy itself. For it is manifestly and undeniably of an *anticipatory* character. It is not, and cannot be, complete in itself. The words of ver. 7, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου, bear no meaning where they stand, but require, in order to be understood at all, to be carried on into the succeeding visions of ch. xiii. ff. And if into those visions, then into a period when this wild-beast has received power from the dragon,—when, as in ch. xiii. 7, he makes war with the saints and conquers them, and all on earth except the elect are worshipping him. 4) Let us observe the result as affecting our interpretation. We are necessarily carried on by the very terms of our present compendious prophecy, into the midst of another prophecy, far more detailed and full of persons and incidents: of one which has its μεγάλη πόλις, its ναὸς τοῦ θεοῦ, its προσκυνοῦντες ἐν αὐτῷ, its μαρτυρία Ἰησοῦ, and other coincident particulars. What inference does a sound principle of interpretation force upon us? What, if not this,—that our present compendious prophecy, as in the particular of the beast that comes out of the abyss, so in its other features, must be understood as giving in summary, and introducing, that larger one? and consequently, that its terms are to be understood by those of that larger one, not servilely and literally where they stand? And observe, this is deduced from the very necessity of the case itself, as shewn in ver. 7, not from any system throwing its attraction forward and bias-

k John iv. 20—
28. Ps.
xxviii. 2.
1 see 4 Kings
xxi. 5. Ezek.
xl. 20, 28.
n = Acts ix. 40. see James i. 25.

σιαστήριον καὶ τοὺς ^k προσκυνουῦντας ^k ἐν αὐτῷ ² καὶ τὴν
1 αὐλὴν τὴν ^m ἔξωθεν τοῦ ναοῦ ⁿ ἔκβαλε ⁿ ἔξω καὶ μὴ αὐτὴν

A B a
n, 2. 4.
6. 9. 10
3-6-7-8
9. 26-7.
30. 32
38. 40-
2. 47 to
51. 90.
Br.

2. Steph εσωθεν, with m 1. 12. 32 Andr-coisl Vict : ανωθεν 41 : txt A B rel.

sing our views. *We cannot understand this prophecy at all, except in the light of those that follow : for it introduces by anticipation their dramatic personæ.* 5) If I mistake not, we thus gain much light on the difficulties of this prophecy. If it is a compendium of the more detailed prophecies which follow, opening the great series regarding God's church, and reaching forward to the time of the seventh trumpet, then its separate parts, so hard to assign on any other view, at once fall into their places. Then, e. g. we at once know what is meant by the temple and its worshippers, viz. that these expressions are identical in reference with those others in the subsequent prophecy which point out an elect remnant, a Goshen in Egypt, a Zoar from Sodom, a number who do not worship the wild-beast and his image, who are not defiled with women, &c. And so of the rest. 6) It will then be on this principle that I shall attempt the exposition of this difficult prophecy. Regarding it as a summary of the more detailed one which follows, I shall endeavour to make the two cast light on one another : searching for the meaning of the symbols here used in their fuller explanation there, and gaining perhaps some further insight into meanings there from expressions occurring here.

1, 2.] *Command to measure the temple, but not the outer court, which is given to the Gentiles. And there was given to me (by whom, is not said, but it is left indefinite, as at ch. vi. 11, viii. 2) a reed like to a staff (see reff.) saying (λέγων is out of the construction, and indefinite : as in ch. iv. 1. Andr., in Catena, imagines that it is the reed that speaks, and builds an allegorical interpretation on the idea : πῶς γὰρ ὁ κάλαμος ἄψυχος ὢν ἔλεγεν* "Ἐγείραι κ.τ.λ. ; ἐκ τούτου οὖν δίκηνεται, ἀγγελικῇ συνίσει μετρίσθαι τὸν ναὸν τοῦ θεοῦ. And so in our own time, remarkably enough, Dr. Wordsworth : "The Reed speaks : it is inspired : the Spirit is in it : it is the Word of God. And it measures the Church : that is, the Canon of Scripture is the rule of faith"), *Arise (ἔγειρε does not necessarily imply that the Apostle was kneeling before : see reff.) and measure the temple of God and the altar (apparently, the altar of incense :*

as that alone stood in the ναός. But perhaps we must not be too minute in particularizing), and them that worship in it (see the previous remarks on this prophecy. The measuring here is evidently for the purpose of taking account of, understanding the bearing and dimensions of, that which is to be measured : see ch. xxi. 15, where the heavenly Jerusalem is measured by the angel. But here two questions arise : 1) What is that which is measured ? and 2) when does the measuring take place ? 1) I have no doubt that, as above hinted, the νῶς τ. θεοῦ and its θυσιαστήριον are to be here taken symbolically, as the other principal features of the prophecy : and to one believing this, there can be but little further doubt as to what meaning he shall assign to the terms. Thus understood, they can only bear one meaning : viz., that of the Church of the elect servants of God, every where in this book symbolized by Jews in deed and truth. The society of these, as a whole, is the ναός, agreeably to Scripture symbolism elsewhere, e. g. 1 Cor. iii. 16, 17, and is symbolized by the inner or holy place of the Jerusalem temple, in and among which they as true Israelites and priests unto God, have a right to worship and minister. These are they who, properly speaking, alone are measured : estimated again and again in this book by tale and number—partakers in the first resurrection,—the Church of the first-born. Then as to our question, 2) it is one which, so far as I know, has not engaged the attention of expositors. When a command is elsewhere in this book given to the Seer, we may observe that his fulfilment of it is commonly indicated. He is commanded to write, and the writing before us proves his obedience. He is ordered to take the little book, καὶ ἀπῆλθα κ.τ.λ. But of the fulfilment by him of this command, ἔγειρε καὶ μέτρησον, no hint appears to be given. The voice goes on continuously, until it melts imperceptibly into the narrative of the vision, and we are startled by καὶ ἤκουσα φωνὴν μεγάλην in ver. 12, when we had thought it to be still speaking. After that, we hear no more of the measuring, till another and more glorious building is measured in ch. xxi. This being so, either 1) which is inconceivable,

^g μετρήσης, ὅτι ἰδόθη τοῖς ἔθνεσιν, καὶ τὴν ὀ πόλιν τὴν ὀ Matt. iv. 5. ὀ
^o ἁγίαν ^p πατήσουσιν μῆνας τεσεράκοντα καὶ δύο. 3 καὶ xxvii. 53.
 Isa. xlviii. 2.
 Dan. ix. 24
 Theod.

p Luke xxi. 24. (Dan. viii. 13. 1 Macc. iii. 45.) x. 19. ch. xiv. 20. xix. 15 only. Isa. xlii. 5.

for εἶω, εἰωθεν A f h m n 12. 26. 37 Br Andr: txt B rel Andr-p Areth. for
 πατήσουσιν, μετρησουσιν A. rec om last καὶ, with f 34 (m 2. 13. 30-7-8. 41-2-9,
 e sil) Andr Areth, and (but μβ') h n 10-7-8. 36 Br: ins A B rel Andr-p.—(μ'
 καὶ β' B.)

the measurement does not take place at all, or, 2) which is hardly probable, it takes place and no result is communicated to us, or 3) the result of it is found in the subsequent prophecies: in the minute and careful distinctions between the servants of God and those who receive the mark of the wild-beast—in all those indications which point out to us the length and breadth and depth and height, both of faith, and of unfaithfulness). **And the court which is outside the temple** (i. e. apparently, every thing except the ναός itself: not merely the outer court or court of the Gentiles. That only the ναός itself, in the strictest sense, is to be measured, is significant for the meaning above maintained) **cast out** (of thy measurement. But these strong words, conveying so slight a meaning, doubtless bear in them a tinge also of the stronger meaning, “reckon as profane,” “account not as included in the sacred precinct”), **and measure not it** (αὐτήν has a slight emphasis: otherwise it need not have been expressed), **because it was given** (viz. at the time when the state of things subsisting in the vision came in: or, in God's apportionment) **to the Gentiles** (if the ναός and the ποικυνοῦντες represent the elect church of the first-born, the ἔθνη will correspond to those who are outside this sacred enclosure: those over whom eventually the millennial reign of ch. xx. shall be exercised: those from among whom shall spring the enmity against God's church, but among whom also shall be many who shall repent, and give God glory, cf. ver. 13. Of these is formed the outward seeming church, mixed up with the world; in them, though not in each case commensurate with them, is Babylon, is the reign of the wild-beast, the agency of the false prophet: they are the κατοικοῦντες τὴν γῆν or ἐπὶ τῆς γῆς, the material on which judgment and mercy are severally exercised in the rest of this book [cf. especially ver. 18], as contrasted with God's own people, gathered and to be gathered out from among them), **and they shall tread down** (i. e. trample as conquerors, the outer church being in subjec-

tion to them: see reff. The other meaning, *shall tread*, merely, is of course included; but must not be made the prevalent one. The period named shall be one during which ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βασταὶ ἀρπάξουσιν αὐτήν, Matt. xi. 12) **the holy city** (Jerusalem, in the literal sense of the prophecy: the whole temple except the ναός itself being counted with the city outside) **forty and two months** (this period occurs in three forms in this book: 1) as forty-two months; see ch. xiii. 5: 2) as 1260 days = 42 months × 30, see ver. 3, ch. xii. 6: 3) as time, times, and half a time = 3½ years, 3 × 360 + 180 = 1260 days, see ch. xii. 14. This latter designation is also found in Dan. vii. 25, xii. 7. With respect to these periods, I may say that, *equal* as they certainly seem to be, we have no right to suppose them, in any two given cases, to be *identical*, unless the context requires such a supposition. For instance, in these two verses, 2 and 3, there is strong temptation to regard the two equal periods as coincident and identical: but it is plain that such a view is not required by the context; the prophecy contains no note of such coincidence, but may be very simply read without it, on the view that the two periods are equal in duration, but independent of one another: and the rather, that this prophecy, as has been already shewn, is of a compendious character, hereafter to be stated at large. I will further remark, and the reader will find this abundantly borne out by research into histories of apocalyptic exegesis, that no solution at all approaching to a satisfactory one has ever yet been given of any one of these periods. This being so, my principle is to regard them as being still among the things unknown to the Church, and awaiting their elucidation by the event. It is our duty to feel our way by all the indications which Scripture furnishes, and by the light which history, in its main and obvious salient events, has thrown on Scripture: and, when those fail us, to be content to confess our ignorance. An apocalyptic commentary which explains every thing, is self-convicted of error).

q — John iii. 27. v. 36. vi. 65. xi. 22. xv. 16. xvi. 23. xvii. 4 al. r ch. ii. 13 ref. s ch. vii. 9 ref. t ch. vi. 12 ref. u Rom. xi. 17 al. Zech. iv. 3, 11, 14. ^q δώσω τοῖς θυσὶν ^r μάρτυσίν ^r μου, καὶ προφητεύουσιν ^r ἡμέρας ^r χιλίας διακοσίας ἐξήκοντα ^r περιβεβλημένοι ^r σάκ- ^r κους. ⁴ οὗτοί ἐσιν αἱ δύο ^r ἐλαῖαι καὶ αἱ δύο ^r λυχναῖαι ^r αἱ ἐνώπιον κυρίου τῆς γῆς ἐστῶτες. ⁵ καὶ εἴ τις αὐτοὺς

rec (aft καὶ) om αἱ, with 18. 33(-4-5, e sil): ins
rec aft ἐνώπιον ins του, with C 1 rel: om A B.
rec
rec ἐστῶσαι, with e g l n 1. 10-7-8. 36-8 (h 37 B^r, e sil)

AC B rel Hippol Andr.
AC B rel vulg syr-dd copt Hippol Andr
Areth Viet Primas.
Hippol Andr: txt AC B rel Andr-coisl Areth.

om αἱ δυο ἐλαῖαι καὶ 1, but
to n, 2.
4. 6. 9.
10-3-6-7-
8-9. 26-
7. 30. 32
to 38.
40-1-2.
47 to 51.
90. B^r.

3. περιβεβλημενους A B h l n 4. 48: περιβεβλημενος (sic) 17¹: txt C rel Hippol Andr Areth.

4. for ἐλαῖαι, ἀνλαιοι A: αλαιαι C: txt B rel. om αἱ δυο ἐλαῖαι καὶ 1, but adds in margin καὶ β ἐλαῖαι. rec (aft καὶ) om αἱ, with 18. 33(-4-5, e sil): ins AC B rel Hippol Andr. rec aft ἐνώπιον ins του, with C 1 rel: om A B. rec (for κυρίου) θεου, with n 1. 17. 36 Andr-a: txt AC B rel vulg syr-dd copt Hippol Andr Areth Viet Primas. rec ἐστῶσαι, with e g l n 1. 10-7-8. 36-8 (h 37 B^r, e sil) Hippol Andr: txt AC B rel Andr-coisl Areth.

3—13.] THE TWO WITNESSES: *their testimony, death, resurrection, ascension: consequences on the beholders.* The remarks just made are here especially applicable. No solution has ever been given of this portion of the prophecy. Either the two witnesses are literal,—two individual men,—or they are symbolical,—two individuals taken as the concentration of principles and characteristics, and this either in themselves, or as representing men who embodied those principles and characteristics. In the following notes I shall point out how far one, how far another of these views, is favoured by the text, and leave the reader to judge. And I will give to my two witnesses (the heavenly voice is still speaking in the name of Christ. That we must not press the μου to the inference that Christ himself speaks, is plain by ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη below. The art. τοῖς seems as if the two witnesses were well known, and distinct in their individuality. The θυσὶν is essential to the prophecy, and is not to be explained away. No interpretation can be right which does not, either in individuals, or in characteristic lines of testimony, retain and bring out this dualism. See further below. As regards the construction, δώσω is followed, not by an infin., but by the less usual apodosis, καὶ προφητεύουσιν κ.τ.λ. Nothing need be supplied after δώσω, as is done by Lyra and Corn.-a-lap. ["constantium et sapientiam"], and Beza ["sanctam civitatem," which is decidedly wrong, seeing it is given to the Gentiles], and they shall prophesy (προφητεύουσιν here has generally been taken to mean, *shall preach repentance*. It may be so: but in ch. x. 11, the verb is used in its later and stricter sense of foretelling events, as in 1 Pet. i. 10; Jude 14. If their testimony consisted in denouncing judgment, the other would necessarily be combined with it) a thou-

sand two hundred and sixty days (Düsterd. remarks that the fact of a period of the same length as the forty-two months being now expressed in *days*, implies that they will prophesy day by day throughout it. The reader will of course see, that the two questions, of these days being *days* or *years*, and of the individuality or the symbolical character of the witnesses, are mutually connected together. He will also bear in mind that it is a pure assumption that the two periods, the forty-two months and the 1260 days, coincide over the same space of time. The duration of time is that during which the power of Elijah's prophecy shut up the heaven: viz. three years and six months: see Luke iv. 25, and more on ver. 6 below) *clothed in sackcloth* (in token of need of repentance and of approaching judgment: see Isa. xxii. 12; Jer. iv. 8, vi. 26; Jonah iii. 5. Certainly this portion of the prophetic description strongly favours the individual interpretation. For first, it is hard to conceive how whole bodies of men and churches could be thus described: and secondly, the principal symbolical interpreters have left out, or passed very slightly, this important particular. One does not see how bodies of men who lived like other men [their being the victims of persecution is another matter], can be said to have prophesied *clothed in sackcloth*. It is to be observed that such was the garment of Elijah: see 2 Kings i. 8, and cf. Matt. iii. 4). *These are the two olive trees and the two candlesticks which stand before the Lord of the earth* (the whole from ref. Zech., to which the art. αἱ refers. But it is to be observed that while in Zech. we have the two ἐλαῖαι, and spoken of in the same terms as here, there is but one λυχνία, with its seven lights, which very seven lights, as there interpreted in ver. 10, are referred to in our ch. iv. 5, v. 6. So that it is somewhat

θέλει ^w ἀδικῆσαι, πῦρ ^x ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν ^w καὶ ^y κατεσθίει τοὺς ἐχθρούς αὐτῶν· καὶ εἴ τις θέλει αὐτοὺς ^w ἀδικῆσαι, ^z οὕτως δεῖ αὐτὸν ἀποκτανθῆναι. ⁶ οὗτοι ^y ἔχουσιν τὸν ^a οὐρανὸν [τὴν] ἐξουσίαν ^a κλεῖσαι, ἵνα μὴ ^b ὑετός ^c βρέχῃ τὰς ἡμέρας τῆς ^d προφητείας αὐτῶν, καὶ ἐξουσίαν ^e ἔχουσιν ^e ἐπὶ τῶν ὑδάτων ^f στρέφειν αὐτὰ εἰς αἷμα καὶ ^g πατάξαι τὴν γῆν ἐν πάσῃ ^h πληγῇ ⁱ ὅσακις ἐὰν θελήσωσιν.

b Acts xv. 17. xxviii. 2. Heb. vi. 7. James v. 18 only. 3 Kings xvii. 1. c James v. 17. Matt. v. 45. Luke vii. 33, 44. xvi. 29 only. Isa. v. 6. d = here only. (oh. i. 8 reff.) e ch. ii. 26 reff. f = here only. Exod. vii. 15. Jer. xxxviii. (xxxi.) 13. Ezech. vii. 20. Psa. civ. 20. g = Acts xii. 23. constr., ch. xix. 15. 1 Kings iv. 8. h ch. ix. 18. i 1 Cor. xi. 25, 26 only.

5. rec θελη (twice), with l 33: θελη and θελει 30-6: εθελει and θελει 42: om 2nd θ. 40: θελει and θεληση 38: txt C b rel 1 Andr Areth. for 2nd ε, η C 1.

rec 2nd αυτοις bef 2nd θελ., with l. 36. 47 (51, e sil) Andr Primas: om θελ. 40: txt AC b rel Hippol Andr-coisl Areth Tich. om ουτως A.

6. rec εξουσιαν κλεισαι bef τον ουρανον, with AC h n 1. 10-7 (16. 37. 49 B^r, e sil) vulg syr-dd copt Hippol Andr: τον ουρανον κλεισαι εξουσιαν 33: εξουσιαν τον ουρανον κλεισαι f j 38: txt b rel Andr-coisl Areth.—rec om την, with b rel 1: ins AC.

rec βρεχη bef νετος, with 1 copt Andr: txt AC b rel syr-dd Hippol Andr-coisl Areth Primas Promiss. rec (for τας ημερας) εν ημεραις, with 33(-6, e sil) vulg Andr-a: εν ταις ημεραις 1: txt AC b rel Hippol Andr Areth. rec αυτων bef της προφη-

τειας, with 1: txt AC b rel vulg copt arm Hippol Andr Areth. om αυτα 1.

rec om εν, with b (26-7. 51 B^r, e sil) vulg syr-dd: ins AC rel copt Hippol Andr Areth lat-ff. οσακις εν θελ. bef [εν] παση πληγῃ b rel Andr-coisl Areth: om εν παση

πληγῃ g: om οσακις εν θελ. 19: txt AC h n 10-6-7. 36-7-8. 49. 51 B^r Andr-coisl Areth.—αν C 38.—θελησουσιν C: θελωσιν f j 36: ελωσιν k.

difficult to say, whence αἱ δύο λυχνίαι has come. The most probable view is that St. John has taken up and amplified the prophetic symbolism of Zechariah, carrying it on by the well-known figure of lights, as representing God's testifying servants. Who the two "sons of oil" in the prophet were, whether Zerubbabel and Joshua, or the prophets Zechariah and Haggai, is of no import to our text here): and if any one be minded to harm them, fire goeth forth (the pres., of that which is habitual and settled, though yet future: see also on ver. 7 below) out of their mouth, and devoureth their enemies (so Elijah, 2 Kings i. 10 ff.; and so ran the word of promise to Jeremiah, Jer. v. 14, ἰδοὺ ἐγὼ δίδωκα τοὺς λόγους μου εἰς τὸ στόμα σου πῦρ, καὶ τὸν λαὸν τοῦτον ἐξήλα, καὶ καταφάγεται αὐτούς: the two being here combined together. Cf. also Sir. xlviii. 1, ἀνίστη ἥλιας ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο); and if any one be minded to harm them, after this manner (see Sir. xlviii. 3) he must be killed (this whole description is most difficult to apply, on the allegorical interpretation; as is that which follows. And as might have been expected, the allegorists halt and are perplexed exceedingly. The double announcement here seems to stamp the literal sense, and

the εἴ τις and δεῖ αὐτὸν ἀποκτανθῆναι are decisive against any mere national application of the words [as Elliott]. Individuality could not be more strongly indicated). These have (see on the pres. above) [the] power to shut the heaven, that the rain may not rain during the days of their prophecy (as did Elijah: the duration of the time also corresponding: see reff.): and they have power over the waters to turn them into blood (as had Moses, reff.), and to smite the earth with (the ἐν of investiture. See ref. 1 Kings, from which, applying to the plagues in Egypt, the expression is taken) every plague as often as they shall be minded (all this points out the spirit and power of Moses, combined with that of Elias. And undoubtedly, it is in these two directions that we must look for the two witnesses, or lines of witnesses. The one impersonates the law, the other the prophets. The one reminds us of the prophet whom God should raise up like unto Moses; the other of Elias the prophet, who should come before the great and terrible day of the Lord; ὁ καταγραφείς ἐν βιβλίῳ εἰς καιροῦς, κοπᾶσαι ὀργὴν κρίσεως κυρίου πρὸ θύμου, Sir. xlviii. 10. But whether we are to regard these prophecies as to be fulfilled by individuals, or by lines of testimony, must depend entirely on the indi-

k ch. i. 2 reff. 7 καὶ ὅταν τελέσωσιν τὴν ^k μαρτυρίαν αὐτῶν, τὸ ¹ θηρίον AC B
 l ch. xiii. 1. το n, 2
 xvii. 8 al. τὸ ἀναβαῖνον ἐκ τῆς ^m ἀβύσσου ⁿ ποιήσει μετ' αὐτῶν 4. 6. 9.
 passim. DAN. vii. 8, 10-3-6.
 &c. n πόλεμον, καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς. 8 καὶ 8-9. 26.
 m ch. ix. 1 reff. 7. 30. 3.
 n Rev. only. το ὁ πτώμα αὐτῶν ἐπὶ τῆς ^p πλατείας τῆς ^q πόλεως τῆς 10. 38.
 ch. xii. 17. 40-1-2.
 xiii. 7. xix. 47 to 5.
 19. DAN. vii. 21 Theod. 47 to 5.
 21 Theod. 90. Br.
 r Matt. xxiv. 28. Mark vi. 29 only. Judg. xiv. 8. p ch. xxi. 21 reff. q ch. xvi. 19. xviii. 16 al.
 1 Cor. ii. 14 only†. Clem. Rom. i. 47. s see note.

7. οτε τελεσουσιν 1. aft το θηριον ins το τεταρτον Α. το αναβαινων Α.
 rec πολεμον bef μετ' αυτων, with 1. 36 (41, e sil) Andr: txt AC B rel vulg
 syr-dd arm Hippol Andr-coisl Areth lat-ft. om και αποκτενει αυτους 1.

8. rec (for το πτωμα) τα πτωματα, with m n 1. 10-7-8. 34-5-6-8 (h 37. 49 Br, e sil)
 vulg syr-dd Andr Primas Vict: txt AC B rel copt Areth. rec om της bef
 πολεως, with 33 (35. 41. 51, e sil): ins AC B rel 1 Andr Areth.—(της μεγ. πολ. 36.)

cations here given). And when they had finished (τελέσωσιν is a *futurus exactus*, implying, as plainly as words can imply it, that the whole period of their testimony will be at an end when that which is next said shall happen. All attempts of the allegorical expositors to escape this plain meaning of the words are in vain. Such is that of Mede, “when they shall be about finishing:” of Daubuz, “whilst they shall perform:” of Elliott, “when they shall have completed their testimony,” meaning thereby not the whole course of it, but any one complete delivery of it, which others might have followed) **their testimony, the wild-beast that cometh up out of the pit** (this is the first mention of the wild-beast; and the whole description, as remarked above, is anticipatory. The pres. part. ἀναβαῖνον gives simply *designation*, as so often: and is not to be interpreted future, as Elliott, “that is to ascend.” The *character* of the beast is that he ascendeth out of the abyss; just as the tempter of our Lord is called ὁ πειράζων, Matt. iv. 3, though the narrative is in the past tense.

This wild-beast is evidently identical with that mentioned in ch. xvii. 8, of which the same term is used, ὁ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου: and if so, with that also which is introduced ch. xiii. 1 ff., as ἐκ τῆς θαλάσσης θηρίον ἀναβαίνειν, seeing that the same details, of the seven heads and ten horns, are ascribed to the two. But, though the appellation is anticipatory as far as this book is concerned, the beast spoken of was already familiar to its readers from Dan. vii.: see below) **shall make war with them** (the very expression is from Dan. vii. 21, καὶ τὸ κέρας ἐκείνο ἔποιε πόλεμον μετὰ τῶν ἁγίων), **and shall conquer them and kill them. And their corpse** (πτῶμα, das Gefallene derselben, as Düsterd. gives it: “their wreck.”

The singular is used, not for any mystical reason, as Wordsw. imagines [who interprets the two witnesses of the Old and New Testaments, and says, “The two witnesses have but *one* body. They twain are one flesh. The two Testaments are one”], but simply as above, because πτώμα does not properly signify a dead body, but that which has fallen, be it of one, or of many. Below, where the context requires the separate corpses to be specified, the less proper meaning of πτώμα is adopted, and we have the plural) [*is*] (the present is best to supply, on account of the verbs following, which are in the present, until we come to πέμψουσιν: and with which the portion relating to the corpses is bound up) **upon the open street** (reff.) **of the great city** (not Jerusalem [see above], which is never called by this name: but the ἡ πόλις ἡ μεγάλη of the succeeding visions, of which this is anticipatory and compendious), **namely, that which** (ἥτις, not = ἡ, but specifying and particularizing) **is called spiritually** (i. e. allegorically; in a sense higher than the literal and obvious one. The only other place in which we find this usage of the word is in ref. 1 Cor., which see, and notes there) **Sodom and Egypt** (those Commentators who maintain that the literal Jerusalem is here meant, allege Isa. i. 9 ff., and Ezek. xvi. 48, as places where she is called Sodom. But the latter place is no example: for there Jerusalem is compared, in point of sinfulness, with her *sisters*, Samaria and Sodom, and is not called Sodom at all. And in Isaiah i. 9 ff., 1) it is not Jerusalem, but the Jewish people in general [see also Isa. iii. 9] that are called by this name: and that 2) not so much in respect of depravity, as of the desolation of Judea, which [vv. 7—9] almost equalled that of the devoted cities. And even supposing this to be a case in

γυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη. ⁹ καὶ βλέ- ^{t ch. v. 9. so}
 πουσιν ¹ ἐκ τῶν ² λαῶν καὶ ³ φυλῶν καὶ ⁴ γλώσσων καὶ ⁵ ^{1 John 4.}
⁶ ἔθνων τὸ ⁷ πτώμα αὐτῶν ἡμέρας τρεῖς [καὶ] ⁸ ἡμῖς, καὶ ⁹ ^{1 John iv. 13.}
 τὰ ¹⁰ πτώματα αὐτῶν οὐκ ¹¹ ἀφίουσιν ¹² τεθῆναι εἰς ¹³ μνημα. ^{u ch. vii. 9 reff.}
^{v Mark vi. 23.}
^{ch. xii. 14}
^{(from Dan.}
^{vii. 25. xii. 7)}
^{only.}
^{(-σειον,}

Luke xix. 18.)

w = John xi. 44. xviii. 8 (al.). Gen. xx. 6.

60. Mark vi. 29. Luke xxiii. 53, 55. Acts vii. 16. 3 Kings xiii. 30 Ald.

viii. 27. xxiii. 53. xxiv. 1. Acts ii. 29. vii. 16 only. Exod. xiv. 15 all⁴.x so (but ¹⁴) Matt. xxvii.

y Mark v. 3, 5. Luke

om kai bef o κυριος 1. rec (for αυτων) ημων, with 1. 33 (26. 34-5. 51, e sil): txt AC B rel vss Orig Andr Areth Primas Promiss.

9. rec βλεψουσιν, with 33(-4-5, e sil) vulg syr-dd copt Primas: txt AC B rel 1 Andr Areth Tich. ins των bef φυλων B. for kai ιθ. τ. πτ. αυτ., τα πτωματα

αυτων kai oi εκ των εθνων 1. rec (for το πτωμα) τα πτωματα, with (1) 10-7-8. 33-8 (g h n 34-5-7. 49 Br, e sil) vulg syr-dd Andr Primas: txt AC B rel copt Andr-coisl Areth Tich. om kai (bef ημῖς) B rel 1 Andr Areth Cassiod: ins AC g n 2.

17. 30'-3. 51 (36-7. 49, e sil) vulg Primas. om from kai τα πτωματα to end k 30. for τα πτωματα, το σωμα f: τα στοματα n. rec (for αφιουσιν) αφηουσιν,

with B rel syr-dd copt Andr Areth Primas: αφισι g: αφουσιν 36: txt AC n 1. 12 am(with fuld harl lips-5 tol) Andr-a Tich. rec μνηματα, with 33 vulg Primas:

μνημειον C 36: txt B rel 1 syr-dd copt Andr Areth Tich. (A def.)—for εις μνημα, εν μνηματι 40.

point, no instance can be alleged of Jerusalem being called Egypt, or any thing bearing such an interpretation. Whereas in the subsequent prophecy both these comparisons are naturally suggested with regard to the great city there mentioned: viz. that of Sodom by ch. xix. 3, ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων, compared with Gen. xix. 28, and that of Egypt, and indeed Sodom also, by ch. xviii. 4 ff., ἐξέλθατε ἐξ αὐτῆς ὁ λαὸς μου, κ.τ.λ.), where their Lord also (as well as they: not the specific term ἐσταυρώθη, but the general fact of death by persecution, underlying it, being in the Writer's mind) was crucified (these words have principally led those who hold the literal Jerusalem to be meant. But if, as I believe I have shewn, such an interpretation is forbidden by the previous words, then we must not fall back on an erroneous view on account of the apparent requirements of these words, but enquire whether by the light of the subsequent prophecy, which is an expansion of this, we may find some meaning for them in accordance with the preceding conditions. And this is surely not difficult to discover. If we compare ch. xviii. 24, καὶ ἐν αὐτῇ αἷμα προφητῶν κ. ἁγίων εὐρέθη κ. πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς, with Matt. xxiii. 35, ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δικαίων ἐκχυνόμενον ἐπὶ τῆς γῆς, we shall find a wider ground than the mere literal Jerusalem on which to place the Lord's own martyrdom and that of His saints. It is true, He was crucified at Jerusalem: but it is also true that He was crucified not in, but outside the

city, and by the hands, not of Jews, but of Romans. The fact is that the literal Jerusalem, in whom was found the blood of all the saints who had been slain on earth, has been superseded by that wider and greater city, of which this prophecy speaks: and as the temple, in prophetic language, has become the church of God, so the outer city, in the same language, has become the great city which will be the subject of God's final judgments. For those who consider this, there can be no hesitation in interpreting even this local designation also of this great city). And some from among (construction, see reff.) the peoples and tribes and languages and nations look upon (the prophetic history is carried on in the present, as in ch. xviii. 11 compared with ver. 9, and elsewhere) their corpse (see above) three days and a half (on this period we may remark, that these 3½ days are connected by analogy with the periods previously mentioned: with the 1260 days and 42 months = 3½ years: and that in each case the half of the mystic number 7 enters. Also, that Elliott's calculation of this period as 3½ years, by which he makes out that that period elapsed, "precisely, to a day," between the ninth session of the Lateran council, and the posting up of the theses by Luther at Wittenberg,—and on the accuracy of which he exclaims, "O wonderful prophecy! O the depth of the riches of the wisdom and of the foreknowledge of God!"—labours under this fatal defect:—that whereas his 3 years, from May 5, 1514, to May 5, 1517, are years of 365 days, his half-year,

X x

z ch. iii. 10 reff. 10 καὶ οἱ ^z κατοικοῦντες ^z ἐπὶ τῆς γῆς ^a χαίρουσιν ^a ἐπ' AC B a
 a Matt. xviii. 13. Luke i. 4. 6. 9. to n, 2.
 14. Acts xv. 31 al. Prov. 10-3-6-7-
 xxiv. 10. 8-9 26-
 (Micah vii. 8.) 7. 30. 32
 b ch. xii. 12. ^z ἐπὶ τῆς γῆς. ¹¹ καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ^v ἡμῖν, to 38.
 xviii. 20. 40-1-2.
 Luke xv. 24 ^e πνεῦμα ^e ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν αὐτοῖς, καὶ ^f ἔστη- 47 to 51.
 al. Deut. xiv. 26. σαν ^f ἐπὶ τοὺς πόδας αὐτῶν, καὶ ^g φόβος μέγας ^g ἐπέτεσεν 90. B^v.
 c = ἀπο- ἐπὶ τοὺς ^h θεωροῦντας αὐτούς. ¹² καὶ ἤκουσα φωνὴν μεγά-
 στελλ. 12h. viii. 10. d ch. ix. 5. e Rom. viii. 2, 10. ΕΞΕΚ. xxxvii. 5. f Acts xxvi.
 12. Esth. ix. 19 (vat.), 22. g Luke i. 12. Acts xix. 17. Ps. civ. 33.
 16. Ezek. ii. 1. ΕΞΕΚ. xxxvii. 10 (but τῶν ποδ.). 1 John iii. 17. Ps. lxxii. 9.
 h Rev. here only. Gosp. & Acts passim. Heb. vii. 4.

10. rec (for χαῖρ.) χαρουσιν, with (none of our mss) vulg syr-dd copt æth Primas: χαρησονται 38 Andr-p Areth: txt AC B rel 1 Andr Glyc Tich. rec (for ευφραίνονται) ευφρανθησονται, with B f(sic) rel vss Andr Areth Primas: txt AC g n 1. 12. 36 Andr-a Tich. for πεμψουσιν, δωσουσιν B rel Andr Areth: txt AC 10-7 (g h l 27. 37. 49 Br, e sil) vulg syr-dd copt Andr-a Primas, πεμπουσιν n 36, mittunt vulg-ms Tich. αλληλους C 27.

11. om τας 1. ins το bef ημῖν C. (ημισον A and A² in ver. 9.) rec (for εν αυτοις) επ' αυτους, with h 10 Br (26. 33-7. 41-2-9, e sil): εις αυτους B rel Andr Areth: αυτοις C l 1. 17. 38: txt A g n² 18. 36. 51 Andr-a Idac.—εισηλθεν εκ του θιου αυτοις C. (n¹ wanting.) for επι, υπο 1 (30?). rec (for επιπ.) επεσιν, with B rel 1 Andr Areth: om 40: επιπεισεται 38: txt AC d h l 9. 10-3-6-7-8-9. 27. 37. 47-9 Br Andr-a. επι των θεωρουντων C 17¹.

12. rec ηκουσαν, with AC (17-8-9?) 32²-4 vulg: ακουσονται 38: txt B rel 1 copt arm Andr Areth Tich. φωνης μεγαλης . . . λεγουσης C g h n 1. 10-7. 36-7. 49

from May 5, 1517, to Oct. 31, of the same year, is "180, or half 360 days:" i. e. wanting 2½ days of the time required according to that reckoning), and do not permit (ἀφίουσιν, as ἤφιεν in Mark i. 34, xi. 16, is from the form ἀφίω. The same form occurs in Eccl. ii. 18; Philo, Leg. ad Cai. p. 1021 P, § 30. See Winer, edn. 6, p. 72, § 14. 3) their corpses to be put into a tomb (the following exposition will hardly be credited: but is useful, as shewing how far away men can be led in forcing the sense in favour of a particular view. Dr. Wordsworth regards the two witnesses as the Old and New Testaments, and the beast that makes war with them as Papal Rome. On this clause, he says, "the original word here is *μνήματα*, not *τάφους*, and is to be rendered not *graves*, but *monuments*: i. e. she has laboured that the Two Witnesses may not be committed to the immortal *monuments* of Editions, Translations, and Expositions. . . . And wonderful it is that not a single Edition of the Original Scriptures has ever been printed at Rome, that great city which calls herself the Mother and Mistress of Churches." It will be hardly necessary to remind any N. T. student that *μνήμα* never occurs in it in any sense but in the concrete one of a grave or tomb: see reff. The same is true of the LXX, where it occurs fifteen times. And again it is fatal

to this strange exposition, that it is not the beast, but *ἐκ τῶν λαῶν κ. φυλ. κ. γλ.*, who will not permit their bodies to be put into a tomb. It may also be remarked, that it is now to a Roman printing press that we owe our only edition of the oldest published codex of the Greek Old and New Testaments). And they that dwell upon the earth (see reff.: the godless world) rejoice over them (at their fall: *ἐπὶ* with dat., of the close juxtaposition which connects a mental affection with its object) and are glad and shall send gifts to one another (as on a day of festival, see Neh. viii. 10, 12; Esth. ix. 19, 22; and Winer, RWB. i. 411, art. *Gefchenke*), because these two prophets tormented them that dwelt upon the earth (viz. by the plagues above mentioned, vv. 5, 6). And after the three days and half, the Spirit of life (not, *a spirit*: the whole diction is closely imitated from that used of the dry bones in Ezek. xxxvii. 10, where [F.] it is *εἰσῆλθεν εἰς αὐτοὺς πνεῦμα ζωῆς*: and no inference as to indefiniteness can be drawn from the absence of the art. from such a word as *πνεῦμα*) from God (*may* belong to *ζωῆς* only; but much better to *πνεῦμα ζωῆς* taken as one word. The art. *τό* would strictly be required, but may well be wanting in later Greek) entered in them (the *ἐν* is a pregnant construction: entered into, so as to be in),

λην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς Ἀνάβατε ⁱ ὧδε. καὶ ⁱ ch. iv. 1.
 ἀνέβησαν εἰς τὸν οὐρανὸν ἐν ^j τῇ νεφέλῃ, καὶ ^h ἐθεώρησαν ^j Matt. xxii.
 αὐτοὺς οἱ ἐχθροὶ αὐτῶν. ¹³ καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο ^j 12 al. Ruth
^k σεισμὸς ^k μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ^j 14.
 ἀπεκτάνθησαν ἐν τῷ σεισμῷ ^l ὀνόματα ἀνθρώπων χιλιάδες ^j 30 art., Luke
 ἑπτὰ, καὶ ^m οἱ λοιποὶ ⁿ ἔμφοβοι ἐγένοντο καὶ ^o ἔδωκαν ^o δόξαν ^j xii. 54.
 τῷ ^p θεῷ τοῦ ^p οὐρανοῦ. ¹⁴ Ἡ ^q οὐαὶ ἡ δευτέρα ^r ἀπῆλθεν. ^k ch. vi. 12
 ἰδού, ἡ ^q οὐαὶ ἡ τρίτη ⁿ ἔρχεται ταχύ. ^l = ch. iii. 4.
 Acts i. 15.
 Num. xxvi.
 58.
 m Acts v. 13.
 Eph. ii. 3.
 1 Thess. iv.
 13. v. 6.
 1 Tim. v. 20
 al.
 n Luke xxiv. 5,
 37. Acts x.

4. xxii. 9. xxiv. 25 only†. Sir. xix. 24. 1 Mac. xiii. 2 only. o ch. xiv. 7. xvi. 9. xix. 7. Luke xvii.
 18. John ix. 24. Acts xii. 23. Josh. vii. 19. p ch. xvi. 11. Ezra i. 2. Neh. i. 4. Dan. ii. 18, 19
 Theod. q = ch. ix. 12. r = ch. ix. 12. xxi. 4 only.

Br Andr-a-p. om αυτοις A n. rec αναβητε, with B rel 1 Andr Areth: txt
 AC 26. 36. 42.

13. om 1st και B rel Areth Tich: ins AC g h l m n 10-7-8. 34 (26. 37. 40-1-2-9 Br, e
 sil) vulg syr-dd copt Andr Primas. for ωρα, ημερα B rel Andr Areth: txt AC g
 33(-6, e sil) vulg syr-dd copt Andr-a Primas. for και το, ωστε το C. for
 δεκατον, γ' B.

14. om 1st η 1. η ουαι η τριτη bef ιδου B rel Andr Areth: om ιδου 1 G.
 32-3(-5, e sil) fuld æth: txt AC g 1. 17. 38 vss Andr-a Primas.—ιδου ερχεται η ουαι η
 τριτη 36.

and they stood upon their feet (the very words of Ezek. i. c., but with one difference, the accus. *πόδας*, which, as remarked on ch. iv. 2, is characteristic of our Writer at the first mention of a superimposition), and great fear fell upon those who beheld them. And I heard a great voice from heaven saying to them, Come up hither. And they went up to heaven in the cloud (or, as we more commonly say in English, *the clouds*: viz. the cloud which ordinarily floats in the air; the mist: see ref.: not, as Wordsw., "the cloud of Christ's glory:" nor needing, as Elliott, identification with any cloud previously mentioned in this book. But the ascension of the witnesses partakes of the character of His ascension. No attempt has been made to explain this ascension by those who interpret the witnesses figuratively of the Old and New Testaments or the like. Even Elliott has left it with the lamest possible interpretation, viz. the calling up of the Protestants of Germany to political ascendancy and power [!], and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city (the great city, as above) fell, and there were slain in the earthquake names of men (i. e. men themselves, the *ὀνόματα* shewing that the number is carefully and precisely stated, as if the name of each were recounted: see ref.: and more below) seven thousands (i. e. the number 7000. In every place of the 23 where *χιλιάς* occurs in the N. T., it signifies simply the

numeral 1000, and never a chiliad, or a province, as Elliott, forcing the expression to mean, in his historical interpretation, the seven Dutch united provinces [so also Cocceius], which were lost to the Papacy at the Reformation. He also forces *ὀνόματα ἀνθρώπων* out of its idiomatic sense to import "titles of dignity and command," Duchies, Marquisates, Lordships), and the rest (of the inhabitants of the city) became terrified, and gave glory (it would be entirely needless to contend that *ἔδωκαν* belongs to the same *subject* as *ἐγένοντο*, viz. *οἱ λοιποί*, had not an attempt been made [Ell. ii. 466] to supply "the ascended witnesses" as a new subject. To say nothing of the inapplicability of the instances cited to justify such a view, our ch. xiv. 7 is decisive against it, where men are exhorted *φοβήθητε τὸν θεὸν καὶ δότε αὐτῷ δόξαν*: as also ch. xvi. 9, where the men tormented *οὐ μετενόησαν δοῦναι αὐτῷ δόξαν*. In fact, the *giving glory to God* is not equivalent in the Scriptures to *thanking God*, but is as Bengel notices, "character conversionis," or at all events, the *recognition* of God. The exceptions to this are more apparent than real, e. g. Luke xvii. 18, where *recognition* is the main feature: ch. iv. 9, where *δόξαν* does not stand alone. See also LXX, 1 Kings vi. 5. Josh. vii. 19 is a remarkable example of the ordinary meaning of the phrase) to the God of heaven (an expression, see ref., confined to the later books of the O. T.). The second woe is past (see on ch. ix. 12):

ε constr., ch.
iv. 1 al. fr.
t see Matt. iv.
8 || L.
u Ps. ii. 2.
(ch. xii. 10.)
gen., 1 Cor.
iii. 23 al.
v Luke i. 33.
(ch. xxii. 5.)
Psa. ix. 16 (37). cxlv. 10.

¹⁵ Καὶ ὁ ἑβδομος ἄγγελος ἑσάλπισεν, καὶ ἐγένοντο φωναὶ ^{AC B a}
^{to n. 2.}
^{4. 6. 9.}
¹⁰⁻³⁻⁶⁻⁷⁻
^{8-9. 26-}
^{7. 30. 32}
^{to 38.}
^{40-1-2.}
^{47 to 51.}
^{90. B.}
μεγάλαι ἐν τῷ οὐρανῷ, ^s λέγοντες Ἐγένετο ἡ βασιλεία
τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ ^u χριστοῦ αὐτοῦ,
καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. ¹⁶ καὶ οἱ

15. om ὁ A. rec (for λέγοντες) λεγουσαι, with C rel 1 Andr Areth: om 33: txt
A B a d f k 2. 6. 9. 16-9. 26-7. 30. 41-2. 90.
rec ἐγενοντο αἱ βασιλειαί, with 1 1.
36: txt AC B rel vss gr-lat-ff.

behold, the third woe cometh quickly (the episodical visions of ch. x. 1—11, xi. 1—13, are finished: and the prophecy recurs to the plagues of the sixth trumpet, ch. ix. 13—21. These formed the second woe: and upon these the third is to follow. But in actual relation, and in detail, it does not immediately follow. Instead of it, we have voices of thanksgiving in heaven, for that the hour of God's kingdom and vengeance is come. The Seer is not yet prepared to set forth the nature of this taking of the kingdom, this remand to God's servants, this destruction of the destroyers of the earth. Before he does so, another series of prophetic visions must be given, regarding not merely the dwellers on the earth, but the Church herself, her glory and her shame, her faithfulness and her apostasy. When this series has been given, then shall be declared in its fulness the manner and the process of the time of the end. And consequently as at the end of the vision of the seals, so here also. The sixth seal gave the immediately preceding signs of the great day—we were shewn in anticipatory episodes, the gathering of the elect and the multitude before the throne, and then the veil was dropt upon that series of visions and another began. And now, God's avenging judgments on the earth, in answer to the prayers of His saints, having reached their final point of accomplishment, and the armies of heaven having given solemn thanks for the hour being come, again the veil is dropt, and again a new procession of visions begins from the beginning. The third woe, so soon to come, is in narration deferred until all the various underplots, so to speak, of God's Providence have been brought onward to a point ready for the great and final dénouement).

15—19.] *The seventh trumpet.* And the seventh angel blew his trumpet, and there were great voices in heaven (notice, a) that the seventh seal, the seventh trumpet, and the seventh vial, are all differently accompanied from any of the preceding series in each case. b) At each seventh

member of the series we hear what is done, not on earth, but in heaven,—the half-hour's silence, the song of thanksgiving, the voice from the temple and the throne, saying, "It is done." c) At each seventh member likewise we have it related in the form of a solemn conclusion, 1) ἐγένοντο βρονταὶ καὶ ἄστραπαὶ καὶ φωναὶ καὶ σεισμός, ch. viii. 5,—2) ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ χάλαζα μεγάλη, ch. xi. 19,—3) ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βρονταὶ, καὶ σεισμός ἐγένετο μέγας κ.τ.λ., ch. xvi. 18 ff. d) At each seventh member we have plain indication in the imagery or by direct expression, that the end is come, or close at hand: 1) by the imagery of the sixth seal, and the two episodes, preceding the seventh seal: 2) by the declaration here, ἦλθεν ὁ καιρὸς τῶν νεκρῶν κριθῆναι: 3) by the Ἐγένονεν sounding from the temple and the throne on the pouring out of the seventh vial. e) All this forms strong ground for inference, that the three series of visions are not continuous, but resumptive: not indeed going over the same ground with one another, either of time or of occurrence, but each evolving something which was not in the former, and putting the course of God's Providence in a different light. It is true, that the seals involve the trumpets, the trumpets the vials: but it is not in mere temporal succession: the involution and inclusion are far deeper: the world-wide vision of the seals containing the cry for vengeance, out of which is evolved the series of the trumpets: and this again containing the episodical visions of the little book and the witnesses, out of which are evolved the visions of ecclesiastical faithfulness and apostasy which follow), saying (whose these voices were, is not specified: but we may fairly assume them to have been those of the armies of heaven and the four living-beings, as distinguished from the twenty-four elders which follow. For the masc. part., see reff.), *The Kingdom of the world* (i. e. over this world: ἡ βασιλεία abstract. In the received text, reading αἱ βασιλειαί, it is the king-

εἴκοσι τέσσαρες πρεσβύτεροι [οἱ] ἐνώπιον τοῦ θεοῦ ^w καθ-
 ἡμενοι ^w ἐπὶ τοὺς θρόνους αὐτῶν ^x ἔπεσαν ἐπὶ τὰ ^x πρόσωπα
 αὐτῶν καὶ προσεκύνησαν τῷ θεῷ, ¹⁷ λέγοντες ^y Εὐχαριστοῦ-
 μέν σοι, ^a Κύριε ὁ ^a θεὸς ὁ ^a παντοκράτωρ, ^a ὁ ὢν καὶ ὁ ^a ἦν,
 ὅτι ἐλθφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας.
¹⁸ καὶ τὰ ἔθνη ^b ὠργίσθησαν καὶ ἤλθεν ἡ ^c ὀργή σου, καὶ ὁ
^d καιρὸς τῶν νεκρῶν κριθῆναι, καὶ δοῦναι τὸν ^e μισθὸν τοῖς
 δούλοις σου τοῖς ^c προφήταις, καὶ τοῖς ^f ἁγίοις, καὶ τοῖς
^g φοβουμένοις τὸ ^g ὄνομά σου τοῖς ^h μικροῖς καὶ τοῖς ^h με-
 γάλοις, καὶ ⁱ διαφθεῖραι τοὺς ⁱ διαφθείροντας τὴν ^j γῆν.

¹⁹ Καὶ ἡνοίγη ὁ ^k ναὸς τοῦ ^k θεοῦ ἐν τῷ οὐρανῷ, καὶ

c = Matt. iii. 7. Eph. v. 6. Col. iii. 6. 1 Thess. i. 10. ii. 16. Zeph. ii. 2. d constr. w. gen. Matt. xxi.
 41. xxvi. 18 al. w. inf. Heb. xi. 15. 1 Pet. iv. 17. w. both. Esth. ii. 12. e Matt. x. 41.
 f = Acts ix. 13, 32, 41. xxvi. 10. Epp. passim. ch. viii. 3, 4 al. Ps. xv. 3. πρ. κ. ἀγ., ch. xvi. 6. xviii. (20) 24.
 g here only. Ps. ci. 16. Micah vi. 9. h ch. xiii. 16. xix. 5, 8. xx. 12. Isa. ix. 14. see Acts viii. 10. Heb.
 vii. 11. Jer. vi. 18 al. i ch. viii. 9 reff. j see ch. xii. 2. k ver. 1 reff.

16. om 1st oi A. rec εικοσι και τεσσαρες, with 19. 33 Br (30-7. 41-2, e sil):
 κδ' b a g h k l n 1. 10. 49. 50. 90: txt AC rel Andr Areth. ins 2nd oi C rel Andr
 Areth: om A B f g l 1. 12. ins του θρονου bef του θεου B rel syr-dd Andr-coisl
 Areth (του θρονου αυτου c): om AC g h n 10 (37. 49 Br, e sil) vulg copt Andr Primas.

for καθημενοι, οι καθηνται B rel Andr-coisl Areth; καθηνται C g 2 arm: οι
 καθημενοι f 12: txt A n 10-7. 36-8. 47 (h l 37. 49 Br, e sil) Andr. επεστον B rel
 Andr-coisl Areth: txt AC d j l 2. 13. 32-3. 49¹ Andr.—(om from αυτων to αυτων 35.)

17. for σοι, σε B. rec aft ο ην ins και ο ερχομενος, with g h n 10-7. 36. (37,
 e sil) 49 copt Andr-a: om AC B rel 1 am(with demid fuld harl &c) syr-dd arm-zoh(ed.
 1805) Andr Areth Cypr Primas. ειληφες C.

18. for καιρος, κληρος C. τους αγιους κ. τους φοβουμενους A. om 6th
 και 1. τους μικρους κ. τους μεγαλους AC, om last και A. διαφθειραντας
 C h l m 10. 34-5. 47-8-9 Br Andr-coisl: φθειροντας 1.

19. for ηνοιγη, ηνοιχθη B rel Areth: txt AC f l m 2. 10-7-8. 36 (h 37. 41-2-9 Br,
 e sil), ηγιογη g n. ins o bef εν τω ουρανω AC f g m 38 Andr-coisl Vict: om B rel

doms, concrete, of the world) is become
 (aor., but alluding to the result of the
 whole series of events past, and not to be
 expressed in English except by a perfect)
our Lord's and of His Christ (no supply,
 such as "*the Kingdom*," is required: nor
 is this the case even in the rec. text. The
 gen. in both cases is one merely of posses-
 sion), and **He** (no emphasis on *He*, as we
 are almost sure to lay on it, perhaps from
 the accent unavoidable in the Hallelujah
 Chorus of Handel) **shall reign to the ages**
of the ages (this announcement necessarily
 belongs to the time close on the millennial
 reign: and this is no more than we might
 expect from the declaration of the strong
 angel in ch. x. 7). **And the twenty-four**
elders (representing the church in glory)
which before God sat upon their thrones,
fell upon their faces, and worshipped
God, saying, We give thanks to Thee,
O Lord God the Almighty (this ascrip-
 tion of thanks is the return for the an-
 swer to the prayers of the saints fur-

nished by the judgments of the trum-
 pets), **who art and wast** (for construction,
 see reff.), because **Thou hast taken Thy**
great might and hast reigned (on the
 aor., see above). **And the nations were**
angry (see Ps. xcvi. in reff.), **and Thine**
anger came, and the time of the dead,
to be judged (another indication that the
 end is at hand when these words are
 spoken), and **[the time] to give their**
reward to Thy servants the prophets (see
 especially ref. Matt., to which reference
 seems to be made), **and to the saints, and**
to them that fear Thy name, the small
and the great (the three terms together
 include the whole church), **and to destroy**
the destroyers of (so is the pres. part.
 best rendered) **the earth** (all this looks
 onward to judgments and acts of God yet
 to come when the words are spoken. The
 thanksgiving is not that God hath done
 all this, but that the hour is come for it
 all to take place. Before it does, another
 important series of visions has to be un-

1 Heb. ix. 4. ὥφθη ἡ ¹κιβωτός τῆς ¹διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ, AC B a
Exon. xxxi. καὶ ^mἐγένοντο ^mἄστραπαὶ καὶ ^mφωναὶ καὶ ^mβρονταὶ [καὶ
7. Num., Deut., Josh., πασιν. σεισμός] καὶ ⁿχάλαζα μεγάλη. AC B a
κίβ., Matt. xiv. 53 f. L. 4. 6. 9. 10-3-(-7-
Heb. xi. 7. 8-9. 26-7. 30. 32
1 Pet. iii. 20 only. to 38.
m so ch. viii. 5. xvi. 8. 40-1-2.
Exon. xix. 16. q ποδιῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστé-
n ch. viii. 7. 47 to 51.
xvi. 21 (bis) only. Exod. ix. 24. 90. B.
o = ver. 8. ch. xv. 1. Matt. xxiv. 30. Luke xxi. 11, 25. p ch. vii. 9. q Matt. xxii. 44. Mark vi.
11. Heb. ii. 8, from Ps. viii. 6. ὅπ., ch. vi. 9 reff. r Matt. i. 18, 23 (from Isa. vii. 14 f.). xxiv.
19 f. 1 Thess. v. 8 only. Exod. xxi. 23. 2 Kings xi. 5. γ., Luke i. 31. Tit. i. 12 only. s Gal. iv.
19, 27 only. Isa. xxvi. 18.

Andr Areth Primas. for ὡφθη, εδοθη C. for 1st αὐτου, [του] κυριον B rel
Andr-p Areth Vict : om του B l 40. 90 B^r : του θεου b and some vss : om vulg-ms
copt Primas Haymo : txt AC g m n 17¹. 34-5-6 vulg syr-dd Andr. om και σεισμος
B rel Areth : ins AC g n 17¹-8-9. 33(-5-6, e sil)-8. 49-corr¹ vss Andr Primas, και
σεισμοι m 34.

CHAP. XII. 1. for περιβεβλημένη, περιβλεπομένη A. om η 1. δεκαδυο 1.

folded). 19.] *Concluding, and transi-*
tional. And the temple of God was
opened in the heaven (or, according to
the apparently grammatical correction of
AC, "the temple of God which was in the
heaven was opened"), and the ark of
His covenant was seen in His temple
(the episode of ch. xi. 1 ff. began with
measuring the temple of God, the shadow
of things in the heavens : and now, when
the time is come for the judgments there
indicated to be fulfilled, that temple itself
in the heavens is laid open. The ark of
the Covenant is seen, the symbol of God's
faithfulness in bestowing grace on His
people, and inflicting vengeance on His
people's enemies. This is evidently a
solemn and befitting inauguration of
God's final judgments, as it is a conclusion
of the series pointed out by the trumpets,
which have been inflicted in answer to the
prayers of His saints. It is from this
temple that the judgments proceed forth
[cf. ch. xiv. 15, 17, xv. 5 ff., xvi. 17] ;
from His inmost and holiest place that
those acts of vengeance are wrought
which the great multitude in heaven
recognize as faithful and true, ch. xix. 2.
The symbolism of this verse, the *opening*
for the first time of the heavenly temple,
also indicates of what nature the succeed-
ing visions are to be : that they will re-
late to God's covenant people and His
dealings with them) : and there were
lightnings and voices and thunderings
and a great hail (the solemn salvos, so to
speak, of the artillery of heaven, with
which each series of visions is concluded :
see this commented on above at the be-
ginning of this section).

CHAP. XII. 1-17.] THE VISION OF
THE WOMAN AND THE GREAT RED DRAG-
GON. On the nature of this vision, as in-
troductory of the whole imagery of the
latter part of the Apocalypse, I have already
remarked at ch. xi. It is only needful
now to add, that the principal details of
the present section are rather descriptive
than strictly prophetic : relating, just as
in the prophets the descriptions of Israel
and Judah, to things passed and passing,
and serving for the purpose of full identifi-
cation and of giving completeness to the
whole vision. And a great (important in
its meaning, as well as vast in its appear-
ance) sign (σημεῖον, one of those appear-
ances by which God ἐστίμανε to John the
revelations of this book, ch. i. 1) was seen
in heaven (heaven here is manifestly *not*
only the show-place of the visions as seen
by the Seer, but has a substantial place
in the vision : for below, ver. 7 ff., we
have the heaven contrasted with the earth,
and the dragon cast out of heaven into the
earth. See more there), a woman clothed
with the sun, and the moon (ἡ σελήνη =
ἐχουσα τὴν σελήνην) beneath her feet
(see Cant. vi. 10, which seems to be borne
in mind), and on her head a crown of
twelve stars (the whole symbolism points
to the Church, the bride of God : and of
course, from the circumstances afterwards
related, the O. T. church, at least at this
beginning of the vision. That the blessed
Virgin cannot be intended, is plain from
the subsequent details, and was recognized
by the early expositors. The crown of
twelve stars represents the Patriarchs.
Victorinus's comment is worth quoting :
"Mulier . . . antiqua Ecclesia est patrum

νουςα καὶ [†]βασανίζομένη τεκεῖν. ³ καὶ ὤφθη ἄλλο ^u ση- ch. ix. 5. xl.
10 al. constr.,
see note.
u = ver. 1.
v Rev. only.
vv. (4) 7, &c.
ch. xiii. 2, 4,
11. xx. 2.
Isa. xxvii. 1.
w ch. vi. 4 only.
Num. xix. 2.
x ch. xiii. 1.
xvii. 5, &c.
Dan. xii. 7.
y ch. xiii. 1.
xix. 12 only.
Esth. i. 11.
ii. 17. Isa.
lxii. 3.
μεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ ^v δράκων ^w πυρρὸς μέγας, z ch. ix. 10 (bis), 19 (bis) only. Job xl. 17.
xvii. 13. b ch. viii. 5 reff.
i. 27. Gal. iii. 28 only. Isa. lxxvi. 7. Jer. xx. 15.
ἔχων κεφαλὰς ἐπτὰ καὶ ^x κέρατα ^x δέκα, καὶ ἐπὶ τὰς κεφα-
λὰς αὐτοῦ ἐπτὰ ^y διαδήματα, ⁴ καὶ ἡ ^z οὐρὰ αὐτοῦ ^a σύρει τὸ
τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ^b ἔβαλεν αὐτοὺς ^b εἰς
τὴν γῆν. Καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναικὸς
τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς
^c καταφάγῃ. ⁵ καὶ ἔτεκεν υἱὸν ^d ἄρσεν, ὃς μέλλει ^e ποι-
a John xxi. 8. Acts viii. 3. xiv. 19. xvii. 6 only. 2 Kings
d Matt. xix. 4 i Mk. Luke ii. 28. Rom.
e ch. ii. 27. xix. 15. Ps. ii. 9.

2. rec om 2nd καὶ, with B rel: ins after κραζει A: ins after εχουσα C g. for
κραζει, εκραζεν C rel vulg Andr Areth Primas: κραζειν B e f k l m 9. 26. 30-3-4-5-7.
51 Andr Areth Primas: κραζει 36: txt A g 17¹ am(with demid al) copt Hippol
Method.

3. rec μεγας bef πυρρος, with A g h m n 1. 10-7. 36 (37. 49 Br, e sil) vulg: txt
C B rel syr-dd copt Method Andr Areth Primas.—πυρος C B rel 1 copt Andr-coisl:
txt A h 10. 13. 27. 30-3-5-6-8. 40²-7-8-9. 51 Br vulg Method Andr(but not comm)
Areth Primas. for αυτου, αυτων A. rec αναδηματα bef επτα, with (none
of our mss) vulg-ed Primas: txt AC B rel am(with fuld &c) Method Andr Areth.—
om επτα 1.

4. om αυτου 1. αστρων and εστηκει C. om του ουρανου 1. φαγη 1.

5. rec (for αρσεν) αρρενα, with B(αρενα) rel 1 Hippol Method: txt AC, αρσενα g.

et prophetarum et sanctorum apostolorum, quæ gemitus et tormenta habuit desiderii sui usque quo fructum ex plebe sua secundum carnem olim promissum sibi videret Christum ex ipsa gente corpus sumpsisse. . . . Corona stellarum duodecim chorum patrum significat secundum carnem natiuitatis, ex quibus erat Christus carnem sump-turus"), and [she is] (or, being) with child [and] crieth out in pangs and tormented to bring forth (the inf. τεκεῖν, of that which would be the result of the βασανίζεσθαι, has a parallel in Acts vii. 19, ἐκάκωσεν τοῦ ποιεῖν, and in other places, see Winer, edn. 6, p. 291, § 44. 4, but not without the art.). And another sign was seen in heaven: and behold, a great red dragon (interpreted below, ver. 9, to be the devil, the ancient serpent: see also vv. 13, 15. He is πυρρὸς perhaps for the combined reasons, of the wasting properties of fire, and the redness of blood: "rufus, ut homicida," as the gloss. interl.: see John viii. 44), having seven heads and ten horns, and upon his heads seven diadems (the Dragon being the devil, these symbolic features must be interpreted of the assuming by him of some of those details in the form of the beast in ch. xiii. 1 ff., to whom afterwards he gives his power and his throne: in other words, as indicating that he lays wait for the woman's offspring in the form of that anti-christian power which is afterwards repre-

sented by the beast. At the same time, the seven crowned heads may possess an appropriateness of their own, belonging as they do to the dragon alone [the beast has the crowns on his horns, ch. xiii. 1]. They may represent, as he is Prince of this world, universality of earthly dominion. The ten horns belong to the fourth beast of Daniel, vii. 7, 20). And his tail draggeth down the third part of the stars of the heaven, and cast them to the earth (so the little horn in Dan. viii. 10, "cast down some of the host and of the stars to the ground, and stamped upon them." The allusion here may be as Areth. in Catena, συγκατ-έβαλε γὰρ ἐαυτῇ πλείστων ἀγγέλων μοῖραν συναποστήσαι πείσασα τοῦ θεοῦ, καὶ πεποίηκε χθονίους τοὺς οὐρανίους, καὶ σκότος τοὺς λαμπροὺς ὡς ἀστέρας. The magnitude and fury of the dragon are graphically given by the fact of its tail, in its lashing backwards and forwards in fury, sweeping down the stars of heaven). And the dragon stands (not "stood." The Commentators cite from Pliny H. N. viii. 3 of the dragon, "Nec flexu multiplici ut reliquæ serpentes corpus impellit, sed celsus et erectus in medio incedens") before the woman which is about to bear, that when she has borne he may devour her child (this was what the devil instigated Herod the Great to do, who was the dependant of the Roman Empire. But doubtless the reference is wider than this: even to

f1 Cor. iv. 21. **μαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ καὶ ἡρπᾶσθη** AC B a
 g = Acts viii. 80. John vi. 15. 1 Cor. xii. 2, 4. 1 Thess. iv. 17. Judg. xxi. 21. **τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.** AC B a
 h ver. 14. Judg. xviii. 10. Ruth iii. 4. cf. ch. iii. 8. vii. 2. 1 constr., Acts x. 25, **καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἑκεῖ τόπον ἡτοίμασμένον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ τρέψωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἐξήκοντα.** 7 καὶ ἐγένετο
 1 John xiv. 2, 3 only. 1 Chron. xv. 3. j Rom. xiii. 1 al. k plur., see Luke xii. 20.

om εν 1. **ἡρπαχθη** B: **ἡρπαγη** b c e g h 10. 37. 47-9 B' Hippol Method.
 rec om 2nd **προς**, with 1. 17. 33(-5-6, e sil) Andr-a: ins AC B rel vss Method
 Andr Areth Primas.

6. rec om 1st **ἐκεῖ**, with C f 1. 36-8: ins A B rel Method Andr Areth.—**τοπον** bef
ἐκεῖ 47 Hippol. for **απο**, υπο B rel Method Andr Areth: txt AC g h 10-7-8
 (49. 51 B', e sil) Hippol Andr-a¹. (d def.) om του 10 B'. for **τρέψωσιν**,
ἐκτροσφ. B rel Method Areth: txt AC e f g m n 1. 34-6-8. 51 (49. 90, e sil) Hippol
 Method Andr.

the whole course of hostility against the Lord during His humiliation: see below). **And she bore a male** (if *ἄρσεν* is neuter, and not to be written *ἄρσεν'*, the expression is a solecism, or rather a combination of genders, *ἄρσεν* going back from the masculine individual *νῖον* to the neuter of the genus. It is worth notice that in ref. Jer., one MS. [xii.-corr. in Holmes and Parsons] reads *νῖον ἄρσεν*) **son, who shall rule** (lit. shepherd, i. e. order and guide) **all the nations with** (ἐν of investiture, very nearly expressed by our instrumental "*with*," which in its primitive meaning does but signify accompaniment) **a rod of iron** (these words, cited verbatim from the LXX of the Messianic Psalm ii., and preceded by the ὅς of personal identification, leave no possibility of doubt, who is here intended. The man-child is the Lord Jesus Christ, and *none other*. And this result is a most important one for the fixity of reference of the whole prophecy. It forms one of those landmarks by which the legitimacy of various interpretations may be tested; and of which we may say, notwithstanding the contradiction sure to be given to the saying, that every interpretation which oversteps their measure is thereby convicted of error. Again, the exigencies of this passage require that the birth should be understood literally and historically, of that Birth of which all Christians know. All attempts to evade this, such as Mr. Elliott's concessive one here, of the recognition of the Divinity of Christ, vol. iii. p. 23, must also be set aside): and her child was caught up to God and to His throne (i. e. after a conflict with the Prince of this world, who came and tried Him but found nothing in Him, the Son of the woman was taken up to heaven and sat on

the right hand of God. Words can hardly be plainer than these. It surely is but needful to set against them, thus understood, the interpretation which would regard them as fulfilled by the "mighty issue of the consummated birth of a son of the church, a baptized emperor, to political supremacy in the Roman empire," "united with the solemn public profession of the divinity of the Son of man." Elliott, iii. 24). **And the woman fled into the wilderness, where she hath there a place prepared from** (the source of the preparation being His command: see ref., and Winer, edn. 6, p. 331 f., § 47 b) **God, that they** (the subject to the verb is left indefinite. In ver. 14 below, it is simply passive, *ὅπου τρέφεται ἐκεῖ*) **may nourish her there for a thousand two hundred and sixty days** (the whole of this verse is anticipatory: the same incident being repeated with its details and in its own place in the order of the narrative below, vv. 13 ff. See there the comment and interpretation. The fact of its being here inserted by anticipation is very instructive as to that which now next follows, as not being consecutive in time after the flight of the woman, but occurring before it, and in fact referred to now in the prophecy as leading to that pursuit of the woman by the dragon, which led to it). 7 ff.] **And there was war in heaven** (we now enter upon a mysterious series of events in the world of spirits, with regard to which merely fragmentary hints are given us in the Scriptures. In the O. T. we find the adversary Satan in heaven. In Job i., ii., he appears before God as the Tempter of His saints: in Zech. iii. we have him accusing Joshua the High-priest in God's presence. Again our Lord in Luke x. 18 exclaims, "I beheld Satan as

πόλεμος ἐν τῷ οὐρανῷ, ὁ ^m Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ^m Jude 9 only.
¹ τοῦ ⁿ πολεμῆσαι μετὰ τοῦ δράκοντος, καὶ ὁ δράκων ⁿ ἐπο-
 λήμηνεν καὶ οἱ ^o ἄγγελοι ^o αὐτοῦ, ⁸ καὶ οὐκ ^p ἴσχυσαν,
 οὐδὲ ^q τόπος ^q εὗρέθη αὐτῶν ἐτι ἐν τῷ οὐρανῷ. ⁹ καὶ
 ἐβλήθη ὁ ^r δράκων ὁ μέγας, ὁ ^s ὄφις ὁ ^s ἀρχαῖος, ὁ καλού-
 μενος διάβολος καὶ ὁ σατανᾶς, ὁ ^t πλανῶν τὴν ^u οἰκου-
 μένην ^u ὅλην, ^v ἐβλήθη ^v εἰς τὴν γῆν, καὶ οἱ ^o ἄγγελοι

r ver. 3. s ch. xx. 2. Gen. iii. 1, 4. t ch. ii. 20 reff. u ch. iii. 10. xvi. 14. Matt.
 xiv. 14. Acts xi. 23. Isa. xiv. 30. οἰκ., — Luke ii. 1. Acts xix. 27. v ch. viii. 5 reff.

7. aft o ins τε A, et Michael et collegium angelorum syr-dd. rec (for του πολε-
 μῆσαι) ἐπολεμῆσαν, with (none of our mss) vulg Areth Jer: txt AC B rel 1 syr-dd
 Andr Primas Cassiod.—om του B rel 1 Andr: ins AC g h 10-7. 36-9. 49 Br. rec
 (for μετα) κατα, with b 1. 33-4, adversus Ambrst: txt AC B rel vss gr-lat-fr.

8. ἴσχυσαν A rel copt Andr-coisl Vict Cassiod; ἰσχυον B f 38¹(appy): txt C g n
 17. 33 (35-6. 40, e sil) vulg syr-dd. rec ουτε, with 1. 17 (33 to 36?): txt AC B
 rel Andr Areth. for αυτων, αυτω rel copt Cassiod: αυτοις 17. 36: txt AC B
 f g n 38. 51 vulg syr-dd Andr Areth Vict Primas Jer.

9. om o (bef οφις) 1. om o (bef σατανας) B rel Andr Areth: ins AC g 17-8.
 33 (30-5-6, e sil) Andr-p. om μετ' αυτου 1.

lightning fall from heaven," where see note. Cf. also John xii. 31. So that this casting down of Satan from the office of accuser in heaven was evidently connected with the great justifying work of redemption. His voice is heard before God no more: the day of acceptance in Christ Jesus has dawned. And his angels, those rebel spirits whom he led away, are cast down with him, into the earth, where now the conflict is waging during the short time which shall elapse between the Ascension and the second Advent, when he shall be bound. All this harmonizes together: and though we know no more of the matter, we have at least this sign that our knowledge, as far as it goes, is sound, —that the few hints given us do not, when thus interpreted, contradict one another, but agree as portions of one whole.

The war here spoken of appears in some of its features in the book of Daniel, ch. x. 13, 21, xii. 1. In Jude 9 also we find Michael the adversary of the devil in the matter of the saints of God): Michael ("one of the chief princes," Dan. x. 13: "your prince," i. e. of the Jewish nation, ib. ver. 21: "the great prince which standeth for the children of thy people," ib. xii. 1: "the archangel," Jude 9: not to be identified with Christ, any more than any other of the great angels in this book. Such identification here would confuse hopelessly the actors in this heavenly scene. Satan's being cast out of heaven to the earth is the result not of his contest with the Lord Himself, of which it is only an incident

leading to a new phase, but of the appointed conflict with his faithful fellow-angels led on by the archangel Michael. The οἱ ἄγγελοι αὐτοῦ in both cases requires a nearer correspondence in the two chiefs than is found between Satan and the Son of God) and his angels to war (the construction is remarkable, but may easily be explained as one compounded of τοῦ τὸν M. καὶ τοὺς ἄγγ. αὐτοῦ πολεμῆσαι, in which case the τοῦ depends on the ἐγένετο, as in ref., and ὁ M. καὶ οἱ ἄγγ. αὐτοῦ ἐπολέμῆσαν. In the next clause, it passes into this latter) with the dragon, and the dragon warred and his angels, and [they] (or, he: the reading -σαν is doubtful) prevailed not, nor was even (οὐδέ brings in a climax) their place found any more in heaven. And the great dragon was cast down, the ancient serpent (in allusion to the history in Gen. iii. Remember also that St. John had related the saying of our Lord, that the devil was ἀνθρωποκτόνος ἀπ' ἀρχῆς), he who is called the devil and Satan, he who deceiveth the whole inhabited world, was cast to the earth, and his angels were cast with him (I would appeal in passing to the solemnity of the terms here used, and the particularity of the designation, and ask whether it is possible to understand this of the mere casting down of paganism from the throne of the Roman empire? whether the words themselves do not vindicate their plain literal sense, as further illustrated by the song of rejoicing which follows?). And I heard a great voice in heaven (proceeding apparently

w so ch. vii. 10. ^o αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. ¹⁰ καὶ ἤκουσα φωνὴν με- AC B a
 x ch. xi. 18. ^α γάλην ἐν τῷ οὐρανῷ λέγουσαν Ἄρτι ἐγένετο ἡ ^w σωτηρία 2o n, 2.
 Ps. ii. 2. gen., ¹ καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξουσία 4. 6. 9.
 1 Cor. iii. 23. ^α τοῦ ^x χριστοῦ ^x αὐτοῦ, ὅτι ἐβλήθη ὁ ^y κατήγωρ τῶν ἀδελ- 10-3-6-7.
 al. ^y here only +. ^α φῶν ἡμῶν, ὁ ^α κατηγορῶν ^α αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν 8-9. 26-
 see note. ^z acc. here only. ^α 7. 3u. 32.
 a ch. iv. 8 reff. ^α τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν ^d λόγον τῆς ^d μαρτυρίας to 38.
 b ch. ii. 7 al. ^α αὐτῶν, καὶ ^e οὐκ ^e ἠγάπησαν τὴν ^f ψυχὴν αὐτῶν ^α ἄχρι 40-1-2.
 c = John vi. 67. ^α ἡμέρας καὶ νυκτός. ¹¹ καὶ αὐτοὶ ^b ἐνίκησαν αὐτὸν ^c διὰ 47 to 51.
 d see ch. i. 2. ^α τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν ^d λόγον τῆς ^d μαρτυρίας 90. Br.
 e see Acts xx. 24. ^f = Acts xv. 26 al. 1 Kings 22. 31. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 f = Acts xv. 26 al. 1 Kings 22. 31. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
 g ch. ii. 10 reff. ^α ἐν αὐτοῖς ⁱ σκηνοῦντες. ^j οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ^α ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων ^k θυμὸν μέγαν,
 h ch. xi. 10 reff. ^α ἐν αὐτοῖς ⁱ σκηνοῦντες. ^j οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ^α ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων ^k θυμὸν μέγαν,
 i John only. ^α ἐν αὐτοῖς ⁱ σκηνοῦντες. ^j οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ^α ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων ^k θυμὸν μέγαν,
 j ch. vii. 15 reff. ^α ἐν αὐτοῖς ⁱ σκηνοῦντες. ^j οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ^α ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων ^k θυμὸν μέγαν,
 k constr. ^α ἐν αὐτοῖς ⁱ σκηνοῦντες. ^j οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ^α ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων ^k θυμὸν μέγαν,
 only. (see note.) ^k = Acts xix. 28 al. Jer. xliii. (xxxvi.) 7.

10. rec λεγουσαν bef εν τω ουρανω, with 1. 33(-4-5, e sil) Andr-a: om εν τω ουρ.
 41-2 tol: txt AC B rel vss Andr Areth Tich Primas. for χριστου, κυριου C.
 rec κατεβληθη, with h 1. 10-3-7 (49 Br, e sil) Andr-p: txt AC B rel Andr
 Areth. om from ο to ο 1. rec κατηγορος, with C B rel Andr Areth: txt A.
 rec (for αυτους) αυτων, with C B rel Andr-coisl Areth: om 32: txt A n 1. 36
 Andr. om last ημων 1.

11. for τον λογον της μαρτυριας, την μαρτυριαν C.

12. om 1st οι C B rel Andr-coisl Areth: ins A c g m n 10-6-7. 32-3 (36-7. 47-9 Br,
 e sil) Andr. κατασκευουντες C: κατοικουντες c e k 26. 30. rec aft ουαι
 ins τοις κατοικουσιν, with (37. 40-1-2?) Andr-a (and comm): so 1, but with δε written
 over ουαι: om AC B rel vss Andr Areth lat-ff.—τη γη κ. τη θαλασση B rel Andr Areth
 lat-ff: txt AC g n. (for γην, αγαπην A.) ins ο bef εχων 1.

from the elders, representing the church [cf. τῶν ἀδελφῶν ἡμῶν]: but it is left uncertain) saying, **Now is come** (it is impossible in English to join to a particle of present time, such as ἄρτι, a verb in aoristic time. We are driven to the perfect in such cases) **the salvation and the might and the Kingdom of our God and the power of His Christ** (i. e. the realization of all these: ἡ σωτηρία τοῦ θεοῦ ἡμῶν being, as so often, that salvation which belongs to God as its Author: see reff. and cf. Luke iii. 6): **because the accuser (κατήγωρ.** This form, instead of κατήγορος, is rabbinical, נאשֵׁר. They had also a corresponding term, נאשֵׁר, **synήγορ,** = **synήγορος**, to designate Michael, the advocate of God's people. See Schöttgen, vol. i. p. 1119 ff., where he accumulates extracts of some interest from the rabbinical books) **of our brethren is cast down, who accuseth** (the pres. part. of the usual habit, though that his office was now at an end) **them before our God by day and by night** (see, as above, the passage cited in Schöttgen). **And they conquered him on account of the blood of the Lamb** (i. e. by virtue of that blood having been shed: not as in E. V., "by the blood," as if διὰ had been with the genitive. The meaning is far more significant; their victory over

Satan was grounded in, was a consequence of, His having shed his precious blood: without that, the adversary's charges against them would have been unanswerable. It is remarkable, that the rabbinical books give a tradition that Satan accuses men all the days of the year, *except on the Day of Atonement*. Vajikra Rabba, § 21, fol. 164. 3, in Schöttgen) **and on account of the word of their testimony** (the strict sense of διὰ with an accus. must again be kept. It is *because* they have given a faithful testimony, even unto death, that they are victorious: this is *their* part, their appropriation of and standing in the virtue of that blood of the Lamb. Without both these, victory would not have been theirs: both together form its ground): **and they loved not their life unto death** (i. e. they carried their not-love of their life even unto death: see reff.). **For this cause** (viz., because the dragon is cast down: as is shewn by the contrast below) **rejoice, ye heavens and they that dwell** (there is no sense of transitoriness in St. John's use of σκηνῶν: rather, one of repose and tranquillity [reff.]) **in them.** **Woe to the earth and the sea** (the construction is a combination of the usual accus. in exclamations, with οὐαὶ, which takes a dative), **because the devil is come down** (see

εἰδὼς ὅτι ¹ ὀλίγον ¹ καιρὸν ἔχει. ¹³ Καὶ ὅτε εἶδεν ¹ ὁ ¹ here only.
 δράκων ὅτι ¹ ἐβλήθη ¹ εἰς τὴν γῆν, ^m ἐδίωξεν τὴν γυναῖκα ¹ ὁλ. χρόν.,
ⁿ ἣτις ^ο ἔτεκε τὸν ^ο ἄρσενά. ¹⁴ καὶ ἐδόθησαν τῇ γυναικὶ αἱ ^{Acts xiv. 28.}
 δύο πτέρυγες τοῦ ^{Pq} αἰτοῦ τοῦ ^q μεγάλου, ἵνα ¹ πέτηται εἰς ^{only. — John}
 τὴν ἔρημον εἰς τὸν ² τόπον αὐτῆς, ¹ ὅπου τρέφεται ¹ ἐκεῖ ^{v. 16. xv. 20.}
^u καιρὸν καὶ ^u καιροὺς καὶ ^u ἡμῖν καιροῦ ¹ ἀπὸ ¹ προσώπου ^{2 Kings xxi.}
 τοῦ ὕφεως. ¹⁵ καὶ ἔβαλεν ὁ ὄφης ἐκ τοῦ στόματος αὐτοῦ ^{5.}
^{n = ch. i. 7}
^{ref.}
^{o ver. 5 (reff.).}
^{p ch. iv. 7 reff.}
^{q Ezek. xvii. 3,}
^{7. Deut.}
^{xxxii. 11.}
^{Exod. xix. 4.}
^{r ch. iv. 7 reff.}
^{v Judg. ix. 21.}

s ch. vi. 14 reff. ver. 6.

t ver. 6 reff.

u ΔΑκ. vii. 25. xii. 7. ἡμ., ch. xi. 11.

v Judg. ix. 21.

13. rec αρρενα, with B rel 1: txt C f g, αρρεναν A.

14. rec om ai, with B rel Hippol Andr-coisl Areth: ins AC g l n 1. 12. 27¹. 36 Hippol Andr. πεταται, and om εις την ερημον 1. for οπου, οπως (B ?) rel Andr Areth: txt AC 17¹. 32-3 vulg syr-dd copt Hippol, Primas.—τρεφεται B rel: txt AC 30-3(-4, e sil) Hippol₂.—(In Tisch's edn of B αυτης οπου τρεφεται εκει καιρον και is omitted.) om και ημισυ καιρον C.

above on *ἄρτι ἐγένετο*, ver. 10, on the impossibility of expressing the aor. in such connexions) to you (the earth and sea) **having great wrath** (the enmity, which was manifested as his natural state towards Christ, ver. 4, being now kindled into wrath), because he knoweth (so E. V., rightly, the participle carrying with it this ratiocinative force) that he hath but (in our language this "but" is necessary to shew that it is not the *ἔχειν* but the *ὀλίγον* which excites his wrath. In Greek this is made clear by the position of *ὀλίγον*) a short season (i. e. because the Lord cometh quickly, and then the period of his active hostility against the church and the race whom Christ has redeemed will be at an end: he will be bound and cast into the pit. Until then, he is carrying it on, in ways which the prophecy goes on to detail). And when the dragon saw that he was cast down to the earth, he persecuted the woman which brought forth the male child (the narrative at ver. 6 is again taken up and given more in detail. There, the reason of the woman's flight is matter of inference: here, it is plainly expressed, and the manner of the flight also is related. *ἔτεκεν* is not to be taken as pluperfect, still less as pointing to what was yet to take place; but is the simple historic tense, used for identification in again taking up the narrative). And there were given (in the usual apocalyptic sense of *δοθῆναι*, to be granted by God for His purposes) to the woman the two wings of the great eagle (the figure is taken from O. T. expressions used by God in reference to the flight of Israel from Egypt. The most remarkable of these is in ref. Exod., *ἀνέλαβον ὑμᾶς ὡς ἐπὶ πτερύγων αετῶν καὶ προσηγάγην ὑμᾶς πρὸς ἑμαυτόν*. So

also in ref. Deut. But the articles are not to be taken as identifying the eagle with the figure used in those places, which would be most unnatural: much less must they, with Ebrard, be supposed to identify this eagle with that in ch. viii. 13, with which it has no connexion. The articles are simply generic, as in *ὁ κροκόδειλος ὁ χειρταῖος*, Levit. xi. 29. With these O. T. references before us, we can hardly be justified in pressing the figure of the eagle's wings to an interpretation in the fulfilment of the prophecy, or in making it mean that the flight took place under the protection of the Roman eagles, as some have done), that she might fly into the wilderness (the flight of Israel out of Egypt is still borne in mind) to her place (prepared of God, ver. 6: so also in Exod. xxiii. 20, *ὅπως εἰσαγάγῃ σε εἰς τὴν γῆν ἣν ἡτοίμασά σοι*), where she is nourished [there] (as God nourished Israel with manna in the wilderness, see Deut: viii. 3, 16, where *ψωμίζειν* is used) a time and times and half a time (i. e. 3½ years = 42 months, ch. xi. 2 = 1260 days, ver. 6 and ch. xi. 3) from the face of the serpent (*ἀπὸ* must not be joined, as some texts are punctuated, with *πέτηται*, but belongs, as in ref., *ἐφυγεν . . . καὶ ᾤκησεν ἐκεῖ ἀπὸ προσώπου Ἀβ.*, to the last verb, *τρίφεται*: importing, "safe from," "far from," "hidden from"). And the serpent cast out of his mouth after the woman water as a river, that he might make her to be borne away by the river. And the earth helped the woman, and the earth opened her mouth (reff.) and swallowed down the river which the dragon cast out of his mouth (in passing to the interpretation, we cannot help being struck with the continued analogy between this prophecy and

w here only†. ὁπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ὡς ποταμό- AC B
 so ἀνεμο- φέρηται. 16 καὶ ἔβουθήσεν ἡ γῆ τῇ γυναικί, καὶ 10 p. 2
 φουήτος, Passow. 4. 6. 9. 10-3-6-
 x Matt. xv. 25. ὑἱνοῖξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιεν τὸν ποτα- 8-9. 26
 Mark ix. 22, 24. Acta 7. 30 3
 xvi. 9. xxi. 28. 2 Cor. 40-1-2.
 vi. 2. Heb. 47 to 5
 ii. 18 only. Lam. i. 7. y Num. xxv. 10. κατ., Matt. xliii. 34. 1 Cor. xv. 54. 2 Cor. ii. 7. v. 4. Heb. 47 to 5
 xi. 20. 1 Pet. v. 8 only, 90. B.

15. for ἐβαλεν, ἐλαβεν A¹. rec οπισω της γυναικος bef εκ του στοματος αυτου,
 with 1: txt AC B rel vss gr-lat-ff. rec (for αυτην) ταυτην, with l 1. 17. 33-5
 Hippol Andr-p: txt AC B rel vulg syr-dd Andr Areth Primas.—ποιητη bef αυ.
 ποτ. C.

16. for τον ποταμον ον, το υδωρ ο Α.

ενεβαλεν B: ανεβαλεν f.

the history of the Exodus. There we have the flight into the wilderness, there the feeding in the wilderness, as already remarked: there again the forty-two stations, corresponding to the forty-two months of the three years and half of this prophecy: there too the miraculous passage of the Red Sea, not indeed in strict correspondence with this last feature, but at least suggestive of it. These analogies themselves suggest caution in the application of the words of the prophecy; and in this direction. The church in the wilderness of old was not, as some expositors would represent this woman, the pure church of God: His veritable servants were hidden in the midst of that church, as much as that church itself was withdrawn from the enmity of Pharaoh. And, it is to be noted, it was that very church herself which afterwards, when seated at Jerusalem, forsook her Lord and Husband, and committed adultery with the kings of the earth, and became drunk with the blood of the saints. It would seem then that we must not understand the woman of the invisible spiritual church of Christ, nor her flight into the wilderness of the withdrawal of God's true servants from the eyes of the world. They indeed have been just as much withdrawn from the eyes of the world at all times, and will continue so till the great manifestation of the sons of God. I own that, considering the analogies and the language used, I am much more disposed to interpret the persecution of the woman by the dragon of the various persecutions by Jews which followed the Ascension, and her flight into the wilderness of the gradual withdrawal of the church and her agency from Jerusalem and Judæa, finally consummated by the flight to the mountains on the approaching siege, commanded by our Lord Himself. And then the river which the dragon sent out of his mouth after the woman might be variously understood,—of the Roman armies which threatened to sweep away Christianity in the wreck of the Jewish

nation,—or of the persecutions which followed the church into her retreats, but eventually became absorbed by the civil power turning Christian,—or of the Jewish nation itself, banded together against Christianity wherever it appeared, but eventually itself becoming powerless against it by its dispersion and ruin, or again, of the influx of heretical opinions from the Pagan philosophies which tended to swamp the true faith. I confess that not one of these seems to me satisfactorily to answer the conditions: nor do we gain any thing by their combination. But any thing within reasonable regard for the analogies and symbolism of the text seems better than the now too commonly received historical interpretation, with its wild fancies and arbitrary assignment of words and figures. As to the time indicated by the 1260 days or 3½ years, the interpretations given have not been convincing, nor even specious. We may observe thus much in this place: that if we regard this prophecy as including long historic periods, we are driven to one of two resources with regard to these numbers: either we must adopt the *year-day* theory [that which reckons a day for a year, and consequently a month for thirty years,—and should reckon a year for 360 years], or we must believe the numbers to have merely a symbolical and mystical, not a chronological force. If [and this second alternative is best stated in an inverse form] we regard the periods mentioned as to be literally accepted, then the prophecy cannot refer to long historic periods, but must be limited to a succession of incidents concentrated in one place and lustrum either in the far past or in the far future. Of all prophecies about which these questions can be raised, the present is the one which least satisfactorily admits of such literal interpretation and its consequences. Its actors, the woman and the dragon, are beyond all controversy mystical personages: one of them is expressly interpreted for us to be the devil:

^a ὥργισθη ὁ δράκων ^a ἐπὶ τῇ γυναικί, καὶ ^b ἀπῆλθεν ^c ποιεῖσαι ^c πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς τῶν ^d τηρούντων τὰς ^d ἐντολάς τοῦ θεοῦ καὶ ^e ἐχόντων τὴν ^{ef} μαρτυρίαν ^f Ἰησοῦ.

1 John ii. 3 (reff.). see 1 Cor. vii. 19.

e ch. vi. 9.

z ch. xi. 18
reff. constr.,
here only.
3 Kings xi. 9.
a = ch. xi. 10.
b = ch. x. 9
reff.
c Rev. only.
ch. xi. 7 reff.
d ch. xiv. 12.
f ch. i. 2 al.

17. om ἐπι C. rec ins του bef ἡσου, with B-corr d l 1. 19: om AC B¹ rel Andr Areth. rec aft ἡσου ins χριστου, with (40?) vulg-ed Primas: om AC B rel 1 vss Hippol Andr Areth lat.-ff.—(for ὦ, θεου [in full] k).—om last clause 40?

respecting the other there can be little doubt that she is the Church of God: her seed being, as expressly interpreted to be, God's Christian people. The conflict then is that between Satan and the church. Its first great incident is the birth and triumph of the Son of God and of man. Is it likely that a few days or years will limit the duration of a prophecy confessedly of such wide import? I own it seems to me that this vision, even if it stood alone, is decisive against the literal acceptance of the stated periods. Rejecting that, how do we stand with regard to the other alternative in its two forms? Granting for the moment the year-day principle, will it help us here? If we take the flight into the wilderness as happening at any time between the Ascension, A.D. 30, and the destruction of Jerusalem, A.D. 70, 1260 years will bring us to some time between A.D. 1290 and 1330: a period during which no event can be pointed out as putting an end to the wilderness-state of the church. If again we enlarge our limit for the former event, and bring it down as late as Elliott does, i. e. to the period between the fourth and seventh centuries, we fall into all the difficulties which beset his most unsatisfactory explanation of the man-child and his being caught up to God's throne, and besides into this one: that if the occultation of true religion [= the condition of the invisible Church] was the beginning of the wilderness-state, then either the open establishment of the Protestant churches was the end of the wilderness-state of concealment, or those churches are no true churches: either of which alternatives would hardly be allowed by that author. And if on the other hand we desert the year-day principle, and say that these defined and constantly recurring periods are not to be pressed, but indicate only long spaces of time thus pointed out mystically or analogically, we seem to incur danger of missing the prophetic sense, and leaving unfixed that which apparently the Spirit of God intended us to ascertain).

And the dragon was wroth at the woman (on ἐπὶ with a dat. as applied to the object of mental affections, see ch. xi. 10, note) and departed (from his pursuit of her) to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus (τὴν μαρτ. Ἰησοῦ as in ch. vi. 9: see note there. Notice as important elements for the interpretation, 1) that the woman has seed besides the Man-child who was caught up to God's throne [for this is the reference of τῶν λοιπῶν], who are not only distinct from herself, but who do not accompany her in her flight into the wilderness: 2) that those persons are described as being they who keep the commandments of God and have the testimony of Jesus: 3) that during the woman's time of her being fed in the wilderness, the dragon is making war, not against her, but against this remnant of her seed: 4) that by the form of expression here, these present participles descriptive of habit, and occurring at the breaking off of the vision as regards the general description of the dragon's agency, it is almost necessarily implied, that the woman, while hidden in the wilderness from the dragon's wrath, goes on bringing forth sons and daughters thus described. If I mistake not, the above considerations are fatal to the view which makes the flight of the woman into the wilderness consist in the withdrawal of God's true servants from the world and from open recognition. For thus she must be identical with this remnant of her seed, and would herself be the object of the dragon's hostile warfare, at the very time when, by the terms of the prophecy, she is safely hidden from it. I own that I have been led by these circumstances to think whether after all the woman may represent, not the invisible church of God's true people which under all conditions of the world must be known only to Him, but the *true visible Church*: that Church which in its divinely prescribed form as existing at Jerusalem was the mother of our Lord according to the

f Matt. vii. 26.
 Rom. ix. 27
 (from Isa. x.
 22). Heb.
 xi. 12, ch.
 xx. 8 only.
 3 Kings iv.
 29.
 h DAN. vii. 7.
 i ch. xii. 3 reff.
 j ch. xvii. 5.
 k here only.
 DAN. vii. 6.
 l here only.
 DAN. vii. 5.
 ζῶκος,
 1 Kings xvii.
 34 al. f. vat.,
 &c. κτος,
 Ald.

18 Καὶ ἑστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης, AC B A
 to n, 2.
 XIII. ¹ καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, 4. 6. 9.
 ἔχον ^h κέρατα δέκα καὶ ⁱ κεφαλὰς ἑπτὰ, καὶ ἐπὶ τῶν κεράτων 10-3-6-7-
 αὐτοῦ δέκα ⁱ διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ^j ὀνό- 8-9. 26-
 ματα ^j βλασφημίας. ² καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον 7. 30. 32
^k παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ^l ἄρκου, καὶ τὸ στόμα 40-1-2.
 αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν 47 to 51.
 δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην. 90. B^r.

18. εσταθη AC m vulg syr-dd æth arm Viet Tich : txt B^r rel 1 copt Andr Areth.

CHAR. XIII. 1. ἰδον AC B f l 33-6. εχων, and om κερата δεκα και, 1. rec
 transp κεφαλὰς ἑπτα and κερата δεκα, with 40 (e sil) : txt AC B rel vss gr-lat-ff.
 rec (for ονοματα) ονομα, with C g 1 (n 37, e sil) copt Andr Primas : txt A B rel vulg
 (with am &c, agst demid fuld lips-4 tol) copt Andr Primas.
 2. ἰδον AC B f. (simly elsw.) om ην 1. rec αρκτου, with b² e g h k m¹
 10-7-9. 30²-3. 42² (26-7. 35-7. 41-7. 90 B^r, e sil) Andr-a²-p Areth : txt AC B 1 rel
 Andr. aft μεγαλην ins εδωκεν αυτω Δ².

flesh, and which continued as established by our Lord and His Apostles, in unbroken unity during the first centuries, but which as time went on was broken up by evil men and evil doctrines, and has remained, unseen, unrealized, her unity an article of faith, not of sight, but still multiplying her seed, those who keep the commandments of God and have the testimony of Jesus, in various sects and distant countries, waiting the day for her comely order and oneness again to be manifested—the day when she shall “come up out of the wilderness, leaning on her Beloved :” when our Lord’s prayer for the unity of His being accomplished, the world shall believe that the Father has sent Him. If we are disposed to carry out this idea, we might see the great realization of the flight into the wilderness in the final severance of the Eastern and Western churches in the seventh century, and the flood cast after the woman by the dragon in the irruption of the Mahometan armies. But this, though not less satisfactory than the other interpretations, is as unsatisfactory. The latter part of the vision yet waits its clearing up).

XII. 18—XIII. 10.] THE VISION OF THE BEAST THAT CAME UP OUT OF THE SEA. See Dan. vii. 7, 8, 19—27, to which continual reference will be made in the Commentary. And I stood (see var. readd.) upon the sand of the sea (see Dan. vii. 2, where the four winds of heaven are striving upon the great sea); and I saw out of the sea a wild beast coming up, having ten horns (now put first, because they are crowned. The ten horns

are found also in the fourth beast of Daniel, vii. 7) and seven heads, and upon his horns ten diadems, and upon his heads (notice the gen. ἐπὶ τῶν κεράτων and the accus. ἐπὶ τὰς κεφαλὰς : the reason being probably, that the crowns are simply spoken of as in position on the horns, whereas the names were inscribed on the heads, and the preposition takes the tinge of motion belonging to the act of inscription) names of blasphemy (whether we read plural or singular, the meaning will be the same—on each head a name. The heads are [see for the interpretation ch. xvii. 9, 10, where it is given by the angel] Kings, in the widest acceptance of the word; Kings, as representing their kingdoms; not necessarily individual Kings (see as above) :—the name or names of blasphemy, the divine titles given to those Kings, “Lord of the whole earth,” and the like : in the Roman form, “Deus” or “Divus.” Hereafter, when the great harlot succeeds to the character and symbolic details of the beast, this is carried yet further). And the beast which I saw was like to a leopard, and its feet as of a bear, and its mouth as the mouth of a lion (thus uniting in itself the three previous kingdoms of Dan. vii. 4 ff., the first of which was like a lion, the second like a bear, the third like a leopard; and in consequence representing, not the Roman Empire merely, but the aggregate of the Empires of this world as opposed to Christ and His kingdom). And the dragon gave to it his might and his throne and great power (i. e. this beast, this earthly persecuting power, was the vicegerent and in-

3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ^m ὡς ^m ἐσφαγμένην ⁿ εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαίμασεν ὅλη ἡ γῆ ὁπίσω τοῦ θηρίου, ⁴ καὶ προσεκύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες ^p Τίς ^p ὅμοιος τῷ θηρίῳ; καὶ τίς δύναται ^q πολεμῆσαι μετ' αὐτοῦ; ⁵ καὶ ἐδόθη αὐτῷ

p Exod. xv. 11. Psal. xxxiv. 10, lxx. 19. see note,

m ch. v. 6 reff.
n Matt. v. 23.
Rom. vii. 10.
Judg. v. 18.
4 Kings xx. 1.
see (προσ)
John xl. 4.
1 John v. 16,
17.
o = John xii.
19. Acts v.
87. xx. 30.
1 Tim. v. 15.
8 Kings i. 7.
q ch. ii. 16 reff.

3. rec aft 1st καὶ ins εἶδον, with g 18 (16. 26. 37, e sil) vulg (with fuld al, agst am al_m) Andr-p Tich: om AC B rel 1 vss Andr Areth Iren-lat Primas. rec om ek, with b¹ 36 Andr: ins AC B² rel vulg syr-dd arm Andr-coisl Areth Iren-lat Primas.

for ὡς, ὡς B rel Andr Areth: txt AC e g n (2. 4. 13-7-8-9. 38, perhaps) Andr-a Areth. Steph (for εθανασεν) εθανασθη, with A n 1. 12. 36: txt B rel Andr-coisl Areth. Steph ins εν bef ὅλη τη γη, with n 1. 12. 36 Andr-p: om AC B rel.

4. rec (for τῷ δράκοντι) τον δρακοντα (with none of our mss): txt AC B rel Andr Areth.—(om from θηριου last ver to 2nd θηριω 1.) rec (for ὅτι ἔδωκεν) ὅς ἔδωκεν (with none of our mss): τῷ δέδωκετι B rel Areth: τῷ δοντι f: txt AC g 12. 34-5-6 am (with demid fuld lips-s) syr-dd Andr Iren-lat Primas, στε ἔδωκεν n 46.—(om from τῷ δρακ. to προσεκυν. C.) rec om την (with none of our mss): ins AC B rel Andr Areth. rec (for 2nd τῷ θηριῳ) το θηριον, with A (40, e sil) Andr-p Areth: txt C B rel Andr-coisl.—for τῷ θ. κ. προσεκ. τῷ θ., του θηριου των θηριων 36. rec om last καὶ, with rel Areth: ins AC B f g h m n 1. 10-7. 34-6-7-8. 42¹-7-9 Br vulg syr-dd copt eth Andr Iren-lat Primas. for δυναται, δυνατος B rel Areth: txt AC g j m n 1. (17¹?) 34-5-6 (38. 49, e sil) vulg syr-dd copt Andr Iren-lat Primas.

strument of the devil, the prince of this world, and used by him for his purposes of hostility against the remnant of the seed of the woman). And [I saw] one among his heads as it were wounded unto death (this seems to represent the Roman pagan Empire, which having long been a head of the beast, was crushed and to all appearance exterminated), and the stroke of its death was healed (in the establishment of the Christian Roman Empire. The period now treated of is the same, introduced here by anticipation, but hereafter to be described in detail, as that during which the woman sits on the beast and guides it. Very many Commentators have explained these seven heads as individual kings, and supposed the one who was wounded to death to be Nero, and these last words to allude to the idea that Nero would return from the dead and become antichrist. But this idea was certainly not prevalent in this form at the time when the Apocalypse was written. Tacitus merely relates, that there were many rumours about Nero's death, "eoque pluribus vivere eum fingentibus credentibusque," Hist. ii. 8, and that on the strength of this, a Pseudo-Nero arose in the East, Hist. i. 2, "mota etiam prope Parthorum arma falsi Neronis ludibrio." See also the citations from the Sibylline oracles, Lactantius, and Sulpicius Severus, in Dust's note. The first who

mentions the idea of Nero returning from the dead, is Augustine, Civ. Dei xx. 19. 3, in explaining 2 Thess. ii. 3 ff.: "quidam putant hoc [ver. 7] de imperio dictum fuisse Romano—ut hoc quod dixit, jam enim mysterium iniquitatis operatur, Neronem voluerit intelligi, cujus jam facta velut Antichristi videbantur. Unde nonnulli ipsum resurrecturum et futurum Antichristum suspicantur." But it is observable that Aug. does not connect the idea with the Apocalypse. This is first done by Sulp. Severus, and completed by Victorinus, whose very words ["unum autem de capitibus occisum in morte et plaga mortis ejus curata est, Neronem dicit. Constat enim, dum insequeretur eum equitatus missus a senatu, ipsam sibi gulam succidisse. Hunc ergo suscitatum Deus mittit regem dignum dignis, et Christum qualem meruerint Judæi"] betray the origin of the idea having been from this passage itself). And the whole earth wondered after (pregnant construction for wondered at, as they followed, or gazed, after) the beast, and worshipped the dragon, because he gave the (or, his) power to the beast, and worshipped the beast, saying, Who is like to the beast? And who is able to war with him (these words are a sort of parody, in their blasphemy, on ascriptions of praise to God: cf. besides reff., Ps. cxii. 5; Isa. xl. 18, 25,

r Dan. vii. 8. **στόμα** ¹ λαλῶν ² μεγάλη καὶ ³ βλάβσημα· καὶ ἐδόθη αὐτῷ
 xi. 36. **ἐξουσία** ⁴ ποιῆσαι ⁵ μῆνας τεσσεράκοντα δύο· ⁶ καὶ ⁷ ἤνοιξεν ...
 s = Acts vi. 11. 2 Pet. ii. 11 only t. (1 Tim. i. 13. 2 Tim. ii. 2 only. Isa. lxxvi. 3 only. Wisd. i. 6 al.) **τὸ** ⁸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν, ⁹ βλασφη-
 t = Dan. viii. 24. xi. 28, 30, 32. Ps. xxxvi. 6 [or Acts xv. 33. James iv. 13. Prov. xiii. 23]. **μῆσαι** τὸ ¹⁰ ὄνομα αὐτοῦ καὶ τὴν ¹¹ σκηνὴν αὐτοῦ τοὺς ἐν τῷ
 u see ch. xi. 2, 8. xii. 6, 14. **οὐρανῷ** ¹² σκηνοῦντας. ¹³ καὶ ἐδόθη αὐτῷ ¹⁴ πόλεμον ¹⁵ ποιῆσαι
 v Matt. v. 2. Acts viii. 35 al. Job iii. 1. Ps. lxxvii. 2. **μετὰ** τῶν ¹⁶ ἀγίων καὶ νικῆσαι αὐτοὺς καὶ ἐδόθη αὐτῷ ¹⁷ ἐξουσία
 ii 7 al. x ch. xxi. 3. y ch. vii. 15 reff. **ἐπὶ** ¹⁸ πᾶσαν ¹⁹ φυλὴν καὶ ²⁰ λαὸν καὶ ²¹ γλῶσσαν καὶ ²² ἔθνος.
 constr., ch. ii. 26 reff. c ch. v. 6 al. Dan. iii. 4 Theod.-F. **8** καὶ ²³ προσκυνήσουσιν αὐτὸν πάντες οἱ ²⁴ κατοικοῦντες
 e ch. iii. 10 reff. w ch. xvi. 9. Rom. ii. 24 (from Isa. lii. 5). James z ch. xi. 7 reff. a ch. xi. 18 reff. b see for d w. acc., ver. 13. ch. xx. 4.

5. rec (for βλασφημα) βλασφημίας, with C b g 16-8. 51 (27. 38, e sil) vss Andr: βλασφημian B rel vulg Dion Areth Iren-lat: txt A m n 12. 34. 47.—om from kai ἐδ. το καὶ ἐδ. c 1. elz ins *πολεμον bef ποιησαι*, with B rel Andr-coisl: om AC g n 1. 18. 36 vulg syr-dd Andr Tich.—om *ποιησαι* (as well as *πολιμον*) arm Dion Iren-lat Primas, : for *ποιησαι*, *πολεμῆσαι* f. ins *kai bef δυο* A g 16 fuld syr-dd Iren-lat.

6. rec βλασφημιαν, with B rel vss Andr Areth: txt AC g m 18. 34(-5-6?) vulg Andr-coisl.—n passes from 1st *αυτου* to 2nd. om *kai την σκηνην αυτου (homæotel)* C tol'. rec ins *kai bef τους εν τω ουρανῳ*, with B¹ b² 19. 32'-4. 51 (a m n 35-7-8. 47, e sil) vulg copt Andr Areth Iren-lat Primas: om AC rel Andr-coisl.

7. om 1st clause (*homæotel from kai ἐδοθη occurring twice*) AC f 1 (but ins [see below] marg) 12 Andr-p Iren-lat: ins B rel vulg syr-dd copt Andr Areth Primas.—rec *πολεμον bef ποιησαι*, with m 1-marg 34 (35. 40-7, e sil) vulg Andr-coisl Ambr: txt B rel syr-dd copt Andr-a Areth Primas. *νικησει* 1-marg. rec om *kai λαον*, with h 1. 10-7. 36 (37. 49 B^r, e sil) copt Andr-p: ins AC B rel vulg syr-dd Andr Areth Iren-lat Primas.

8. rec (for *αυτου*) *αυτω*, with g m 1. 17-8. 38 (e h l 30-7. 47-9 B^r, e sil) Andr-p:

xli. 5; Jer. xxix. 20 [xli. 19]; Micah vii. 18: they represent to us the relapse into all the substantial blasphemies of paganism under the resuscitated Empire of Rome, and the retention of pagan titles and forms. I may remark, that nothing in those words finds any representative in the history of the times of the Pagan Empire)? **And there was given to it a mouth speaking great and blasphemous things** (so we read of the little horn in Daniel vii. 8): **and there was given to it power to work** (more probably, as in former reff. than "to spend" merely: this meaning is indeed found in later reff., but the places in Daniel seem to decide for us) **forty-two months** (the well-known period of the agency of antichrist = 3½ years = 1260 days: see Prolegomena, § v. 29 f.), **and he opened his mouth** (spoken, see reff., of the commencement of a series of discourses. These vv. 6, 7, in fact expand into detail that which ver. 5 gave compendiously) **for blasphemies against God, to blaspheme His name and His tabernacle, which dwell in heaven** (the apposition is strange, but if the *kai* must be omitted, the meaning is to enhance the enormity of the blasphemy by bringing

out the lofty nature of God's holy Name and dwelling-place. *With* the *kai*, the last clause would mean that he blasphemes them that dwell in heaven, i. e. the holy angels of God. To take this as still the meaning without the *kai*, is to introduce into the apocalyptic style an asyndeton which is not found in it). **And there was given to it to make war with the saints and to conquer them** (see ch. xi. 7, of which this is a wider statement): **and there was given to it power over every tribe and people and tongue and nation** (viz. universal empire). **And all shall worship it** (*αὐτόν*, though masculine, must be referred to the *θηριον*, which has been now for some time spoken of as an agent, and not to an impersonation of it by a living king) **who dwell upon the earth, [every one] whose** (the change into the singular arises from resolving *πάντες* into its component individuals) **name** (*οὗ . . . αὐτοῦ*, the usual Hellenistic redundancy: see reff.) **is not written in the book of life of the Lamb which is slain from the foundation of the world** (these last words are ambiguously placed. They may belong either to *γράφται*, or to *ἐσθαγμένον*. The former connexion is

ἐπὶ τῆς γῆς, ^fοὐ οὐ γέγραπται τὸ ^fὄνομα αὐτοῦ ἐν τῷ ^fβιβλίῳ τῆς ζωῆς τοῦ ^hἀρνίου τοῦ ^hἐσφαγμένου ⁱἀπὸ ⁱκαταβολῆς κόσμου. ⁹ ^kΕἴ τις ^kἔχει οὖς, ἀκουσάτω. ¹⁰ ^lΕἴ τις ^lεἰς ^mαἰχμαλωσίαν, εἰς ^mαἰχμαλωσίαν ὑπάγει· ⁿεἴ τις ⁿἐν μαχαίρῃ ἀποκτανθῆναι, αὐτὸν ⁿἐν μαχαίρῃ

Heb. xi. 11 f. (2 Macc. ii. 29 only.) k ch. ii. 7 al. fr. l = Acts xlii. 48. m Ep'i.
iv. 8 only. Ezek. xxxix. 25. n Matt. xxvi. 52. Luke xxii. 49. Heb. xi. 37. ch. vi. 8 reff.

txt AC B rel Andr Areth. rec (for οὐ) ὦν, with B rel 1 vulg Andr Areth Primas Tich; ὦν 50: ὦ d: txt A (see below) C Iren-lat. for οὐ, ουτε B a d e j k 2. 13-6. 30. 40. 50-1. 90: txt C rel 1 vulg Andr Areth Iren-lat Primas Tich.—for οὐ οὐ, ουαι A. rec (for το ονομα) τα ονοματα, with g n 1 (47, e sil) vulg Andr-a Areth Primas: txt AC B rel syr-dd copt Andr Iren-lat Tich. rec om αυτον, with B rel 1 vulg Andr Areth Primas Tich: ins AC, αυτων g. for εν, επι B. rec (for τω βιβλίῳ) τη βιβλω, with 1: βιβλω 36: βιβλιω C: txt A B rel Andr Areth. rec om 2nd του, with 34 (30-5, e sil): ins AC B rel 1 Andr Areth. for εσφαγμενου, εσφαγισμενου 1. 47.

10. rec (for 1st εις αιχμαλωσιαν), αιχμαλωσιαν συναγει, with b² 1 Andr-a Areth: αιχμαλωτιζει 1: αιχμαλωτιει 18 Primas(*qui captivum duxerit*): αιχμαλωτης ει 36: εχει αιχμαλωσιαν rel Andr-p: εχει (alone) 9: αιχμαλωσιαν επαγει m: αιχμαλωσιαν απαγει 34: εις αιχμαλωσιαν απαγει 35 vulg-ed(*qui in captivitatem duxerit*) syr-dd Andr-coisl: αιχμαλωσιαν (alone) f 47: txt AC B g n 6. 12. 32-5-8 am(with fuld, agst demid). for εις αιχμαλωσιαν υπαγει, αιχμαλωτισθησεται 18 Primas(*et ipse capietur*): αιχμαλωσιαν υπαγει (omg εις) 16. 32: υπαγει (alone) C B rel: om 1. 12: txt A b² 1 m 34 vulg(in *captivitatem vadet* ed-Clem, *vadet in captivitatem* am fuld). rec μαχαίρα (twice), with B rel 1 Andr Areth: txt AC. (Singly ver 14.)—om 2nd εν μαχ. 51. rec (for 1st αποκτανθηναι) αποκτενει δει, with C B rel 1: δει a b c d e f j k 2. 4. 6. 13(-9?) 27. 30-2. 40-21-8. 50-1. 90: txt A.—for αποκτ. αυτ. εν μαχ. αποκτ., δει αυτον αποκτανθηναι 9.

taken by Hammond, Bengel, Heinr., Ewald, Züllig, De Wette, Hengstb., Düs-terd. But the other is far more obvious and natural: and had it not been for the apparent difficulty of the sense thus conveyed, the going so far back as to γέγραπται for a connexion would never have been thought of. See this remarkably shewn in the Catena: ὦν γέγραπται, ἀπὸ καταβολῆς κόσμου γέγραπται· οὕτω γὰρ δεῖ νοεῖν, οὐχ ὥς ἡ γραφὴ ἔχει· ὅτι μὴδὲ ἀπὸ καταβολῆς κόσμου ἡ τοῦ ἀρνίου σφαγὴ. The difficulty however is but apparent: 1 Pet. i. 19, 20 says more fully the same thing. That death of Christ which was foreordained from the foundation of the world, is said to have *taken place* in the counsels of Him with whom the end and the beginning are one. Ch. xvii. 8, which is cited by De W. as decisive for his view, is irrelevant. Of course where simply the writing in the book of life from the foundation of the world is expressed, no other element is to be introduced: but it does not therefore follow, that where, as here, other elements are by the construction introduced, that, and that alone is to be understood. 9, 10.] These verses bear various meanings, according to the reading which we

adopt. If the rec. be taken, they express a consolation to the persecuted saints in the forms of a *jus talionis*: the judgment of God will overtake the persecutors, and in that form in which their persecution was exercised. If we take the reading in the text, they form a prophetic declaration how it shall fare with the saints in the day of persecution, and declare also that in holy suffering of captivity and death consists their faith and patience. The latter appears to me, both from critical and contextual considerations, by far the more eligible. Thus we have what is so frequent in this book, an O. T. citation (see below): and all falls into its place in connexion with the victorious war of the beast against the saints: whereas the other declaration is at least out of place in the context.—If any man hath an ear, let him hear (see reff. This notice is given to bespeak solemn attention to what follows, as warning Christians of their fate in the days of the beast's persecution). If any one is for captivity, into captivity he goeth: if any to be slain (*ἀποκτανθῆναι* = *εἰς τὸ ἀποκτανθῆναι*) with (see reff. and note on ch. vi. 8) the sword, that (i. e. it is necessary that: δεῖ, as the other reading supplies) he should be slain with

o 1 Cor. iv. 9.
ch. xiv. 12.
xvii. 9.
p ch. i. 9.
Iuke xxi. 19.
Rom. ii. 7.
v. 3, 4. Heb.
xii. 1 al. Ezr. x. 2.

ἀποκτανθῆναι. ° ὡδὲ ἐστὶν ἡ ὕπομονή καὶ ἡ πίστις τῶν
ἁγίων.

11 Καὶ εἶδον ἄλλο θηρίον ἁναβαῖνον ἔκ τῆς γῆς, καὶ

q ch. v. 8 reff.

r 1 Kings xxviii. 13, 14.

the sword (so Jer. xv. 2, "Such as are for death, to death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for captivity, to captivity:" cf. also Jer. xliii. 11 and Zech. xi. 9. As that was the order and process of God's anger in his judgments on his people of old, so shall the issue be with the saints in the war of persecution which the beast shall wage with them). **Here is** (reff. viz. in the endurance of these persecutions) **the endurance and the faith of the saints.**

11—18.] THE SECOND WILD BEAST THE REVIVER AND THE UPHOLDER OF THE FIRST. It may be well to premise a few remarks, tending to the right understanding of this portion of the prophecy. 1) These two beasts are identical as to genus: they are both **θηρία**, ravaging powers, hostile to God's flock and fold. 2) They are diverse in origin. The former came up out of the sea: that is, if we go back to the symbolism of Daniel, was an empire, rising up out of confusion into order and life: the latter comes out of the earth: i. e. we may not unreasonably say, arises out of human society and its progress: which as interpreted by the context, will import its origin and gradual development during the reign and progress of the secular empire denoted by the former beast. 3) The second beast is, in its zeal and action, entirely subsidiary to the first. It wields its authority, works miracles in its support, causes men to make and to worship its image; nay, itself is lost in the splendour and importance of the other. 4) An important distinction exists between the two beasts, in that this second one has two horns like a lamb. In other words, this second beast puts on a mild and lamb-like appearance, which the other did not. But it speaks as a dragon: its words, which carry its real character, are fierce and unrelenting: while it professes that which is gentle, its behests are cruel. And now I may appeal to the reader, whether all these requisites do not meet in that great wasting Power which arose, not out of anarchy and conquest, but out of men's daily life and habits, out of and in the presence of the last form of the secular power, which was the Empire of Pagan Rome; I mean, the *sacerdotal persecuting power*, which

gentle in its aspect and professions, was yet cruel in its actions; which did all the deeds of the Empire, in its presence, which kept up its image, its laws, its formulæ, its privileges; which, coming in as it did by a corrupt and ambitious priesthood, deceived by its miracles the dwellers on earth, and by them maintained the image of the despotic secular power? Surely it is this Latin Christianity, in its ecclesiastico-secular form, not identical with, but as preparing the way for, the great apostasy, helping, so to speak, to place the woman on the beast, as in ch. xvii., that is here depicted before us. It is this which, owing its power in the main to imposture and unwarrantably assumed spiritual authority, deserves best the name of *the false prophet*, expressly given to this second beast in ch. xix. 20. Nor would I limit the interpretation, as has generally been done, by dividing off Pagan from Christian. Primarily, this second beast plainly sets forth the Pagan sacerdotal power; this it was that made the image of the Emperors, that compelled Christians to worship that image, that wrought signs and wonders by its omens and magic. But as the first beast, still subsisting, has passed into a so-called Christian Roman Empire, so has the second beast into a so-called Christian priesthood, the veritable inheritor of pagan rites, images, and superstitions; actually the continuators, *nomine mutato*, of the same worship in the same places; that of the Virgin for that of Venus, Cosmas and Damian for Romulus and Remus, the image of Peter for that of Jupiter Tonans: lamb-like in profession, with the names and appearances of Christianity, but dragon-like in word and act. And this was surely never more strikingly shewn than at the time when I am writing (Jan. 1860), when the Papal priesthood is zealously combining in the suicidal act of upholding the temporal power as necessary to the spiritual pre-eminence of their "Lord God the Pope." So that I believe the interpretation of the second beast to be, the *sacerdotal persecuting power, pagan and Christian*, as the first is the secular persecuting power, pagan or Christian. I conceive the view which would limit it to the priesthood of Paganism (Hammond, Grot., Ewald, De Wette, Hengstb., Düsterd.) quite insuffi-

39... ^{AC B a} ^{to n. 2.} ^{4. 6. 9.} ^{10-3-6-7.} ^{8-9. 26-} ^{7. 30-2.} ^{34 to 42.} ^{47 to 51.} ^{90. 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ροῦ καταβαίνειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων· AC B a
 b ch. ii. 20 reff. 14 καὶ ^b πλανᾷ τοὺς ^c κατοικοῦντας ^e ἐπὶ τῆς γῆς διὰ τὰ ^{to n, 2.}
 c ch. iii. 10 reff. d constr., ch. vi. 4, vii. 2 10-3-6-7- 4. 6. 9.
 al. Gen. 7. 30 2. 8-9. 26- 7. 30 2.
 xxxi. 7. λέγων τοῖς ^c κατοικοῦσιν ^e ἐπὶ τῆς γῆς ποιῆσαι ^e εἰκόνα 34 to 42.
 e Matt. xxii. 20 ff. Rom. τῷ θηρίῳ ὅς ἔχει τὴν πληγὴν τῆς μαχαίρης καὶ ἔζησεν. 47 to 51.
 viii. 29 al. after this, Rev. passim. 90. B.
 Dan. iii. 1, 15 καὶ ^d ἐδόθη αὐτῷ ^f δοῦναι ⁱ πνεῦμα τῇ ^e εἰκόνι τοῦ θηρίου,
 f Ezek. xxxviii. 6. ἵνα καὶ λαλήσῃ ἡ ^e εἰκὼν τοῦ θηρίου, καὶ ^e ποιήσῃ [ἵνα]
 g constr., ver. 12. ὅσοι ἐὰν μὴ ^w προσκυνήσωσιν τὴν ^e εἰκόνα τοῦ θηρίου ἀπο-

Hippol Andr Iren-lat.—*ἡνα εν πλανη ποιει πυρ εκ κ.τ.λ., omg και, n.* rec καταβ.
 bef εκ του ουρανου, with 1 (g, e sil) syr-dd (æth) Hippol: txt AC B rel.—for κατα-
 βαίνειν, καταβαίνη (omg ποιη) B rel copt Areth (-νει B k l 30-6-9. 50): καταβηναι
 m 35: txt AC g (n) 1. 38 vulg Andr Iren-lat. (καταβαίνυν C.) for εις, επι B rel
 Andr-p Areth: txt AC m n 1. 34(-5-6, e sil) Hippol Andr.

14. λεγοντος B¹: λεγον 1. εικοναν A. rec (for δες) δ, with rel 1 Hippol
 Andr Areth; φ 1 6. 16. 90: txt AC B m n 34-5-6. for εχει, ειχε B rel syr-dd
 Andr Areth: txt AC f g h 1. 34-5-6-8 vulg Hippol Andr-coisl Primas. om την B
 a b c d e f j k 2. 6. 13. 26-7. 30-2. 40-1-2-8. 50-1. 90 Areth. ins απο bef της
 μαχαιρ. f 47: και εζησεν απο της μαχαिरας B rel: και εζησεν απο της πληγης της
 μαχαिरας 16. 39: txt AC 10-7-8. 30 (g h m n 34-5-6-7-8. 49 B¹, e sil) vulg syr-dd
 Hippol Andr Primas.

15. for αυτω, αυτη (mechanical repetition of η from preceding word?) A C.
 πνευμα bef δοῦναι B rel Hippol Andr-coisl Areth: om δοῦναι C: txt A f g n 17. 34
 (36, e sil) vulg syr-dd copt Andr. rec has ινα bef αποκτανθωσι and not bef οσοι,
 with (h 37 B¹, e sil): om (altogether) B rel arm Andr: txt A g l 26. 36. 47-9 vulg
 syr-dd Hippol Andr-a Primas. (homœotel in C n, θηριου 1st and 3rd.) rec (for
 εαν) αν, with 1. 34-6 (35. 40-1-2. 51, e sil) Andr-a: om c g: txt A B rel (including 4.
 10-3-6-7-8-9: Mill Wetst silent) Hippol Andr Areth. for την εικονα, τη εικονι B
 rel Hippol Andr-coisl Areth: txt A l (1 41-2. 51, e sil) Andr.

the great arm of support of the sacerdotal
 power, pagan and papal, has ever been the
 claim to work miracles) he even maketh
 fire to come down from the heaven to
 the earth in the sight of men ("hæc
 magi per angelos refugas et hodie faciunt,"
 says Victorinus, writing in the beginning
 of the fourth century, before yet the Em-
 pire professed Christianity. But it is pro-
 bable that this special miracle is men-
 tioned to recall the spirit and power of
 Elias, and shew how the false prophet shall
 counterfeit the true). And he deceiveth
 those who dwell on the earth on account
 of (the prep. expresses not the instru-
 ment, but the ground of the deceit: the
 imposture succeeds, because of . . .) the
 miracles which it has been given to him
 to work in the presence of the beast,
 ordering those who dwell on the earth
 to make an image to the beast (dat.
 commodi) who hath the stroke of the
 sword and lived (this part of the prophecy
 seems to describe the acts of the pagan
 sacerdotal power then presently to follow.
 See more below). And it was given to
 him to give breath (or, spirit; by infer-
 ence, life) to the image of the beast, that

the image of the beast should even
 speak, and should cause (the regular sub-
 ject to ποιῆσθ is the image, not the second
 beast) that as many as do not worship
 the image of the beast, shall be slain.
 The Seer is now describing facts which
 history substantiates to us in their literal
 fulfilment. The image of Cæsar was every
 where that which men were made to wor-
 ship: it was before this that the Christian
 martyrs were brought to the test, and put
 to death if they refused the act of adora-
 tion. The words of Pliny's letter to Trajan
 are express on the point: "cum præeunte
 me deos appellarent, et imagini tuæ quam
 propter hoc jusseram cum simulacris numi-
 num afferri, thure ac vino supplicarent,
 præterea maledicerent Christo, quorum
 nihil cogi posse dicuntur qui sunt revera
 Christiani, dimittendos esse putavi." Above
 he had said, "perseverantes duci jussi."
 And if it be said as an objection to this,
 that it is not an image of the Emperor but
 of the beast itself which is spoken of, the
 answer is very simple, that as the Evange-
 list himself in ch. xvii. 11, does not hesitate
 to identify one of the ἐπὶ βασιλεῖς with
 the beast itself, so we may fairly assume

κτανθῶσιν. ¹⁶ καὶ ^g ποιεῖ πάντας, τοὺς ^h μικροὺς καὶ τοὺς ^h μεγάλους, καὶ τοὺς ⁱ πλουσίους καὶ τοὺς ⁱ πτωχοὺς, καὶ τοὺς ^j ἐλευθέρους καὶ τοὺς ^j δούλους, ^g ἵνα ^k δῶσιν αὐτοῖς ^l χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τῷ ^m μέτωπον αὐτῶν, ¹⁷ [καὶ] ^g ἵνα μή τις δύνηται ⁿ ἀγοράσαι ἢ ⁿ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ ⁱ χάραγμα τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. ¹⁸ ὦδε ἡ

ΕΞΕΛ. ix. 4. ¹ Rev. only (ch. xiv. 9, 11 al³.), exc. Acts xvii. 29†.
n Luke xvii. 33. Isa. xxiv. 2. ¹ Mac. xii. 33. o ver. 10. m ch. vii. 3 ref.

16. rec (for δωσιν) δωση, with 34 Hippol: δώσει 1: λαβωσι, omg αυτοις, g (26): δωσουσιν b c e 4. 18. 40-7-8 Andr-p: δωσωσιν rel Areth: txt AC b f h m 10-3-7². 35-6-7-8. 49. 51 Andr. (d illeg.) for χαραγμα, χαραγματα B rel Areth: txt AC g j k m n 17. 34-5-6-8. 47 vulg syr-dd Hippol Andr Iren-lat. for η, ο (with και written over) 1. rec (for το μετωπον) των μετωπων, with B h j n 1. 10. 30²-4 (17. 35-6-7. 49 Br, e sil): τω μετωπω 40: του μετωπον C Areth: txt A rel copt arm Hippol Andr-coisl Areth Iren-lat Tich.

17. om και C h n 6. 32 tol syr-dd copt Hippol Andr-a Iren-lat Primas: ins A B rel vulg æth Andr Areth. δυναται B b c f l n 6. 16. 27. 32-7. 41-8. 50 Andr-p: txt AC rel 1 Hippol Andr Areth. for ο, η 1. rec ins η bef το ονομα, with 30²-4-8 vulg-ed copt Areth: om A B rel 1 vulg-mss Hippol Andr. (d illeg.)—του ονοματος C fuld(with tol lips-4) syr-dd Andr-a Iren-lat Primas: nomine am. ins η τον αριθμον του θηριου bef η τ. αρ. του ονομ. av. B.

that the image of the beast for the time being would be the image of the reigning Emperor.

It is not so easy to assign a meaning to the giving life and speech to the image of the beast. Victorinus gives a curious explanation: "faciet etiam ut imago aurea Antichristo in templo Hierosolymis ponatur, et intret angelus refuga et inde voces et sortes reddat." The allusion probably is to some lying wonders permitted to the Pagan priests to try the faith of God's people. We cannot help, as we read, thinking of the moving images, and winking and speaking pictures, so often employed for purposes of imposture by their far less excusable Papal successors. And he (i. e. the second beast, more naturally than the image) maketh all men, the small and the great, and the rich and the poor, and the free and the bond, that they should give them (i. e. stamp on them. The subject to δῶσιν is left uncertain: it will naturally be understood to be, those whose office it is: see reff. It evidently is not as Düsterd., "that they impress on themselves:" nor does this at all follow from ch. xiv. 9, 11, xvi. 2, xix. 20, xx. 4, which he quotes to support it, but merely that they may refuse to receive it, and by receiving it become apostates from God) a mark (such a mark as masters set on their slaves, or monarchs on their soldiers, a brand, stamped or burnt in, στίγματα, see

note on Gal. vi. 17, and Grotius and Wetst. here. We read in 3 Mac. ii. 29, of Ptolemy Philopater, that he ordered the Jews in Alexandria to be forcibly enrolled, τούτους τε ἀπογραφομένους χαράσσεσθαι καὶ διὰ πυρὸς εἰς τὸ σῶμα παρασῆμψ Διονύσου κισσοφύλλῃ. And Philo, de Monarch. § 8 fin., mentions idolaters who confessed their idolatry by ἐν τοῖς σώμασι καταστίζοντες αὐτὴν σιδήρῳ πεπυρωμένῃ πρὸς ἀνεξάλεπτον διαμονήν, οὐδὲ γὰρ χρόνῳ ταῦτα διαμανρῶνται) on their right hand (στίγματά ἐστι τῶν στρατενομένων ἐν ταῖς χερσίν Ælian, in Grot.) or upon (before, the fact of the mark being visible on the hand was prominent, and the gen. was used: now, that of the act of impression is, and the accus. is used) their forehead (i. e. in some conspicuous part of the body, that all may see it: or as Aug. Civ. Dei, xx. 9. 3, "in fronte, propter professionem: in manu, propter operationem"), [and] that no one should be able to buy or to sell, except he who has the mark, the name of the beast, or the number of his name (τὸ ὄνομα κ.τ.λ. is in apposition with τὸ χάραγμα: it is in this that the mark consists: either in the name stamped in letters, or in the number of the name thus stamped, i. e. the number which those letters make when added together according to their numerical value. The practice of thus calculating the numerical value of the letters in names was widely

p 1 Cor. ii. 16.
see ch. xvii.
q Luke xiv. 28
only t.
r = ch. xxi. 17.
Isa. viii. 1.

σοφία ἐστίν. ὁ ^p ἔχων ^p νοῦν ^q ψηφισάτω τὸν ἀριθμὸν τοῦ AC va
το n, 2.
θηρίου· ἀριθμὸς γὰρ ^r ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς 4. 6 9.
10 3-6-7-
8-9. 26-
7. 30-2.
34 to 42.
47 to 51.
90. Br.

18. rec ins *τον* bef *νουν*, with m 1. 30²: om AC B rel Hippol Andr Areth. aft
αυτου ins *εστιν* 1. rec *χξς'*, with B rel 1: *χξς* n: *χμς* or *χρς* d: *εξακοσια δεκα*
εξ C 11 (as also some mentd by Iren) Tich (in some edns), *χς' δ*: *εξηκοσια εξηκοντα* εξ
e g l 16. 47 Andr: *εξηκοσαι εξηκοντα* εξ 39: txt A.

prevalent: see the instances collected by Mr. Elliott, vol. iii. pp. 220 ff.: and more below.

This particular in the prophetic description seems to point to the commercial and spiritual interdicts which have, both by Pagan and by Papal persecutors, been laid on nonconformity: from even before the interdict of Diocletian mentioned by Bede in his hymn on Justin Martyr ["non illis emendi quidquam, Aut vendendi copia: nec ipsam haurire aquam Dabatur licentia, antequam sacrificarent Detestandis idolis." Mede, p. 511], through those of the middle ages [of which Mr. Elliott gives an example from Harduin vi. ii. 1684, in a canon of the 3rd Lateran Council under Pope Alexander III., "ne quis eos—scil. hæreticos—in domibus vel in terra sua tenere vel fovere vel negotiationem cum eis exercere præsumat"], down to the last remaining civil disabilities imposed on nonconformity in modern Papal or Protestant countries. For these last have their share in the enormities of the first and second beast, in as far as they adopt or continue their practices.

With regard to the circumstance of the imposition of the mark, I conceive that with the latitude here given, that it may be the name *or* the number, and having regard to the analogy of the mark inscribed on the saints [ch. xiii. 1: cf. ch. vii. 1 ff.], we need not be anxious to find other than a general and figurative interpretation. As it is clear that in the case of the servants of God no actual visible mark is intended, so it may well be inferred here that the mark signifies rather conformity and addiction to the behests of the beast, than any actual stigma impressed. Certainly we fail to recognize any adequate exposition of such stigma in the sign of the Cross as propounded by Mr. Elliott [iii. 236], or in the monogram on the labarum as succeeded by the Papal cross-keys, of Dr. Wordsworth [Apocalypse, Appendix G]. Here is wisdom (these words serve to direct attention to the challenge which follows: see ver. 10, where *ὁδὲ ἐστιν* is similarly used): let him who hath understanding calculate the number

of the beast (the terms of the challenge serve at once to shew that the feat proposed is possible, and that it is difficult. Irenæus's view, that if St. John had meant the number to be known he would have declared it, and that of Andreas, *ὁ χρόνος ἀποκαλύψει*, are, it seems to me, excluded by these considerations. The number *may* be calculated: and is *intended to be known*): for (gives a reason why the calculation may be made) it is the number of a man (i. e. is counted as men generally count: not, as Bede, Grot., al., and recently Hofmann, Schriftb. ii. 637, the number belonging to an individual man: see against this the reff. which are decisive as to usage), and the number of it (the beast) is six hundred sixty-six (of all the hundreds of attempts which have been made in answer to the challenge, there is but one which seems to approach near enough to an adequate solution to require serious consideration. And that one is the word mentioned, though not adopted, by Irenæus, v. 30. 3 [the passage cited in the Prolegg. § i. par. 7], viz. *λατῆινος* [the diphthong *ει* being, as all critical students of the Greek text know, not only an allowable way, but the usual way, of writing the long *i* by the Greeks of the time]: ($\lambda = 30$) + ($\alpha = 1$) + ($\tau = 300$) + ($\epsilon = 5$) + ($\iota = 10$) + ($\nu = 50$) + ($\omicron = 70$) + ($\varsigma = 200$) = 666. This name describes the common character of the rulers of the former Pagan Roman Empire;—"Latini sunt qui nunc regnant," Iren.: and, which Irenæus could not foresee, unites under itself the character of the latter Papal Roman Empire also, as revived and kept up by the agency of its false prophet the priesthood. The Latin Empire, the Latin Church, Latin Christianity, have ever been its commonly current appellations: its language, civil and ecclesiastical, has ever been Latin: its public services, in defiance of the most obvious requisite for public worship, have ever been throughout the world conducted in Latin: there is no one word which could so completely describe its character, and at the same time unite the ancient and modern attributes of the

XIV. ¹ Καὶ εἶδον, καὶ ἰδοὺ τὸ ἄρνιον ἑστὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, ἔχουσαι τὸ ^s ὄνομα αὐτοῦ καὶ τὸ ^s ὄνομα τοῦ πατρὸς ^{s ch. xix. 12 (bis), 16.} αὐτοῦ ^s γεγραμμένον ἐπὶ τῶν ^m μετώπων αὐτῶν. ² καὶ ἤκουσα

CHAP. XIV. 1. rec om το bef αρνιον, with h n 7. 34 (32-5-6-7. 49 Br, e sil) Andr: ins AC B rel copt Orig Method Areth. (d illeg.) rec (for εστος) εστηκος, with rel Andr-p Areth, εστηκος l m; εστηκεν c: txt AC, εστως B g n 1. 18. 34-5-6-8 Orig Method Andr. om το (bef ορος) and σιων C. aft μετ' αυτου ins αριθμος B rel syr-dd Andr-coisl Areth: om AC 10-7 (f g h k n 36-7-8-9. 40-9 Br, e sil) vulg (copt) Orig Method Andr Cyp. rec om αυτου και το ονομα, with 1. 34(-5, e sil): ins AC B rel vss gr-lat-ff. ins το bef γεγραμμενον A. for γεγραμμενον, καομενον 1.

two beasts, as this. Short of saying absolutely that this *was* the word in St. John's mind, I have the strongest persuasion that no other can be found approaching so near to a complete solution. See however the remarks on this subject in the Prolegomena, § v. par. 32, where I have after all thought it best to leave the matter in doubt).

CH. XIV. 1—20.] THE CONTRAST: THE BLESSEDNESS, AND THE COUNTER-AGENCY OF THE SAINTS OF GOD. THE HARVEST AND THE VINTAGE OF THE EARTH. This is not entirely another vision, but an introduction of a new element, one of comfort and joy, upon the scene of the last. And thus it must be viewed: with reference to the persecution by the beast which is alluded to in its course, vv. 9 ff. It is also anticipatory, first containing reference to the mystic Babylon, hereafter to become the subject of prophecy in detail; and to the consummation of punishment and reward, also to be treated in detail hereafter. It is *general* in its character, reaching forward close to the time of the end, treating compendiously of the torment of the apostates and the blessedness of the holy dead, and leading, by its concluding section, which treats of the harvest and the vintage of the earth, to the vision of the seven last vials, now immediately to follow.

It naturally divides itself into three sections: of which the first is, 1—5.] *The Lamb on Mount Zion, and his hundred and forty-four thousand. And I saw, and behold the Lamb* (viz., the same which before was seen in the midst of the throne, ch. v. 6 al.) *standing upon* (see on this acc., when the super-position is first mentioned, note, ch. iv. 2) *the mount Zion* (as in ch. xi., the holy city is introduced as the seat of God's true church and worship, so by a similar figure [not the same, for thus Mount Zion would be outside the

ναός, and thus given to the Gentiles] the holy mountain Zion is now chosen for the site of the display of God's chosen ones with Christ, the Son of David, whose city Zion was), *and with Him an hundred and forty-four thousand, having His name and the name of His Father* (observe the tacit assumption that all understand Who is imported by the Lamb) *written on their foreheads* (first observe the contrast: the nations of the earth, constrained to receive the mark of the beast on their forehead and hand, and the Lamb's elect, marked with His name and that of His Father. The question next meets us, Are these 144,000 identical with the same number in ch. vii. 4? This question clearly must not be answered merely by the absence of a defining article here, to identify these *χιλιάδες* as those there spoken of. For it might well be, that the reader should be meant to identify the two in his mind, by recognizing the marks common to the two, without the note of identification being expressly set in the text. The presumption certainly is that the same number occurring here, representing as there the elect and first-fruits of the church, here as there also inscribed on their foreheads with the seal of God in the one case, and His Name in the other, must be descriptive of the same body of persons. And this view, if acquiesced in here, will reflect back considerable light on that former vision of the sealing in ch. vii. Those, as these, will represent the first-fruits or choice ones among God's people, as indeed we have treated them in this commentary, and not the totality of those who shall form the great multitude which no man can number. These, as those, are taken to represent the people of God: their introduction serves to place before us the church on the holy hill of Zion, where God has placed His King, as an introduction to the description

t ch. i. 15 reff.
u ch. vi. 1. (x.
4.) xix. 6.
Ps. lxvi. 17.
v ch. v. 6. xiii.
3.
w ch. xviii. 22
only t.
x 1 Cor. xiv. 7
only. Isa.
xxiii. 6 only.
y ch. v. 8 reff.
z ch. v. 9 reff.
a ch. i. 4.
b = 1 Cor. vi.
20. ch. v.
g (ἐκ). gen-
der, ch. v. 13
al.
c ch. iii. 4 reff.
d = here only.
see 2 Cor. xi.
2. 'Αβέλ' οὗτος π. κ. δίκαιος ὑπῆρχε, Suidas.
e Matt. viii. 19.

φωνὴν ἐκ τοῦ οὐρανοῦ ὡς ^t φωνὴν ^t ὑδάτων πολλῶν καὶ
ὡς ^u φωνὴν ^u βροντῆς μεγάλης, καὶ ἡ φωνὴ ἦν ἥκουσα ^v ὡς
^w καθαρωδῶν ^x καθαριζόντων ἐν ταῖς ^y κιθάραις αὐτῶν.
³ καὶ ^z ᾄδουσιν [^v ὡς] ^z ᾠδὴν ^z καινὴν ^a ἐνώπιον τοῦ ^a θρόνου
καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων·
καὶ οὐδεὶς ἐδύνατο μαθεῖν τὴν ^z ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσ-
σεράκοντα τέσσαρες χιλιάδες οἱ ^b ἡγορασμένοι ἀπὸ τῆς
γῆς. ⁴ οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ^c ἐμολύνθησαν·
^d παρθένοι γάρ εἰσιν. οὗτοι οἱ ^e ἀκολουθοῦντες τῷ ἀρνίῳ

2. rec (for η φωνη ην) φωνην, with n 1 Andr: txt AC B rel vss Orig Method Andri-
coisl Areth. rec om *ὡς* bef *κιθαρωδων*, with 1 Andr-p: ins AC B rel vss Orig
Method Andr Areth. om *αυτων* C.

3. om *ὡς* B rel syr-dd copt arm Orig Method Andr Areth: ins AC g n 1. 17. 42¹
vulg Andr-a. (13¹ def.) om *και των πρεσβυτερων* C. ουδε εις B a b c d e 51.
rec ηδυνατο, with B (f?) g 18. 34 (2. 16. 37. 40-1-2-7, e sil) Method Andr: txt
AC rel Orig Areth. (13¹ def.) om *τεσσαρες* C.

4. om *ουτοι εισιν* A vulg-ms æth. rec aft 2nd *ουτοι* ins *εισιν*, with B rel syr-dd
copt Method Andr Areth Cypr Primas: om AC n 38 vulg(with am &c, agst fuld al)

of her agency in preaching the everlasting Gospel, and her faithfulness amidst persecutions). **And I heard a voice out of heaven as a voice of many waters** (reff.), and as a voice of great thunder (ch. vi. 1): and the voice which I heard [was] as of harpers harping with [the ἐν of investiture, cf. ch. vi. 8, ix. 19 and notes) **their harps. And they sing [as it were] a new song** (i. e. if the ὡς be retained, they sing what sounded like a melody unheard before. The subject to ᾄδουσιν is of course not the 144,000, but the heavenly harpers. On the subject of their song, see below) **before the throne and before the four living-beings and the elders** (the whole heavenly symbolism remaining as before, while the visions regarding God's temple and Mount Zion and the holy city are going forward. I would call the attention of the reader to the fact, essential to the right understanding of the vision, that the harpers and the song are in heaven, the 144,000 on earth): **and no one was able to learn the song** (to apprehend its melody and meaning, so as to accompany it and bear a part in the chorus) **except the hundred and forty-four thousands who** (the gender is πρὸς τὸ σημαίνον, see ref.) **were purchased** (reff. and ver. 4) **from the earth** (the song has regard to matters of trial and triumph, of deep joy and heavenly purity of heart, which none other among men but these pure and holy ones are capable of apprehending. The sweetest and most skilful harmonies convey no pleasure to, nor are

they appreciated by an uneducated ear: whereas the experienced musician finds in every chord the most exquisite enjoyment. The unskilled ear, even though naturally distinctive of musical sounds, could not learn nor reproduce them: but both these can be done by those who have ears to hear them. Even so this heavenly song speaks only to the virgin heart, and can be learnt only by those who accompany the Lamb whithersoever He goeth). **These are they who were not** (the aor. shews that their course is ended and looked back on as a thing past: and serves to confute all interpretations which regard them as representing saints while in the midst of their earthly conflict and trial) **defiled with women** (see below); **for they are** (always were and have kept themselves till the time present) **virgins** (there are two ways of understanding these words. Either they may be figurative, merely implying that these pure ones lived in all chastity, whether in single or in married life, and incurred no pollution [ref. 2 Cor.]: or they may be meant literally, that these purest ones had lived in that state of which St. Paul says 1 Cor. vii. 1, *καλὸν ἀνθρώπῳ γυναῖκός μὴ ἄπτεσθαι*. And as between these two meanings I conceive that the somewhat emphatic position of μετὰ γυναικῶν goes some way to decide. It is not ἐμολύνθησαν, the fact of impurity in allowed intercourse, but μετὰ γυναικῶν, that is put forward, the fact of commerce with women. I would therefore believe that in the description of these who are

^e ὅπου ἂν ὑπάγει. οὗτοι ἡγοράσθησαν ἄπο τῶν ἀνθρώ- ^f ver. 3.
 πων ἡ ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ, ⁵ καὶ ἐν τῷ ἵστόματι ^g Rom. viii. 23.
 αὐτῶν οὐχ ἑνέβη ^h ψεύδος· ⁱ ἁμωμοὶ εἰσιν. ^j xi. 16. xvi. 5.
 AC B a 1 Cor. xv. 20.
 to l. n. 2. 23. xvi. 15.
 4. 6 9. 2 Thess. ii.
 34 to 42. 13. James i.
 47 to 51. 18 only.
 8-v. 26-7. 30-2. Exod. xxiii. 19 al. fr. h 1 Pet. ii. 22. Zeph. iii. 14. i Ezek. xxxiii. 31. Sir. xx. 24.
 10 3-6-7- j Jude 24 reff. Psal. xiv. 2.

arm Orig Andr-a Ambrst. for αν, εαν B a b c d e f j k l 13. 30-2. 40-7-8. 50. 90
 Orig Areth. rec υπαγη, with B rel 1 Orig Method: txt AC l m n 16. ins
 υπο ιησου bef ηγορασθησαν B rel syr-dd Areth: om AC g m n 34-6 (35, e sil) vulg copt
 arm Orig₂ Method Andr Ps-Ath. om απο των ανθρωπων C.

5. ουχ ενεβη bef εν τω στοματι αυτων B rel copt Andr-coisl Areth Primas: txt AC
 g h n 1. 36. 49 (m 37 Br, e sil) vulg Orig Method Andr. rec (for ψευδος) δολος, with
 1 Andr-a: txt AC B rel vss Orig₂ Method Andr Areth Jer. rec aft αμωμοι ins γαρ,
 with B rel vulg-ed (with am² demid tol lips-6) syr-dd copt Orig₂ Method Andr Areth:
 om AC 17 am¹ (with fuld harl lipss).—om αμωμοι εισιν 36. rec aft εισιν ins
 ενωπιον του θρονου του θεου, with (none of our mss) vulg-ed; ουτοι εισιν οι ακολου-
 θουντες τω αρνω 34. (35²) 47 Andr-coisl Areth: om AC B rel 1 am (with fuld harl
 tol &c) syr-dd copt Orig₂ Method Andr Jer.

the first-fruits from the earth, the feature of virginity is to be taken in its literal meaning. Nor need any difficulty be found in this. It is on all hands granted that he who is married in the Lord enters into holy relations of which the single have no experience, and goes through blessed and elevating degrees of self-sacrifice, and loving allowance, and preferring others before himself. And as every step of grace assured is a step of glory secured, there is no doubt that the holy married servants of God shall have a peculiar entrance into the fulness of that future Kingdom's employ, which will not be the lot of the single: seeing that in this matter also, the childhood of this state will be the father of the manhood of that one. But neither on the other hand can it be denied that the state of holy virginity has also its peculiar blessings and exemptions. Of these, the Apostle himself speaks of that absence of distraction from the Lord's work, which is apt to beset the married, busy as they are with the cares of a household and with pleasing one another. And another and primary blessing is, that in them that fountain of carnal desire has never been opened, which is so apt to be a channel for unholy thoughts and an access for the tempter. The virgins may thus have missed the victory over the lusts of the flesh: but they have also in great part escaped the conflict. Theirs is not the triumph of the toil-worn and stained soldier, but the calm and the unspottedness of those who have kept from the strife. *We* are perhaps more like that which the Lord intended us to be: but they are more like the Lord Himself. And if He is to have round Him a peculiar and closer band, standing with Him on Mount Sion, none will surely grudge this place to those who

were not defiled with women. Among these will be not only those who have lived and served Him in holy virginity, but also the dear children whom He has claimed from us for Himself, the youths and maidens who were gathered to His side before the strife began: before their tongues had learned the language of social falsehood, or their good names been tarnished with the breath of inevitable calumny. There is one meaning which these words will not bear, and which it is surprising that any Commentator should ever have attached to them; viz. that *μετά γυναικῶν* refers to the woman mentioned below, ch. xvii. So Dr. Wordsworth, p. 284: "They have not been defiled with women. What women? it may be asked. If we proceed, we read of the woman seated on the Beast, and of the harlotry of the woman, with whom the Kings of the earth commit fornication. And soon we see her displayed in all her meretricious splendour. There then is the reply." The fact, that an indefinite plural sometimes points to a singular, is, as in all other figures of speech, substantiated by the undoubted requirements of the particular context: whereas here the whole context is against it: the following *παρθίνοι γάρ εἰσιν* carrying its decisive condemnation: these [are] they that follow the Lamb wheresoever (for this use of ὅπου, see reff.) *he goeth* (ἄν seems to have lost its peculiar force, and to have been joined to the ὅπου preceding, so that an indicative after it did not offend the ear. The description has very commonly been taken as applying to the entire obedience of the elect, following their Lord to prison and to death, and wherever He may call them: so Cocceius, Grot., Vitringa, Wolf [who cites the oath

k so (-o-) ch. iv. 7.
 l ch. viii. 13.
 m constr. Luke vii. 40. xii. 50. John xvi. 12.
 n here only.
 o rect. ch. x. 7 only. pass. Luke xvi. 16 al.
 v. 3. r ch. v. 9 al. Dan. iii. 4 Theod. F.
 p so Mark ix. 12. Heb. vii. 13.
 q = Matt. iv. 16. Luke i. 79. Judith t ch. v. 2. vv. 9, 15.

⁶ Καὶ εἶδον [ἄλλον] ἄγγελον ^k πετόμενον ἐν ^l μεσουρα-
 νήματι, ^m ἔχοντα ⁿ εὐαγγέλιον ⁿ αἰώνιον ^o εὐαγγελίσαι ^p ἐπὶ
 τοὺς ^q καθημένους ἐπὶ τῆς γῆς καὶ ^p ἐπὶ πᾶν ^r ἔθνος καὶ
^r φυλὴν καὶ ^r γλῶσσαν καὶ ^r λαόν, ⁷ ^s λέγων ^t ἐν φωνῇ

6. om αλλον B rel 1 Orig Andr-p Areth Ambr: ins AC g h 10-7. 51 Br (26. 49, e sil)
 vss Andr-a Cyp^r, ins aft αγγελον 34. (35?) Andr-coisl. rec πετωμενον, with B
 l n 1. 32-6 (Beh's-5-mss Br, e sil): txt AC rel Orig Andr Areth. μεσουρανισματι 1.
 rec om 1st επι, with B rel 1 Orig Andr Areth: ins AC 34 (35?) Andr-coisl.
 rec (for τους καθημενους) τους κατοικουντας, with A f n 51 (syr-dd copt)
 Andr-a, τους καθημενους και τους κατοικουντας 36, τους καθημενους τους κατοικουντας
 1, τοις καθημενοις j 38: txt C B rel vulg Orig Andr Areth Cyp^r. rec om 3rd
 επι, with n 1. 34(-6, e sil) Andr-a: ins AC B rel vulg syr-dd Orig Andr Areth Cyp^r
 Primas.

7. rec (for λεγων) λεγοντα, with 1. 17 (Br, e sil) am(and others) syr-dd Orig: txt

of soldiers, ἀκολουθεῖν τοῖς στρατηγοῖς
 ὅπου ποτ' ἂν ἄγωσιν], Bengel, De Wette,
 Hengstb., Ebrard: but this exposition is
 surely out of place here, where not their
 life of conflict, but their state of glory is
 described. The words, as Aug. [in a beau-
 tiful passage, De sancta Virginitate, c. 27,
 vol. vi. p. 258, in which however he
 rhetorically mingles both meanings], An-
 dreas, Züllig, Stern, Düsterd., are used of
 special privilege of nearness to the Person
 of the Lamb in glory: these were pur-
 chased from men as a first-fruit to God
 and to the Lamb (all have been thus pur-
 chased: but these specially as and for the
 purpose of being a first-fruit. The ref.
 James treats of a different matter, the
 purchase of all the redeemed as the first-
 fruit of creation. But these are a first-
 fruit among the purchased themselves),
 and in their mouth was not found false-
 hood: they are blameless (the Apostle
 has before him the words of Ps. xiv. 1 ff.,
 so strikingly similar: τίς κατασκηνώσει
 ἐν τῷ ὄρει τῷ ἁγίῳ σου; πορευόμενος
 ἄμωμος, . . . λαλῶν ἀλήθειαν ἐν τῇ
 καρδίᾳ αὐτοῦ, ὃς οὐκ ἐδόλωσεν ἐν γλώσσῃ
 αὐτοῦ. These stand on Mount Zion, with
 Him who eminently fulfilled this cha-
 racter, and being in all things like Him).

6-13.] Three angels appear in mid-
 heaven, announcing three details of the
 period of the coming prophecy. A pro-
 clamations of the blessedness of the holy
 dead. These four announcements form
 the text and the compendium of the rest
 of the book: see Prolegg. § v. parr. 57 ff.
 And I saw an [other] angel (besides those
 already mentioned) flying in mid-heaven
 (see ch. viii. 13), having the everlasting
 gospel (such and no other is the meaning
 of εὐαγγέλιον αἰώνιον, notwithstanding

that it is anarthrous. From this latter
 circumstance no argument can be derived
 in the case of a word which had become so
 technical an one: even in Rom. i. 1, we
 have ἀπωρισμένος εἰς εὐαγγέλιον θεοῦ:
 and in no place in the N. T. does the word
 occur in any other than the technical
 sense of "the Gospel." Besides which,
 the epithet αἰώνιος here, if nothing else,
 fixes it to this meaning. Düsterd., wish-
 ing to evade the prophetic sense, would
 render it, a message of good tidings [viz.
 regarding the Lord's coming] determined
 by God from everlasting. And so Grot.
 ["bonum nuntium jampridem a Deo defi-
 nitum"], Ewald, Züllig, Hengstb., al. I
 should have thought such a rendering
 only needed mentioning to be repudiated.
 Ch. x. 7, which is adduced to justify it,
 is quite beside the purpose. See there.

The epithet αἰώνιος, here only ap-
 plied to the Gospel, belongs to it as from
 everlasting to everlasting, like Him whose
 word it is: in contrast to the enemies of
 God whose destruction is in view) to
 preach (see reff.) to ("over," throughout
 the extent of, and thus "upon." Or we
 may justify it as in reff., by the signifi-
 cation "with reference to," "towards."
 Ch. x. 11, which is referred to by Düs-
 terd., is not to the point) those that sit
 (reff.) upon the earth, and to every na-
 tion and tribe and tongue and people (cf.
 Matt. xxiv. 14, κηρυχθήσεται τοῦτο τὸ
 εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ
 οἰκουμένῃ, ἕως μαρτυρίαν πᾶσιν τοῖς ἔθνε-
 σιν· καὶ τότε ἔξει τὸ τέλος), saying with
 a loud voice, Fear God and give Him
 glory (the message of repentance ever
 accompanies the hearing of the Gospel
 among the nations; cf. the first preaching
 of our Lord and of His Forerunner, Matt.

μεγάλη Φοβήθητε τὸν θεὸν καὶ ὅτε αὐτῷ ὁδοῦν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγάς ὑδάτων. ⁸ Καὶ ἄλλος δεύτερος ἄγγελος ἠκολούθησεν λέγων Ἐπεσεν ἔπεσεν βαβυλὼν ἡ μεγάλη, ἡ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς ἐπετόκει πάντα τὰ ἔθνη. ⁹ Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ Εἰ τις

u ch. xi. 13 reff.
v ch. iii. 10.
1 John ii. 18
al.
w = ch. xvi. 7.
xix. 2. Jude
15. Isa.
xxiv. 8 (a).
x Acts iv. 24.
xiv. 15.
Exod. xx. 11.
y ch. viii. 10.
xvi. 4. (vii.
10 reff.).
z here only.
a Isa. xxi. 9.
Jerr. xxviii.
(li.) 8.
b ch. xvi. 19.
d = see ver. 10.

33 εκ του
AC B a
o l, n, 2,
4. 6. 9.
10-3-6-7-
5-9. 26-
7. 30.
32 to 42.
47 to 51.
20. Br.

xvii. 5. xviii. 2. Dan. iv. 27. c Jerr. xxviii. (li.) 7. xxxii. 1 (xxv. 15).

AC B rel vulg(with fuld &c) copt Andr Areth. om εν Α. for θεον, κυριον
B rel vulg-ed Areth: txt AC g h n 10-7. 49 (37 Br, e sil) am syr-dd copt Orig Andr
Cypr. om αυτου 1. for τω ποιησαντι, αυτον τον ποιησαντα B rel (Orig)
Andr-a Areth (: om τον B): txt AC g h l 10-6-7. 34 (35-6-7. 49 Br, e sil) Andr, αυτω
τω ποιησαντι 18. 38-9. ins την bef θαλασσαν B rel Orig Andr Areth: om
AC g (1).—θαλασσας 1.

8. rec om δευτερος, with f (90, e sil) vulg: ins A B rel 1 syr-dd Andr Areth Primas.
—αγγελος bef δευτερος h n 6. 10-7-8. 36(omg αλλος). 37. 40-9 (Br?) copt arm
Andr-p, αγγελος δευτερον C: δευτερος, omg αγγελος, g. om 2nd επεσεν C B rel
copt Andr-coisl: ins A g h n 1. 10-7. 36(37. 42-7-9 Br, e sil) vulg syr-dd Andr Areth
Primas spec. (homæotel 27, ηκολουθησεν vv 8 and 9: homæotel 9, λεγων vv 8 and 9.)
rec ins η πολις bef η μεγαλη, with (39, e sil) æth: om AC B rel 1 vulg syr-dd
copt arm gr-lat-ff. η μεγαλη bef βαβυλων 1. rec (for η) οτι, with 1. 36
(40-1, e sil) Andr Areth: om B rel copt arm: txt AC g 26. 34-5-8. 50²-1 vulg syr-dd
æth Andr-coisl. (d illeg.) om του θυμου 1. for αυτης, ταυτης B a e k l 2.
4. 13. 30-2-3-9. 40-2-8. 50. rec om τα, with d(perhaps) k 33 (2. 34-9. 41-2, e sil):
txt AC B rel 1 Andr Areth.

9. rec (for αλλος αγγελος τριτος) τριτος αγγελος, with (none of our mss) vulg(am
li - 5 al, agst fuld al) Areth Cypr Primas: αλλος αγγελος f 1: αλλος τριτος αγγελος
47: αγγελος τριτος 33: txt AC B rel syr-dd copt Andr. for αυτοις, αυτω Α

iv. 17, iii. 2, and St. Paul's message to the Thessalonians, 1 Thess. i. 9), **because the season of His judgment is come** (see the citation from Matt. xxiv. above: the time of the end is close at hand when this great era of Christian missions is inaugurated: see below): **and worship Him who made the heaven and the earth and the sea and fountains of waters** (i. e. turn from idols and vanities to serve the living and true God. The division of the waters into the sea and the fountains is one kept up through this prophecy: cf. ch. viii. 8—11, xvi. 3, 4). **And another second angel followed** ("Quot res nunciandæ, totidem nuncii," of Grot., is not strictly correct, the last being announced merely by a voice in heaven. But it belongs to the solemnity of this series of proclamations that a separate place and marked distinction should dignify each of them) **saying, Babylon the great is fallen, is fallen** (aor. of that which is past; only to be expressed in English by a perfect), **which hath given all the nations to drink of the wine of the wrath of her fornication** (two things are mingled: 1)

the wine of her fornication, of which all nations have drunk, ch. xvii. 2; and 2) the wine of the wrath of God which He shall give her to drink, ver. 10, and ch. xvi. 19. The latter is the retribution for the former: the former turns into the latter: they are treated as one and the same. Grot. and Ewald would render *θυμός venenum*; and Ewald and Züllig understand by *οἶνου τοῦ θυμοῦ*, vini feridi, neither of which the words will bear. The whole is from Jer. li. (xxviii.) 7, 8, where Babylon is a cup in the Lord's hand of which the nations are made to drink.

This is the first mention of Babylon, hereafter to be so much spoken of. I reserve treatment of the interpretation till ch. xvii.: only mentioning by anticipation that Rome, pagan and papal, but principally papal, is intended). **And another third angel followed them saying with a loud voice, If any one worshippeth the beast and his image** (see above, ch. xiii. 15), **and receiveth the mark on his forehead or upon his hand** (ch. xiii. 16), **he also** (καὶ either 1) may be quasi-redundant, introducing the apodosis merely

e w. acc. ch. xiii. 4 al.
 f ch. xiii. 14, &c.
 g ch. xiii. 16.
 h = ch. xvi. 19.
 i x. 15. see ver. 8, note.
 j ch. xviii. 6 (bis) only.
 k here only.
 l ch. xiii. 8.
 m ch. ix. 5.
 n ch. xvi. 8.
 o ch. ix. 17 ref.
 p ch. iii. 5.
 q lxx. xxxiv. 10.
 r ch. ix. 5.
 s ch. iv. 8 ref.
 t 1 Cor. x ch. xii.
 u ch. xiii. 16 ref.
 v ch. xiii. 10 ref.
 w constr., ch. i. 5. ii. 20.
 x ch. xii.
 y ch. xiii. 16 ref.
 z ch. xiii. 10 ref.

ε προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει
 χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα
 αὐτοῦ, καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ
 θεοῦ τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς
 ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ
 ἐνώπιον τῶν ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου. καὶ
 ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν εἰς αἰῶνας αἰώνων
 ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπανσιν ἡμέρας καὶ
 νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ,
 καὶ εἰ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.
 Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες

Primas. rec το θηριον bef προσκυνει, with 1: txt (A)C B rel vulg syr-dd copt gr-lat-ff.—τω θηριω C g: το θυσιαστηριον A: το ποτηριον f.—προσκυνησει 38.
 for 1st αυτου, αυτων C. om 3rd και C f.

10. for εν τω ποτηριω, εκ του ποτηριου A l 6. 39. την οργην A. βασανισ-
 θησονται A d f 36 copt. rec ins αγων bef αγγελων, with B rel lux (and some
 other mss of vulg) Andr Areth Cyp₂ Primas; so, but omg των, f: αγγελων αγων,
 omg των, C g 38. 92 vulg syr-dd Cyp₁: των αγγελων των αγων B: ins αγων both
 bef and aft αγγελων 36: txt A 26 spec vulg-ms copt æth. (homœotel ενωπ. to
 ενωπ. 1.)

11. rec αναβαινει bef εις αιωνας αιωνων, with (none of our mss) copt Cyp₂ Primas:
 om ε. α. α. αν. 39: txt AC B rel 1 am (with fuld lips-5 tol lux) syr-dd Andr Areth
 Cyp₁ spec.—αιωνα αιωνος C n 18: αιωνα αιωνων f l 1. 4. 6. 19. 26-7. 48 Andr Areth.
 om το bef χαραγμα 1.

12. for ver., ωδε οι τηρουντες τας εντολας και την πιστιν ιω 1. rec om η, with
 4. 33 (2. 35-6-9. 48. 51 B₂, e sil) Areth: ins AC B rel Andr. rec ins ωδε bef οι
 τηρουντες, with d (perhaps) 10-6. 49 (1 n 17-9. 37-9 B₂, e sil) Andr-a: om AC B rel
 vulg syr-dd copt Andr-coisl Areth Primas. (των τηρουντων g 36-8.)

as an addition to the protasis, or 2) may mean, as well as Babylon. The former sense seems to me the more probable) shall drink (we have the second person πίεισαι of the same future form in Luke xvii: 8: see also Ps. lxxiv. 8, cited below) of the wine of the wrath of God, which is mingled (i. e. as E. V. poured into the cup. From the almost universal custom of mixing wine with water, the common term for preparing wine, putting it into the cup, came to be κεράννυμι. Hence the apparent contradiction in terms here, τοῦ κεκρασμένου ἀκράτου [and in Ps. lxxiv. 8 below]. On Od. ε. 93, κέρασσε δὲ νέκταρ ἐρυθρόν, Eustathius says, οὐ δηλοῖ καμὰ τι, ἀλλ' ἀντὶ τοῦ ἐνίχει κεῖται. See Wetst., who gives several citations in which κεράννυμι itself is derived from κέρας, a drinking-horn) pure (unmixed: cf. Galen in Wetst., οἶνον ἀκρατον εἶναι λέγομεν, ὃ μὴ μέμικται τὸ ὕδωρ, ἢ παντάπασιν ὀλίγον μέμικται. The figure of the cup of the Lord's wrath is found in

Ps. lxxiv. 8, ποτήριον ἐν χειρὶ κυρίου, οἶνον ἀκράτου πλήρες κέρασματος πίνονται πάντες οἱ ἁμαρτωλοὶ τῆς γῆς, from which this is evidently taken), in the cup of His anger, and shall be tormented with fire and brimstone in the presence of the angels and in the presence of the Lamb (see ch. xx. 10, and ref. Isa. from which the imagery comes. De Wette is certainly wrong in interpreting ἐνώπιον "nach dem Urtheile," "in the judgment of." It is literal, and the meaning as in Luke xvi. 23 ff., that the torments are visible to the angels and the Lamb). And the smoke of their torment goeth up to ages of ages (see ref. Isa., and Gen. xix. 28, which doubtless is the fountain-head: also ch. xix. 3): and they have not rest (from torment) day and night who worship the beast and his image; and whoever (from speaking collectively the solemn declaration becomes even more solemn by individualizing) receives the mark of his name.

τὰς ^x ἐντολάς τοῦ θεοῦ καὶ τὴν ^y πίστιν ^y Ἰησοῦ. ¹³ Καὶ ^y ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον Μακάριοι οἱ νεκροὶ οἱ ^z ἐν Κυρίῳ ἀποθνήσκοντες ^a ἀπ' ἄρτι. ναί, ^b λέγει τὸ ^b πνεῦμα, ^c ἵνα ^d ἀναπαήσονται ἐκ τῶν ^e κόπων αὐτῶν· τὰ γὰρ ^e ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

19. xiv. 7.
400, § 53. 6.

b ch. ii. 7, &c. xxii. 9. 1 Tim. iv. 1.
d indic., see ch. iii. 9. vi. 11. (ἀναπ., ib. reff.)

c = ch. xxii. 14. see Winer, edn 6, p. e see ch. ii. 2.

13. rec aff λεγουσης ins μοι, with h n 1. 10-7. 36 (47-9 B^r, e sil) Andr Primas : om AC b rel am (with fuld lipss) syr-dd copt æth Andr-coisl Areth lat-ff. for κυριω, χοιστω C. λεγει bef ναι B rel : om ναι 16. 34 : txt AC g n (4. 17-8-9. 26. 38. 47, e sil).—for ναι, και k 33 (35-6 ?). rec (for αναπαησονται) αναπανς, with B rel 1 : txt AC. rec -σονται, with rel Andr : txt AC b k l n 1. 16. 36. 50 Areth. rec (for γαρ) δε, with b rel 1 Andr Areth : txt AC g 18. 26. 38 vulg syr-dd Primas spec Aug.

Here (viz. in the inference to 'be drawn from the certainty of everlasting torment to all who worship the beast or receive his mark : that all the saints of God must refuse to do either) is the endurance of the saints, who keep (the independent nom. construction, see reff.) the commandments of God and the faith of Jesus (gen. objective, which has Him for its object : compare ref. Mark). And I heard a voice out of heaven (whose, is not told us, and it is in vain to speculate : certainly not, as Hengstb., from the spirits of the just themselves. The γράψον would rather point to the angel who reveals the visions to the Evangelist, ch. i. 1, and compare ch. iv. 4), saying, Write, Blessed are the dead who die in the Lord henceforth (the connexion is not difficult. The mention of the endurance of the saints brings with it the certainty of persecution unto death. The present proclamation declares the blessedness of all who die not only in persecution, but in any manner, in the Lord, in the faith and obedience of Christ. And the special command to write this, conveys special comfort to those in all ages of the church who should read it. But it is not so easy to assign a fit meaning to ἀπ' ἄρτι. That it belongs to the former sentence, not to the following one, is I conceive plain : few will be found to join with Lambert Bos, Exercitt. p. 209, in connecting it to ναί, and making it = ἀπηγοισμίνως, absoluté. And, thus joined with the former sentence, it must express some reason why this blessedness is to be more completely realized from this time when it is proclaimed, than it was before. Now this reason will quickly appear, if we consider the particular time, in connexion with which the proclamation is made. The harvest of the earth is about

to be reaped ; the vintage of the earth to be gathered. At this time it is, that the complete blessedness of the holy dead commences : when the garner is filled and the chaff cast out. And that not on account of their deliverance from any purgatorial fire, but because of the completion of this number of their brethren, and the full capacities of bliss brought in by the resurrection. Nor can it legitimately be objected to this, that the pres. part. ἀποθνήσκοντες requires a continuance of that which is imported by it : that the deaths implied must follow after the proclamation. For no doubt this would be so, the proclamation itself being anticipatory, and the harvest not yet actually come : but on the other hand so much must hardly be built upon the pres. part., which is so often used to designate a class only, not to fix a time). Yea, saith the Spirit (the utterance of the voice from heaven still continues. The affirmation of the Spirit [reff.] ratifies the blessedness proclaimed, and assigns a reason for it), that they shall rest (the ἵνα gives the ground of the μακάριοι, and the construction with an indic. fut. is a mixed one compounded of "that they may," and "in that they shall." The future ἀναπαήσονται from ἀναπαύω is formed as κατακαίεσθαι from κατακαύω. It seems not to be elsewhere found) from their labours : for their works follow with them (γάρ, which has seemed so difficult, and which apparently gave rise to the δε of the rec., is in fact easily explained. They rest from their labours, because the time of working is over, their works accompanying them not in a life of activity, but in blessed memory : wherefore not labour, but rest is their lot. Wetst. quotes from Aboth vi. 9, "hora discessus hominis non comitan-

f DAN. vii. 13.
x. 16 Theod.
(Ezek i. 26.)
Ch. i. 13.
g Mark iv. 29
only, exc.
here, &c.
Deut. xvi. 9.
h ch. i. 16 reff.
i ch. v. 2. vv.
7, 9.
j JOEL iii. 13
(ἐξαπυ-
στῆλλον)
Mark iv. 29.
k Matt. xxv. 24
al. Job
xxiv. 6.
l = here only.
(Matt. xxi. 19, 20 al.)
19. see Mark ii. 22. vii. 33 al.

14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ ἐπὶ τὴν νεφέλην ^{m καὶ} καθήμενον ^{επι...} ὅμοιον υἱῷ ἀνθρώπου, ἔχων ἐπὶ τὴν κεφαλὴν ^{AC B a} αὐτοῦ στέφανον χουσουὶν καὶ ἐν τῇ χειρὶ αὐτοῦ ^{to n, 2.} δρέπανον ^{4. 6. 9.} ^h ὄζυ. ¹⁵ καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κρᾶζων ^{10-3-6-7.} ⁱ ἐν φωνῇ μεγάλῃ τῷ καθήμενῳ ἐπὶ τῆς νεφέλης ^{3-9. 26.} ^j Πέμψον ^{7. 30. 3} τὸ ^{to 42.} δρέπανόν σου καὶ ^{47 to 51.} ^k θέρισον, ὅτι ἦλθεν ἡ ὥρα ^{90. B} ^k θερίσαι, ^{...επι} ὅτι ^{την α.} ^l ἐξηράνθη ὁ ^{n ver.} ^m θερισμός τῆς γῆς. ¹⁶ καὶ ⁿ ἔβαλεν ὁ ^{...} καθήμενός ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν

m = Matt. ix. 37. see Matt. xiii. 30, 39. xxv. 24. Jer. xxviii. (l.) 16.

n ver.

14. rec καθήμενος ὁμοιος, with h² l 1. 10 (16. 37. 47-9 Br, e sil) syr-dd Andr: καθήμενος ὁμοιος 39: κατήμενον ὁμοιος m 30: καθήμενος ὁμοιον a: txt AC B rel vulg copt Andr-coisl Areth Primas Tich. for νιον, νιον A B b c d f k 2. 9. 13. 27. 30-2-3. 41-2: om 40: νιος 1: νίων n: νιον 26: txt C rel Synop Andr Areth.—for νιον ἀνθρώπου, ἀνθρώπων j. ἔχον C: ἔχοντα e g n 13. 26-7. 42²: ἔχοντι 38. rec τῆς κεφαλῆς, with C B rel f Synop Andr Areth: txt A a b d e k n 30-8. 40-7. 90 Andr-coisl.

15. κρᾶζων bef εκ του ναου A: om εκ του ναου e. for ναου, οἶνον 1. rec μεγάλη bef φωνῃ, with (1) 30-9. 40-1, e sil) copt: txt AC B rel vulg syr-dd arm Andr Areth.—μεγ. τ. φ. 1. rec aft ἦλθεν ins σοι, with l¹ 16. 33 (39, e sil); σου 1. 17. 36 Andr-a: om AC B rel vss Andr Areth Primas. rec ins του bef θερίσαι, with a e h 10-8. 30-3-8. 49. 90 (g k 26. 34-7-9 Br, e sil): om AC B rel Andr Areth.—(for θερίσαι, θερισμον 38. 41.)

16. τῆς νεφέλης A j 16¹. 36-8. 47 Andr: τη νεφελη B a b d f l 26. 33. 50. 90: txt C rel Andr-coisl Areth.—(homœotel in 1, επι to επι).

tur eum argentum aut aurum aut lapides pretiosos aut margaritæ, sed lex et opera bona”).

14—20.] THE VISION OF THE HARVEST AND THE VINTAGE. 14—16.]

THE HARVEST. And I saw, and behold a white cloud, and upon the cloud (ἐπὶ with accus. on first mention, see ch. iv. 2, note: but it is found in this case afterwards also, ver. 16), one sitting like to the Son of man (i. e. to Christ, see ch. i. 13 note. This clearly is our Lord Himself, as there), having upon his head a golden crown (in token of His victory being finally gained: see ch. xix. 12) and in His hand a sharp sickle. And another angel (besides the three angels before mentioned: no inference can be drawn from this that the Sitter on the cloud is a mere angel) came out of the temple, crying out in a loud voice to him that sat upon the cloud, Put forth (send = ἀποστέλλειν, ref. Mark. De W.'s objection, that the sitter on the cloud cannot be Christ Himself, because He would not be introduced receiving a command from an angel, may be well answered, as Düsterd., that the angel is only the messenger of the will of God. And I may add what to me makes this reply undoubtedly valid, that the command is one regarding the times and seasons, which the Father hath

kept in his own power) thy sickle (the whole is a remembrance of our Lord's own saying in Mark iv. 29: see below) and reap: because the time to reap is come, because the harvest of the earth (θερισμός for that which is to be reaped: as in the first ref.) is dried (perfectly ripe, so that the stalk is dry = παρίστηκιν ὁ θερισμός, Mark iv. 29: = also the fields being λευκαὶ πρὸς θερισμόν ἤδη, John iv. 35: which they can only become by losing their moisture. The distinction in the passages cited by Mr. Elliott from Bernard [“magis siccæ ad ignem quam albæ ad messem”], and Pope Gregory X. [“agerque potius arescere videatur ad ignem, quam albescere inveniatur ad messem”] does not seem really to exist. The passage of Hermas, book vi. lines 3, 4; Luke xxiii. 31; John xv. 6, do not apply; trees, and not grain, being there spoken of). And he that sat upon the cloud put in (reff.) his sickle upon (into, from above) the earth, and the earth was reaped (to what does this harvest refer? Is it the ingathering of the wicked, or of the saints, or of both together? Each of these has examples in Scripture symbolism. The first, in Jer. li. 33, where it is said of Babylon, “It is time to thresh her, yet a little while and the time of her harvest is come:” and as appears, Joel iii. 13,

γῆν, καὶ ^k ἐθερίσθη ἡ γῆ. ¹⁷ Καὶ ἄλλος ἄγγελος ἐξῆλθεν ^o — ch. viii. 2. ^p usage aft. ^{ἐξουστ.}, see ^{ch. ii. 26} reff. ^q — Acta xxiii. 9. ^r 1 Kings iv. 6 al. ^s as above (q). ^t Matt. xxv. 6. ^u Eph. iv. 31. ^v Heb. v. 7. ^w ch. xxi. 4 only. ^x ver. 15. ^y Luke vi. 44 only. ^z Deut. xxiv. 21. ^{aa} w Matt. vii.

ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. ¹⁸ καὶ ἄλλος ἄγγελος [ἐξῆλθεν] ἐκ τοῦ ὁ θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ^p ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν ^q κραυγῇ ^r μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ ὀξύ λέγων ^s Πέμψον σου τὸ ^t δρέπανον τὸ ὀξύ, καὶ ^u τρύγησον τοὺς ^v βότρυνας τῆς ἀμπέλου τῆς γῆς, ὅτι ^w ἤκμασαν αἱ ^x σταφυ-

u here only. Gen. xl. 10. v here only †. Zech. xl. 8 Symm. — Thucyd. ii. 19 al. 10. Luke vi. 44 only. Gen. xl. 10, 11.

17. ἐξῆλθεν . . . οὐν bef ἄγγελος 1.

for ἐξῆλθεν, ἦλθεν B.

om τω C.

18. om ἐξῆλθεν A am(with fuld &c, agst demid tol lipss &c) Ansb Ruf: ins C B rel vss Andr Areth. rec om ὁ, with B rel Andr Areth: ins AC, qui habet vulg. for κραυγή, φωνή A B c g 38 vulg æth: txt C rel. om τῆς ἀμπέλου 1. ἠκμασεν η σταφυλή B rel æth Andr-coisl Areth: txt AC l n 1(εκμ.) 10-6-7-8. 36-9 (a g

though the reference seems rather there to be to the vintage, and the LXX render ὁ δεύτερος τρυγητός: the second, in Matt. ix. 37 ||; Mark iv. 29; John iv. 35: the third, in Matt. xiii. 30, 39. The verdict of Commentators is very much divided. There are circumstances in the context which tell both ways. The parallelism with the vintage, which follows, seems to favour a harvest of the wicked: but then on the other hand, if so, what is the distinction between the two ingatherings? And why do we read of the casting into the wine-press of God's wrath in the second case, and of no corresponding feature in the other? Again, why is the agency so different—the Son of man on the white cloud with the golden crown in the one case, the mere angel in the other? Besides, the two gatherings seem quite distinct. The former is over before the other begins. On the whole then, though I would not pronounce decidedly, I must incline to think that the harvest is the ingathering of the saints, God's harvest, reaped from the earth: described here thus generally, before the vintage of wrath which follows. And thus we have at least these two visions in harmony with the character of this section, which contains the mingled agency and fortunes of the Church and of its enemies; thus this harvest answers to the great preaching of the everlasting gospel above, vv. 6, 7, while the following vintage fulfils the denunciations of wrath on those who worship the image or receive the mark of the beast, vv. 8, 11. And thus too we bring this description into harmony with our Lord's important parable in Mark iv. 29, where the very words are used of the agency of Christ Himself when the

work of grace is ripe, whether in the individual or in the church. But while thus inclined, I will not deny that the other view, and that which unites both, have very much to be said for them).

17—20.] THE VINTAGE OF WRATH. And another angel (the ἄλλος may perhaps refer to the three angels who have already appeared in this vision: or, which is more probable, referring to the last-mentioned Agent, may be a general term, not necessarily implying that He was a mere angel) came out from the temple which was in heaven (from which come forth God's judgments: see ch. xi. 19), having himself also (as well as that other: but the καὶ αὐτός rather raises a distinction between the two personages than sets them on an equality: there is some slight degree of strangeness, after what has gone before, in this angel having a sickle) a sharp sickle. And another angel [came out] from the altar (viz. that elsewhere several times mentioned, ch. vi. 9, viii. 3, xvi. 7, in connexion with the fulfilment of God's judgments in answer to the prayers of His saints), he who hath power over the fire (viz. that on the altar; the same angel who is introduced ch. viii. 3—5 as presenting the prayers of the saints, and casting some of the fire of the altar to the earth as introductory to the judgments of the trumpets), and he cried with a great cry to him who had the sharp sickle (it is to be observed that the whole description of this angel, coming from the altar of vengeance, differs widely from any thing in the former part of the vision, and favours the idea that this vintage is of a different nature from that harvest), saying, Put in thy sharp sickle, and gather the bunches

καὶ ² θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας ^h πληγὰς ἑπτὰ ^g τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ⁱ ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.
² Καὶ εἶδον ^k ὡς θάλασσαν ^l ὑαλίνην ^m μεμιγμένην πυρὶ, καὶ τοὺς ⁿ νικῶντας ⁿ ἐκ τοῦ θηρίου καὶ ⁿ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ⁿ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας ^p κιθάρας τοῦ θεοῦ. ³ καὶ ᾄδουσιν τὴν ^{rs} ᾠδὴν Μωσέως ^t δούλου τοῦ θεοῦ καὶ τὴν ^r ᾠδὴν τοῦ ἀρνίου λέγοντες Μεγάλα καὶ

ex aliquo. pres. part., see note. o ch. xiii. 17, 18. p 1 Cor. xiv. 7. ch. v. 8. xiv. 2 only. Ps. xxxii. 2. q 1 Thess. iv. 16. 1 Chron. xvi. 42. r ch. v. 9 ref. s 2 Exod. xv. 1 ff. t Josh. xiv. 7 f. Ps. civ. 26.

CHAR. XV. 2. νικουντας C. transp της εικονος and του θηριου B b c d e f g j k
 2. 4. 6. 13. 26-7. 33-9. 40-1-2-8. 50. rec (aft 4th kai) adds εκ του χαραγματος
 αυτου, with 1. 17. 33. 47 (m n 34-5-6-9, e sil) Andr Areth: om AC B rel vulg syr-dd
 copt æth Haymo Ruf. Steph (?) ins και bef εκ τ. αριθμου, with 1. ins τας
 bef κιθαρς (repetition of term of precedg word) B b d e j l m 13-6. 26-7. 35-8. 48.
 50-1. 90.

3. homœotel in C, from θεου ver 2 to θεου ver 3.

ins του bef δουλου A h n 1.

connexion with *ἐσχάτας*, for which epithet it renders a reason. It is to be observed 1) that this verse is evidently only a compendious description of the following vision: for the angels themselves are not seen till ver. 6, and do not receive the vials containing the plagues till after they are seen: 2) that the whole of God's wrath in *final judgment* is not exhausted by these vials, but only the whole of His wrath in sending plagues on the earth *previous to the judgment*. After these there are no more plagues: they are concluded with the destruction of Babylon. Then the Lord Himself appears, ch. xix. 11 ff.). And I saw as it were a sea of glass mingled with fire (see ch. iv. 6 and note: not merely *glassy*: the *ὡς* indicates the likeness: it was as it were *made of glass*. The addition *μεμιγμένην πυρὶ* is probably made as bringing into the previous celestial imagery an element belonging to this portion of the prophecy, of which *judgment* is the prevailing complexion. The fact, that the personages of the former heavenly vision are still present, ver. 7, seems to remove all doubt of this being the *same* sea of glass as that before described ch. iv. 6, in immediate connexion with which the four living-beings were mentioned), and the conquerors (the pres. part. has the force of simple designation, as so often in this book) of (see ref.: they have come victorious out of the strife: cf. Thuc. i. 120, ἀγαθῶν δὲ, ἀδικουμένους ἐκ μὲν εἰρήνης πολεμῶν, εὐ δὲ παρασχόν, ἐκ πολέμου πάλιν ἐνυβρίναι) the beast and of his

VOL. IV,

image and of the number of his name (i. e. of the temptation to worship his image and to receive the mark consisting of the number of his name, ch. xiii. 17, 18), **standing on** (does *ἐπὶ* import actually "*upon*," so that they stood on the surface of the sea, or merely on the shore of? On every account the latter seems the more probable: as better suiting the heavenly imagery of ch. iv., and as according with the situation of the children of Israel when they sung the song to which allusion is presently made. The sense may be constructionally justified by ch. iii. 20, and viii. 3: the fact of *ἐπὶ* having a genitive in the latter place not setting it aside as a precedent) the sea of glass, **asidv harps of God** (sacred harps, part of the instruments of heaven used solely for the praise of God. We have had them before mentioned in ch. v. 8, xiv. 2). **And they sing the song of Moses servant of God** (i. e. a song similar to that song of triumph which Moses and the children of Israel sung when delivered from the Red Sea and from the Egyptians, Exod. xv. In Exod. xiv. 31, Moses is called, as here, the servant [θεράποντι, LXX, as also in Heb. iii. 5] of God [see also Num. xii. 7; Josh. xxii. 5 (ὁ παῖς κυρίου)]: and this song is formed on the model of parts of that one: see below) **and the song of the Lamb** (it is not meant that there are two distinct songs: the song is one and the same; and the expression which characterizes it betokens, as do so many other notices and symbols in this book, the unity of the Old and New Test. churches.

Z z

ἡ ἔκδο. xv. 11. ^u θαυμάσῃ τὰ ἔργα σου, ^v κύριε ὁ ^v θεὸς ὁ ^v παντοκράτωρ. AC B b
 Sir. xi. 4. ^u δίκαιαι καὶ ^w ἀληθιναὶ αἱ ^x ὁδοὶ σου, ὁ ^y βασιλεὺς τῶν ἐθνῶν. to n, 2.
 v ch. i. 8 reff. 4. 6. 9.
 w = John vii. 10-3. 6-7.
 28. ch. xvi. 8-9. 26-
 7. xix. 2. 7. 30. 32
 Deut. xxxii. 4. to 42.
 4. 47 to 51.
 x Acts xiii. 10. 90. Br.
 Rom. xi. 33. ⁴ τίς οὐ μὴ ^y φοβηθῇ, κύριε, καὶ ^z δοξάσει τὸ ^z ὄνομά σου; ὅτι
 Heb. iii. 10. ⁴ μόνος ^a ὁσῖος, ὅτι πάντα τὰ ^b ἐθνη ἤξουσιν καὶ ^b προσκυνήσου-
 Ps. xvii. 21. ⁴ σιν ἐνώπιόν σου, ὅτι τὰ ^c δικαιώματά σου ^d ἐφανερώθησαν.
 cxliv. 17. ⁵ Καὶ μετὰ ταῦτα εἶδον, καὶ ἡνίογη ὁ ναὸς τῆς ^e σκηνῆς
 y Jas. x. 7. f. ⁵ τοῦ ^e μαρτυρίου ἐν τῷ οὐρανῷ. ⁶ καὶ ἐξῆλθον οἱ ἑπτὰ ἄγ-
 compl. &c. ⁵ γελοι [οἱ] ^e ἔχοντες τὰς ἑπτὰ ^f πληγὰς ἐκ τοῦ ναοῦ, ^e ἐνδεδυ-
 z John xii. 28. ⁹ (12). ^a Heb. vii. 26 reff. (see note.) ^b Psa. l. c. ^c = Rom. v. 18 only. Baruch ii. 19. see note.
 Psa. lxxxv. ^d = Rom. iii. 21 al. [†] (Jer. xl. [xxxiii.] 6 only.) plur., ch. i. 19 reff. ^e Acts vii. 44 only. Exod. xxvii. 21 al. freq.
 f = Rom. iii. 21 al. [†] g ch. i. 13 reff.

10. 37-8. 51 Br. λεγοντος 1. rec (for ἐθνων) αγων (with none of our mss):
 αιωνων (arose from αιθων) C g 18 vulg syr-dd arm-ed-marg lat-ff: caelorum am:
 txt A B rel 1 copt æth Andr Areth Cyp.

4. rec aft φοβηθη ins σε, with rel syr-dd Andr-coisl Areth: om AC B f 36. 47 am
 (with demid fuld tol) æth arm Andr Cyp Primas. rec δοξαση, with rel 1 Andr:
 txt AC B g m n 6. 9. 13-6. 26-7. 32-9. 47-8. 50-1. 90 Areth. for οσιος, αγιος B rel
 Andr: sanctus et pius demid, simly syr-dd: txt AC n 1. 36-8. 47 Andr-a Areth.
 for παντα τα εθνη, παντες B rel Andr-coisl: παντα (alone) g: txt AC n 10-7.
 36. 49 (b 37-8 Br, e sil) vss Andr Cyp Primas. (d def.)

5. for μετα ταυτα, μετ αυτα C. rec ins ιδου bef ανοιγη, with (none of our mss)
 vulg copt Primas: om AC B rel 1 syr-dd æth Andr Areth. (d def.)

6. εξηλθαν C. rec (aft αγγελοι) om οι, with B (d e 48, e sil) Andr-a: ins
 AC rel Andr Areth. (οι αγγ. οι επτα οι εχ. 9.) om εκ του ναου B rel Andr-coisl
 Areth: εκ τ. ν. bef οι εχ. τ. ε. π. b: ins AC 1 (h 10). 17. 36. 47-9 (g l n 37-9. 41 Br,
 e sil) vulg syr-dd Andr Primas Tich.—for ναου, ουνου h 10.—om εχοντες . . .

Their songs of triumph have become ours: the song of Moses is the song of the Lamb. In this great victory all the triumphs of God's people are included, and find their fulfilment), saying (the song is a reproduction of several portions of the O. T. songs of praise), Great and wonderful are thy works (Ps. cx. 2, cxxxviii. 14, LXX), Lord God Almighty: just and true are thy ways (Ps. cxliv. 17; Deut. xxxii. 4 in Moses' song), thou King of the nations: who can but fear [Thee], O Lord (these two clauses are from Jer. x. 7, but not in the LXX vat. The title "King of nations" is especially appropriate, as it is God's judgments on the nations, and their effects on them, which are the theme of the Church's praise), and shall glorify (the construction is a mixed one, compounded of τίς οὐ μὴ δοξάσῃ and τίς οὐ δοξάσει) thy Name? because Thou only art holy (ὁσῖος is only used of God here and ch. xvi. 5: hence the var. ἅγιος. Düsterd. quotes from the Schol. in Eurip. Hec. 788, τὸ πρὸς θεοὺς ἐξ ἀνθρώπων γενόμενον δίκαιον ὅσον καλοῦμεν. This first ὅτι grounds the τίς οὐ μὴ in the attributes of God): because all the nations shall come and worship before thee (so it is declared in Ps. lxxxv. 9, LXX.

This second ὅτι grounds the τίς οὐ μὴ in matter of fact): because Thy righteous acts (= Thy judgments: thy deeds of righteousness acted out towards the nations, both in the publication of the Gospel and in the destruction of Thine enemies) have been made manifest (the aor. as so often lately, looking back over the past and regarding it as matter of history, simply as the past. This third ὅτι grounds the πάντα τὰ ἐθνη ἤξ. in its immediately exciting cause—the manifestation of God's judgments). And after these things I saw, and there was opened the temple of the tabernacle of witness in heaven (see on ch. xi. 19, xvi. 17. The ναὸς is the holy place of the tabernacle, to which latter the appellation τοῦ μαρτυρίου is here peculiarly appropriate, seeing that the witness and covenant of God are about to receive their great fulfilment): and there came forth the seven angels (viz. who were before mentioned: the οἱ does not point out any particular seven, such as the archangels. On the other hand, if we omit the second οἱ, we must not violate the force of the anarthrous participle by saying "the seven angels who had," οἱ ἔχοντες. The E. V. here is strictly correct) which had (or, "having." This was

μένοι ^h λίνον καθαρὸν ⁱ λαμπρόν, καὶ ^k περιεζωσμένοι ^h Matt. xii. 20
περὶ τὰ ^l στήθη ^k ζώνας ^k χρυσᾶς. ⁷ καὶ ἔν ἐκ τῶν τεσσ-
σάρων ζώων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ ^m φιάλας ⁱ = James ii. 2
χρυσᾶς, ⁿ γεμούσας τοῦ θυμοῦ τοῦ θεοῦ ^o τοῦ ζώντος εἰς ^l plur., Luke
τοὺς αἰῶνας τῶν αἰώνων. ⁸ καὶ ^p ἔγεμίσθη ὁ ναὸς ^q καπ-
νοῦ ^p ἐκ τῆς ^r δόξης τοῦ θεοῦ καὶ ἐκ τῆς δυνάμεως αὐτοῦ,
καὶ οὐδεὶς ἐδύνατο εἰσελθεῖν εἰς τὸν ναόν, ^s ἄχρι ^t τελεσθῶ-
σιν αἱ ἑπτὰ ^u πληγαὶ τῶν ἑπτὰ ἀγγέλων.

XVI. ¹ Καὶ ἤκουσα μεγάλης φωνῆς [ἐκ τοῦ ναοῦ]

o ch. vii. 3 reff.
viii. 10.

p ch. viii. 5 (reff.).
s ch. vii. 3 reff.

q ch. viii. 4 reff. Isa. vi. 4.
t ver. 1.

r Exod. xl. 34. 3 Kings
25.

ναου e. for λινον, λιθον AC 38-marg 48 (mss mentd by Andr Bede) an(with
demid fulg lipss): om æth. rec aft καθαρον ins και, with 32 (2 Br, e sil) vulg-ed
Primas: om AC B rel 1 vss Andr Areth. om last και 1. περιζωμενοι 1.
om περι 1.

7. om ἐν 1.

8. ins εκ του bef καπνον B rel syr-dd Andr-coisl Areth: του b: om AC g n 1.
10-7-8 (h l 37-8-9. 47-9, e sil) vulg copt Andr Primas. rec ηδυνατο, with B rel
Andr: txt AC a b c d e j k l 2. 6. 9. 17. 26-7. 30-2-8. 48. 50-1. 90 Areth. for εις
τ. ναον, εν τω ναω 1. for αχρι, αχρις ου C. om επτα bef αγγελων 1.

CHAP. XVI. 1. rec φωνης bef μεγαλης, with rel 1 vulg Andr Primas: txt AC B
b c d f g j 4. 13-9. 27. 41-2-8. 50 copt Areth. om εκ του ναου B rel syr-dd Areth:
ins AC g h n 10-3. 34-8. 49 (m 35-6. 40 Br, e sil) vulg Andr.—(for ναον, ουρανον 13.)

their office: but they *had* them not yet) the seven plagues out of the temple (cf. ch. xiv. 15, 17), clad in linen (the remarkable reading *λίθον* can hardly be genuine, though strongly attested: see digest. There is a precedent for *λίθον ἐνδεδυμένον* in Ezek. xxviii. 13) pure [and] glistening (the well-known clothing of angels and heavenly beings, see Acts x. 30 (i. 10), ch. xix. 8; Matt. xvii. 2 ||, xxviii. 3), and girt round their breasts with golden girdles (being in this like our Lord Himself as seen in vision, ch. i. 13). And one from among the four living-beings (appropriately to the symbolic meaning of these *ζῶα* as the representatives of *creation*, see notes on ch. iv. 7, 11, inasmuch as the coming plagues are to be inflicted on the objects of creation) gave to the seven angels seven golden vials (the *φιάλη* was a shallow bowl or cup, usually without a stand or foot, in which they drew out of the *κρητήρ* or goblet: so Plato, *Crito* p. 120 a, *χρυσᾶς φιάλαις ἐκ τοῦ κρητήρος ἀρωπτόμενοι*. The Schol. on Il. ψ. 270 explains it *οὐ τὸ παρ' ἡμῖν ποτήριον, ἀλλὰ γένος τι λίβητος ἐκπέταλον ἐκ παντὸς μέρους δυνάμενον ἔχειν*. Cf. Eurip. Ion 1181 ff.; Xen. Cyr. v. 2. 7), full of the wrath of God who liveth for ever and ever (this addition serves, as in ch. i. 8,

to give solemnity to the fact related). And the temple was filled with smoke from (arising from) the glory of God and from His might (i. e. from His presence, in which His glory and His might were displayed. The description calls to mind similar ones in the O. T., e. g. Ps. xvii. 8 f.; Isa. lxv. 5. See also below), and no one was able to enter into the temple (cf. 1 Kings viii. 10, 11; Exod. xl. 34, 35) until the seven plagues of the seven angels should be finished (the passages above referred to give the reason: because of the unapproachableness of God, when immediately present and working, by any created being. See Exod. xix. 21. When these judgments should be completed, then, the wrathful presence and agency of God being withdrawn, He might again be approached. Many other meanings more or less far-fetched have been given, but where Scripture analogy is so plain, the simplest is the best).

CH. XVI. 1—21.] THE SEVEN VIALS. See the general remarks on ch. viii. 1 for all questions common to the three great series of visions. The following special particulars are here to be noticed: 1) In the description, ch. xv. 1, which first introduces these plagues, they are plainly called *τὰς ἑπτὰ πληγὰς τὰς ἐσχάτας*. There

u = Rev. (vv. 2, 3, &c.) only. (Matt. ix. 17 al. Ezek. xxiv. 8.)
 v = ch. x. 9. xii. 17 al. Matt. xiv. 25.

λεγουσῆς τοῖς ἑπτὰ ἀγγέλοις Ὑπάγετε καὶ ἑκχέετε τὰς ἑπτὰ ^m φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.
 2 Καὶ ἠπῆλθεν ὁ πρῶτος καὶ ἔξεχεν τὴν ^m φιάλην

AC B a to n, 2. 4. 6. 9. 10-3-6-7-8-9. 26-7. 30-2. 34 to 42. 47 to 51. 90. B.

om καὶ bef εκχ. 1. εκχεετε AC f 1. 12: εκκεχετε f (appy). rec om 2nd
 εἰς τὰ, with h n 10-7. 34. 49 (35-7 B^r, e sil) syr-dd copt: ins AC B rel vulg Andr Areth
 Primas. om του θεου 1.

2. rec (for εἰς) ἐπι, with h n 1. 10-7. 34 (35-7. 49 B^r, e sil) copt Andr Areth: txt
 AC B rel vulg syr-dd Andr-coisl Areth Primas. (d illeg.) rec (for ἐπι) εἰς, with
 h n 1. 10-7. 34 (35-7. 49 B^r, e sil) vulg copt Andr: txt AC B rel syr-dd Andr-coisl

can then be no doubt here, not only that the series reaches on to the time of the end, but that the whole of it is to be placed close to the same time. And this is borne out by the particulars evolved in the course of the visions themselves. For we find that they do not in point of time go back, but at once take up the events of the former visions, and occur during the times of the sounding of the seventh trumpet, when the mystery of God should be finished. 2) As in the seals and in the trumpets, so here again, there is a marked distinction between the first four and the following three. As there, so here, the objects of the first four are the earth, the sea, the springs of waters, and the sun. After this the objects become more particularized: the throne of the beast, the river Euphrates, with the reservation of that peculiar and vague character for the *seventh*, which seems to belong to it in all the three series. 3) As before, so now, there is a compendious and anticipatory character about several of the vials, leading us to believe that those of which this is not so plain, partake of this character also. For example, under the *third* vial we find an acknowledgment of the divine justice in making those drink blood who shed the blood of saints and prophets. This, there can be little doubt, points on to the judgment on Babylon, in whom, ch. xviii. 24, was found the blood of saints and prophets, and of all that had been slain on the earth. Again, under the *sixth* we have the same great gathering to battle which is described in detail, ch. xix. 17—21. And finally, under the *seventh*, we have a compendious anticipatory notice of the judgment of Babylon, hereafter, ch. xvii., xviii., to be described in detail,—and of the great day itself in ver. 20, also hereafter [ch. xx. 11—15] to be resumed at more length. 4) As we might expect in the *final* plagues, we have no longer, as in the trumpets, a portion of each element affected, but the whole. 5) While in the first four vials the main features of the

first four trumpets are reproduced, there is one notable distinction in the case of the *fourth*. While by the plague of the fourth trumpet, the sun, moon, and stars are partially darkened, by that of the fourth vial the power of the sun is *increased*, and the darkening of the Kingdom of the beast is reserved for the *fifth*.

The minor special features will be noticed as we proceed. On the whole, the series of the vials seems to bear a less general character than the other two. It takes up a particular point in the prophecy, and deals with symbols and persons previously described. It belongs by its very conditions, exclusively to the time of, or to days approaching very near to the time of, the end: including in itself the subsequent details as far as the end of ch. xx.: without however noticing most important features and considerable prophetic periods.

1.] *Introductory. And I heard a great voice [out of the temple]* (from the fact, ch. xv. 8, that the divine Presence is filling the temple, and that none might enter into it, this voice can be no other than the divine voice. The words *ἐκ τοῦ ναοῦ* may have been erased [as in var. readd.] from the difficulty presented by *τοῦ θεοῦ* below, none being able to enter during the pouring out of the vials) *saying to the seven angels, Go and pour out the seven vials of the wrath of God into the earth* (so, previous to the series of trumpets, the angel casts the fire from the altar into the earth, ch. viii. 5).

2.] *And the first departed* (each angel, as his turn comes, leaves the heavenly scene, and from the space between heaven and earth, empties his vial on the appointed object) *and poured out his vial into the earth* (the γῆ, which before in ver. 1 was general, is now particular, and correlative with the objects of the other vials, cf. vv. 2, 3, *εἰς τὴν θάλασσαν, εἰς τοὺς ποταμούς*): *and there came* (took place: *fell*, as E. V.) *an evil (κακόν, in itself) and painful (πονηρόν, to the suf-*

αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ^w ἔλκος κακὸν καὶ ^x πονη-
 ρὸν ^y ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ ^z χάραγμα
 τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

³ Καὶ ὁ δεῦτερος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν
 θάλασσαν· καὶ ^a ἐγένετο ^a αἷμα ^b ὡς νεκροῦ, καὶ ^c πᾶσα
^c ψυχὴ ^c ζωῆς ἀπέθανεν, τὰ ἐν τῇ θαλάσῃ.

⁴ Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποτα-
 μούς καὶ τὰς ^d πηγὰς τῶν ^d ὑδάτων· καὶ ^a ἐγένετο ^a αἷμα.

⁵ καὶ ἤκουσα τοῦ ^e ἀγγέλου τῶν ^e ὑδάτων λέγοντος Δίκαιος

b — ch. i. 10 al. fr.
xiv. 17 reff.

c Gen. i. 20. see Gen. vii. 21, 22. Levit. xi. 10. ψ. ζ. = תַּרְיִי שָׁרָי.
e see note and ch. vii. 1. xiv. 18.

w Luke xvi. 21.
ver. 11 only.
Exod. ix. 9.
&c. Deut.
xxviii. 35.
x = Deut. i. c.
Job ii. 7.
y = πασέων
νοῦσων ἐστὶ
πονηρό-
τατον,
Theognis
274. see Matt.
vi. 23 j. vii.
17, 18.
z = Luke i. 65.
iii. 2.
ch. xiii. 17
reff.
a ch. viii. 8.
Exod. vii. 19.

d ch.

Areth Primas. om τους εχοντας το χ. του θηριου 1. rec τη εικονι αυτου
 bef προσκυνουντας, with (16. 41, e sil) syr-dd copt: txt AC B rel vulg arm Andr Areth
 Primas.—την εικονα προσκυνουντας αυτου 1.

³. rec aft δευτερος ins αγγελος, with B rel 1 vss Andr Areth: om AC g 18 am(with
 demid fuld tol lipss) æth Primas. om ως 1. ψυχης A. rec (for ζωης)
 ζωσα, with B h l n 1. 10-7. 36-8. 49 (16. 37-9. 41-2 Br, e sil) Andr Areth, vivens vulg
 copt: om rel Andr-coisl Primas: txt AC g syr-dd. rec om τα, with B rel 1 Andr
 Areth: ins AC syr-dd.

⁴. rec aft τριτος ins αγγελος, with h m 1. 10. 34-8 (n 35-6. 49 Br, e sil) lips-4 syr-dd
 copt Andr: om AC B rel vulg(with am fuld al) æth Areth Primas. rec ins εις bef
 τας πηγας, with B rel Andr Areth; επι c 18: om AC g h 10. 49 Br Primas Ansb.
 εγενοντο A g 36 syr-dd copt Primas: txt C B rel vulg Andr Areth.

⁵. om των υδατων 1. rec ins κυριε bef ει, with (41, e sil) æth: om AC B rel 1

ferers, ἐπίπονον, Suidas. See reff.) sore
 upon the men that had the mark of the
 beast and that worshipped his image (see
 above, ch. xiii. 15—17, xiv. 9, 10. The
 allegorical and historical interpretations
 have been very various: see them in El-
 liott, vol. iv. Notice the parallel with the
 sixth Egyptian plague, Exod. ix. 8 ff. Cf.
 Deut. xxviii. 27, 35).

3.] And the second poured out his vial
 into the sea: and it (*the sea*, cf. ch. viii.
 8, 11: not, "there was," as De Wette:
 for the question would arise, where? the
 analogy of the Egyptian plague is surely
 decisive) became blood as of a dead man
 (blood as when a dead corpse lies in its
 blood: loathsome and corrupting): and
 every soul of life (living soul, ref. Gen.:
 ψυχὴ in its physical sense of animal soul)
 died, [all] the things in the sea (τά is in
 apposition with and exegetical of πᾶσα ψ.
 ζωῆς).

4—7.] And the third poured out his
 vial into the rivers and the fountains of
 the waters: and they became (it is quite
 impossible, in the lax construction of the
 Apocalyptic Greek, to maintain here a dis-
 tinction, as Düsterd. has done, from the
 previous ἐγένετο, and to render here,
 "there came blood." Analogy must be
 our guide: and the account to be given of

the singular is either that it belongs to τὰ
 ὕδατα, or that the rivers and fountains are
 taken together, and regarded as neuter in
 sense though not in construction) blood
 (that the fact was so, is testified by what
 follows, in which it is assumed that the
 sources of ordinary drink have become
 blood). And I heard the angel of the
 waters (i. e. the angel who was set over
 the waters; see reff.: not as Grot., "vo-
 catur angelus aquarum quia in aquas im-
 misit phialam." Schöttgen, h. l., p. 1131
 f., gives examples of angels of the earth
 and of the sea: see also Wolf, h. l. This
 is more probable than Düsterd.'s idea that
 the analogy to be followed is that of the
 four living-beings, and that the angel
 symbolized the waters) saying, Thou art
 righteous who art and wast (as in ch. xi.
 2, the καὶ ὁ ἐρχόμενος is omitted. For
 the construction, see reff.) holy (I incline
 against Düsterd., to the usual connexion,
 viz. the making ὅσιος belong to ὁ ὢν κ. ὁ
 ἦν, and not in apposition with δίκαιος.
 And that which moves me to it is, 1) the
 extreme improbability of two epithets,
 δίκαιος and ὅσιος, both being predicated
 in such an acknowledgment of an act of
 justice: and 2) that as I have taken it, it
 best agrees with the ὅσιος in ch. xv. 4,
 where it is predicated of God not as the

f ch. i. 4 reff.
g ch. xv. 4.
h constr., Luke
xii. 57. John
vii. 24. John
xxxvii. 23.
i — Matt. xxiii.
35. Rom. iii.
18, from Isa.
lix. 7. Ps.
lxxviii. 8.
k ch. xi. 18
(reff.). xviii.
20, 24.
l Isa. xlix. 26.
m = ch. iii. 4.
iv. 11 al. fr.
Wisdom. xviii.
4.
n ch. i. 8 reff.
o ch. xv. 8 reff.
p 2 Thess. i. 5.
John v. 30.
vii. 24. ch.
xix. 2. Isa.
lviii. 2. 2 Macc. ix. 18.
s ch. xiv. 10 al. see ch. vi. 8 reff.
i. 18. Xen. Mem. i. 5. 6.
w constr., here only. infin., Col. iv. 6. 2 Pet. iii. 2. ver. 19. 1 Kings xvi. 1.

εἰ, ὁ ὢν καὶ ὁ ἦν ὅσιος, ὅτι ταῦτα ἔκρινας· ὅτι αἷμα
ἀγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς δέδω-
κας πῖν· ἄξιοι εἰσιν. καὶ ἤκουσα τοῦ θυσιαστηρίου
λέγοντος Ναί, Κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ
καὶ δίκαιαι αἱ κρίσεις σου.
8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν
ἥλιον, καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν
πυρί. καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα,
καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος
ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν
δοῦναι αὐτῷ δόξαν.

q constr., ch. vi. 4. vii. 2. xiii. 15 al. Gen. xxxi. 7.
t ch. vii. 16 only. Isa. xviii. 4. constr., Luke ii. 8. John vii. 24. 1 Tim.
u ch. xiii. 6 reff.
v usage aft. ἔξουσ., ch. ii. 26 reff.
x ch. xi. 18 reff.

am(with demid fuld tol lips-5, agst lipss) syr copt Andr Areth Primas. for ὁ ἦν,
os ην B a d e f k 2. 4. 26. 30. 40-1-2-8. rec aft ην ins καί, with 1. 32-4. 51 (g 36,
e sil): om AC B rel vulg Andr Areth. rec ins ὁ bef οσιος, with b c h n 1. 6.
10(sic) 17-8. 27. 34-5-6. 47-9. 51 B' Andr Areth: om AC B rel Andr-coisl.
6. rec (for διδωκας) ἐδ., with B rel: txt AC. rec (for πειν) πειν, with B rel 1:
ποιεν f k 30: txt AC. rec aft αξιοι ins γαρ, with (92 ?) vulg-ed Areth: om AC
B rel 1 fuld(with lips-4 tol) Andr.—οτι αξιοι 16 copt; ut digni vulg.
7. rec ins αλλου εκ bef του θυσιαστηριου, with 34; εκ B 1 Andr-a; φωνην εκ 36: om
AC rel fuld (and tol) syr-dd copt Bede.
8. rec aft τεταρτος ins αγγελος, with rel 1 copt Andr Primas: om AC B a d e f g
j k l 4. 13-6-9. 26-7. 30-2-7. 48. 50 am(with fuld lips-5 tol) syr-dd aeth Areth. εν
πυρι bef τους ανθρωπους B a b c e j k l m 2. 4. 6. 13-9. 26-7. 31(-5, e sil)-9. 40-1-2-7-8.
50-1. 90: om εν πυρι 18.
9. aft εβλασφημησαν ins οι ανθρωποι B rel syr-dd Andr-coisl Areth: om AC g 1.
18². 36-8. 50¹ (n, e sil) vulg copt Andr Primas. for το ονομα, ενωπιον A.
ins την bef εξουσιαν A h 10. 36-7. 49 B' Andr-p: om C B rel Andr Areth. for
ου, ουχι C.

result of any manifested acts of His, but as an essential attribute confined to Him alone), because Thou didst judge thus (lit., "these things": viz. the issue mentioned in ver. 4; the turning the drinking-water into blood: "Thou didst inflict this judgment"): because (this *ετι* repeats the former *ετι*, kai following being "and:" not, as it might be taken, "because they, &c., Thou hast also") they shed the blood of saints and prophets, and Thou hast given them blood to drink (on the form of the inf., *πῖν*, see Winer, edn. 6, p. 81, § 15, and Anthol. xi. 140. 3, οἷς οὐ σκῶμμα λέγειν, οὐ πῖν φιλον): they are worthy (these words are made stronger by their asyndetous character). And I heard the altar saying (certainly the simplest understanding of these words is, that they involve a personification of the altar. On the altar are the prayers of the saints, offered before God: beneath the altar are the souls of the martyrs cry-

ing for vengeance: when therefore the altar speaks, it is the concentrated testimony of these which speaks by it), Even so, Lord God Almighty: true (reff.) and just are Thy judgments.

8, 9.] And the fourth poured out his vial upon (no longer *εἰς*) the sun: and it was given to it (the sun: not "to him," the angel, as, strangely enough, Bengel and Hengstb., and Elliott, iii. 361. The angels throughout this vision are simply the pourers out of the vials, not the executors of the plagues. Besides which, the verb *καυματίζω*, in a sentence where the sun is mentioned, can have but one reference: see reff.) to scorch men (the *τούς* is probably generic merely. If it is to be assigned a meaning, it may be, the men who have received the mark and number of the beast. But the other is more likely) with (the *ἐν* of investiture: the element in which the scorching takes place) fire (not, as Hengstb., understand-

¹⁰ Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἔσχω-
τωμένη, καὶ ἔμασῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόν-
του, ¹¹ καὶ ἐβλάσφημησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ
τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν, καὶ οὐ
μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

¹² Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποτα-
μὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ
αὐτοῦ, ἵνα ἱετοιμασθῇ ἡ ὁδὸς τῶν βασιλείων τῶν ἀπὸ
ἀνατολῆς ἡλίου.

c ch. xxi. 4. Col. iv. 13 only. Isa. i. 5. lxx. 14.

ix. 20, 21 only. g ch. ix. 14. Gen. xv. 18 al.

i Matt. iii. 3 (from Isa. xl. 3). Luke i. 76 only.

d ch. xi. 13 reff.

e ver. 2.

h = Mark v. 29 only. Gen. viii. 7. Zech. x. 11.

j ch. vii. 2 reff.

J w. part.
Mark i. 4.
ix. 3, 7. ch.
iii. 2. Josh.
ix. 12.
z ch. ix. 2.
Eph. iv. 18
only. Jer.
xiv. 2.
a here only.
Job xxx. 4(5).
τὰ ὀφθαλμοὶ
τῶν θυρεῶν
ἀποδέρον-
τες ἔμασ-
σάντο,
Jos. B. J. v.
8. 3.
b = ver. 21.
ch. xviii. 1.
= ἀπό, Matt.
xiv. 26
al. fr.

^{10.} rec aft *πεμπτος* ins *αγγελος*, with h m n (1) 10-7. 34 (35-6-7. 49 Br, e sil) copt Andr Areth Primas: om AC B rel am (with fuld lips-5 tol) syr-dd æth Tich Bede.— for *πεμπτος*, *αγγελος* 1. *εσκοτισμενη* B e n 16. rec *εμασωντο*, with B rel Andr Areth: txt AC a b d f g h k l 1. 2. 6. 9. 10-3-6-7-8-9. 37. 50. (*εμασονται* l: *εμασων* 16.)

^{12.} rec aft *εκτος* ins *αγγελος*, with h m n 10-7. 34 (35-6-7-9. 49 Br, e sil) copt Andr Areth Primas Tich: om AC B rel am (with fuld lips-5 tol) syr-dd æth. om *τον* [bef *Εὐφρατην*] B rel Areth: ins AC f g m n 18. 34. 47. 51 (35?) Andr. (d def.)

ing *αὐτῷ* of the angel, some fire other than the sun: but the glowing increased heat of the sun itself), and men were scorched with great heat (on the accus. after the passive verb which takes a double accus. in active, see reff., and Winer, edn. 6, p. 205, § 32. 5), and blasphemed the name of God who hath power over these plagues, and did not repent to give Him glory (on the inf. expegetic, see Winer, edn. 6, p. 284, § 44. 1).

10, 11.] And the fifth poured out his vial upon the throne of the beast (given to it by the dragon, ch. xiii. 2. That is, on the spot where the power and presence of the beast had its proper residence): and his kingdom (those lands which owned his rule) became darkened (as in the ninth Egyptian plague, Exod. x. 21 ff., the darkness is specially sent over the land, not occasioned by any failure of the lights of heaven). And they (the inhabitants: the subjects of the beast. They are by and by identified with those who had received his mark) chewed their tongues (the word *μασάομαι* is confined to the comedians and later Gr. prose. *ἡ τῶν γλωσσῶν μάσησις τὴν ὑπερβολὴν τῆς ὀδύνης* δηλοῖ, says Andreas) from (ἐκ, of the source of the action: see reff.) their pain (viz. under which they were previously suffering: not, that occasioned by the darkness, which would not of itself occasion pain: see below), and blasphemed the God of heaven (see ch. xi. 13) by reason of (ἐκ as above) their pains and

their sores (these words bind on this judgment to that of the first and following vials, and shew that they are cumulative, not simply successive. The sores, and pains before mentioned, are still in force), and repented not of (see ch. ix. 20, 21) their works.

12.] And the sixth poured out his vial upon the great river Euphrates: and its water was dried up, that the way of the kings which come from the rising of the sun might be prepared (notice, but not to be blindly led by it, the analogy of the sixth trumpet, also having reference to the river Euphrates. In order to understand what we here read, we must carefully bear in mind the context. From what follows under this same vial, we learn that the kings of the whole earth are about to be gathered together to the great battle against God, in which He shall be victorious, and they shall utterly perish. The time is now come for this gathering: and by the drying up of the Euphrates, the way of those kings who are to come to it from the East is made ready. This is the only understanding of these words which will suit the context, or the requirements of this series of prophecies. For to suppose the conversion of Eastern nations, or the gathering together of Christian princes, to be meant, or to regard the words as relating to any auspicious event, is to introduce a totally incongruous feature into the series of vials, which confessedly re-

k 2 Pet. ii. 1. 1³ Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ
 reff. Rev., ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ
 ch. xix. 20. xx. 10 only. ¹ ψευδοπροφήτου ¹ πνεύματα τρία ¹ ἀκάθαρτα ^m ὡς ⁿ βά-
 1 ch. xviii. 2. Matt. x. 1 al. k τραχοὶ. ¹⁴ εἰσὶν γὰρ πνεύματα ^o δαιμονίων ^p ποιοῦντα
 fr. Zech. xiii. 2. m ch. i. 10 al. fr. ^p σημεῖα, ^a ἐκπορεύεται ^q ἐπὶ τοὺς βασιλεῖς τῆς ^r οἰκου-
 n here only. Exod. viii. 2. 7 al. constr. μένης ^r ὅλης, ^s συναγαγεῖν αὐτοὺς ^s εἰς τὸν πόλεμον τῆς
 ch. iv. 1 al. fr. ^t ἡμέρας [ἐκείνης] τῆς ^t μεγάλης τοῦ ^u θεοῦ τοῦ ^u παντο-
 o ch. ix. 20. Gospp., pas- κρίατορος. ¹⁵ Ἰδοὺ ἔρχομαι ὡς ^v κλέπτης ^v μακάριος ὁ
 xviii. 18. 1 Cor. x. 20 (bis), 21. ^w γρηγορῶν καὶ ^x τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς
 (bis), 1 Tim. iv. 1. James ii. 19. Ps. cv. 37. p ch. xiii. 18 reff. q Zech. vi. 8, 9. so ἐπὶ, Matt. iii. 7. John xix. 33. u ch. i. 8 reff.
 r ch. iii. 10 reff. v ch. iii. 3. s John xi. 52. ch. xx. 8. 2 Kings xxiii. 9. t = ch. vi. 17 reff. u ch. i. 8 reff.
 v ch. iii. 3. w ch. iii. 2. x = Eph. iv. 3. 2 Tim. iv. 7. Jude 6. Prov. iv. 23.

om 2nd αυτου 1.

Andr: txt C v rel Areth.

13. homœotel in C 9. 27, στοματος 1st to 2nd. ακαθαρτα bef τρια v rel Andr-coisl Areth: om ακαθαρτα 49: txt AC g h l n 10-7-8. 36-8 (2. 16. 37-9 Br, e sil) vulg syr-dd Andr Primas. rec (for ως βατραχοι) ομοια βατραχοις, with 1^r: ως βατραχους j 18. 36-8 Areth: txt A v rel Andr.

14. rec (for δαιμονιων) δαιμονων, with h n 1(?) 10-6¹-7-8. 34-8 (35-6-7. 49 Br, e sil) Andr: txt A v rel Andr-coisl Areth. Steph (for α εκ.) εκπορευεσθαι, with g 18 Andr-a: εκπορευονται v l 16. 36-9: txt A rel Andr Areth.—1 has εκπορευεσθαι, but with a written over by an ancient hand. rec ins γης και της bef οικονμενης, with 1^r Andr-a: γης 1: om A v rel syr-dd Andr Areth. rec om τον [bef πόλεμον], with 34(-5-6?) : ins A v rel Andr Areth. om εκεινης A fg 38 vulg copt Tich: ins v rel syr-dd Andr Areth Promiss Primas.

present the "seven last *plagues*." Andreas [see table in Prolegg.] explains it as above: and so Bleek, Ewald, De Wette, Düsterd., al.).

13—16.] And I saw out of the mouth of the dragon (who is still in the prophetic scene, giving his power to the beast, ch. xiii. 2) and out of the mouth of the beast and out of the mouth of the false prophet (viz. the second beast of ch. xiii. 11 ff. Cf. ch. xix. 20, xx. 10) three unclean spirits like frogs (in shape and character. In the entire absence of Scripture symbolism,—for the only mention of frogs besides this is in, or in regard to, the relation of the plague in Egypt,—we can only explain the similitude from the uncleanness, and the pertinacious noise, of the frog. Daubuz quotes from Philo, De Sacr. Abel et Cain, p. 95, ἀλλὰ ταῖς ἀψύχαις δόξαις, λέγω δὲ βατράχοις πιεσθεῖς, ἤχον καὶ ψόφον ἔρμον πραγμάτων ἀποτελοῦσι: from Cicero ad Att., xv. 15, "ranæ ῥητορεύουσι:" and from Artemidorus ii. 15, βάτραχοι δὲ ἄνδρας νόητας κ. βωμολόχους προσμαίνουσι), for (γὰρ gives a reason for ὡς βάτραχοι) they are spirits of devils doing miracles (this is a plain declaration of the interpretation of these three, and by it the limits of interpretation are clearly set, and must not be overpassed. The explanation of these as

any men, or sects of men, is therefore clearly wrong) which go forth over the kings of the whole earth (it is the uniform testimony of the prophetic Scriptures that the antichristian power shall work signs and wonders as means of deceiving mankind: see Matt. xxiv. 24; 2 Thess. ii. 9) to gather them together to the war of that (or, the) great day of Almighty God (that day viz. which is explained in detail in the subsequent part of the prophecy, ch. xix. 17 ff. This great gathering of the beast and the kings of the earth against God and the Lamb, is the signal for the immediate and glorious appearing of the Lord. And therefore follows an exhortation to be ready, and clad in the garments of righteousness, when He shall come). Behold, I come (the Seer speaks in the name of Christ) as a thief (that personal advent shall happen when many least expect it, when the world is secure in the ungodliness of ages): blessed is he that watcheth, and keepeth his garments, lest he walk naked and they (men) see his shame (the figure is that of one apprehending the thief's coming, and therefore keeping watch in his clothes, not undressing. In the spiritual sense, the garments are the robe of righteousness put on by faith in Him who is our Righteousness: and the walking naked is that destitution of these

περιπατῇ καὶ ὁ βλέπωσιν τὴν ἄσχημοσύνην αὐτοῦ. ¹⁶ καὶ ^{γ plur. impers. ch. xii. 6.} ^{δ Luke xii. 20.} ^{ε Rom. i. 27 only. = Exod. xx. 26.} ^{α ch. ix. 11 read,} ^ζ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον ^η Ἐβραϊστί Ἀρμαγεδών.
¹⁷ Καὶ ὁ ἔβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν

15. βλεπουσιν 1.

16. for τοπον, ποταμον Α. for αρμαγεδων, μαγεδων B rel vulg-mss^f Tich-ms; txt A g h l m 1. 10-3-6-7-8. 34(-5-6 ?)-7-8-9. 47-9 B^r, αρμαγ. g m 47 al, hermag. an i Tich.—rec -γεδδων, with B f 17 syr-dd Primas: txt A rel 1 vulg.

17. rec aft εβδομος ins αγγελος, with h m n 1. 10-7. 34 (35-6-7. 49 B^r, e sil) Andr Areth Primas: om A B rel am(with fuld lips-5 tol) syr-dd. rec (for επι) εις, with

garments which will at that day bring shame before assembled men and angels). **And they** (the unclean spirits, as is evident from *συνήγαγεν* being merely a recital of the *συναγαγείν* before: not, the angel of the sixth vial, as Bengel; nor God, as Hengst. and Ebrard) **collected them together to the place which is called in Hebrew Harmagedon** (it is evidently in the meaning of the Hebrew name of this place that its appropriate significance lies. For otherwise why should *ἑβραϊστί* be prefixed to it? When St. John does this in his Gospel, in the cases of Bethesda, v. 2, Gabbatha, xix. 13, Golgotha, xix. 17, and in this book in the case of Abaddon, ix. 11, it is each time not without such reference: see the notes in those places. But this circumstance does not deprive the name of geographical reality: and it is most probable on every account that such reality exists here. The words *τὸν τόπον τὸν καλούμενον* would surely not be used except of a real place habitually so named, or by a name very like this. Nor need we search far for the place pointed out. *הַרְמַגְדֵּן*, the mountain of Megiddo, designates at least the neighbourhood where the Canaanitish kings were overthrown by Barak, Judg. v. 19; an occasion which gave rise to one of the two triumphal songs of Israel recorded in the O. T., and therefore one well worthy of symbolizing the great final overthrow of the Kings of the Earth leagued against Christ. That the name slightly differs from that given in the O. T. where it is the plain [2 Chron. xxxv. 22] or the waters [Judg. i. c.] of Megiddo, is of slight consequence, and may be owing to a reason which I shall dwell on below. The LXX in both places adopt the form which we have here, *Μαγεδών* or *-δδών*. Nor must it be forgotten, that Megiddo was connected with another overthrow and slaughter, viz. that of Josiah by Pharaoh-Necho [2 Kings xxiii. 29; 2 Chron. ubi supra], which though not analogous

to this predicted battle in its issue, yet served to keep up the character of the place as one of overthrow and calamity: cf. also Zech. xii. 11, and the striking description, 2 Chron. xxxv. 25, of the ordinance of lamentation for Josiah. At Megiddo also another Jewish King, Ahaziah, died of the wounds received from Jehu, 2 Kings ix. 27. The prefix *Har*, signifying "mountain," has its local propriety, see Stanley's description of the plain of Esdraelon, in the opening of his Sinai and Palestine, ch. ix. And to the fisherman of the lake of Galilee, who would know Megiddo as he saw its background of highland lit up by the morning or evening sun across the plain from his native hills, the name would doubtless be a familiar one. Still there may have been a deeper reason which led to, or at all events justified the prefix. As the name now stands, it has a meaning ominous of the great overthrow which is to take place on the spot. Drusus, believing the word to be merely a mystic one, explains it to be *πῦρ καὶ νεκρῶν*, "internecio exercitus eorum," the overthrow of their army. But, conceding and maintaining the geographical reality, must not we suppose that such a name, with such a sound, so associated with the past, bore to a Hebrew ear, when used of the future, its ominous significance of overthrow? It is remarkable that in Zech. xii. 11, where the mourning for Josiah is alluded to, the LXX render not in the plain of Megiddo, but *ἐν πεδίῳ ἐκκοπτομένων*: and this agrees with the interpretation of Andreas here, who supposes the name equivalent to *διακοπή*).

17—21.] **And the seventh poured out his vial upon the air** (the consequences are presently seen), **and there came forth a voice out of the temple from the throne** (the voice, as in ver. 1, of God Himself. This is rendered even more certain here by the addition of *ἀπὸ τοῦ θρόνου*) **saying, It is done** (the limitation of the

b ch. ix. 2 reff. ^b ἄερα· καὶ ἐξηλθεν φωνὴ ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέ- A B A
c = Luke xiv. 22. ch. xxi. 8. ^c γουσα· ^c Γέγονεν. 18 καὶ ^d ἐγένοντο ^d ἀστραπαὶ καὶ ^d φωναὶ A B A
d ch. viii. 5. xi. 19 al. ^e καὶ ^d βρονταί, καὶ σεισμός ἐγένετο μέγας, ^e οἷος οὐκ ἐγένετο A B A
e = Matt. xxiv. 21 al. DAN. ^e ἀφ' οὗ ἄνθρωπος ^e ἐγένετο ἐπὶ τῆς γῆς, ^f τηλικούτος A B A
xii. 1. James iii. 4 only f. ^f σεισμός οὕτως μέγας. 19 καὶ ^g ἐγένετο ἡ ^h πόλις ἡ ^h μεγάλη A B A
f 2 Cor. i. 10. Heb. ii. 3. ^g εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν. καὶ A B A
g ch. viii. 11 reff. ^h Βαβυλὼν ἡ ⁱ μεγάλη ^j ἐμνήσθη ἐνώπιον τοῦ θεοῦ ^k δοῦ- A B A
h (see ch. xi. 8.) = ch. xvii. 18. ⁱ ναι αὐτῇ τὸ ^l ποτήριον τοῦ ^l οἴνου τοῦ ^l θυμοῦ τῆς ^l ὀργῆς A B A
i ch. xiv. 10, &c. reff. ^j αὐτοῦ. 20 ^m καὶ ⁿ πᾶσα νῆσος ἔφυγεν, καὶ ὅρη οὐχ ⁿ εὐρέθη- A B A
j pass., Acts x. 31 only. Ezek. xviii. 22. ch. i. 19 reff. ^k infn., ver. 9. ^l ch. xiv. 8, 10. ^m see ch. vi. 14. ⁿ Ps. xxxvi. 36. plur.,

c f h n 10-7. 49. 51 (37 B^r, e sil) Andr: txt A B rel Andr-coisl Areth. rec aft
φωνη ins μεγαλη, with B rel vulg syr-dd copt æth Andr Areth Primas: om A 12. 46
Cassiod. rec (for εκ) απο, with B rel Andr-coisl Areth: txt A g 1. 12-8. 36-8. 46
Andr. rec aft του ναου ins του ουρανου, with B 10(sic) rel vss Andr Areth:
om A f g vulg syr-dd copt Primas. (om του ναου n 1. 12-8. 36. 47 Andr-a.)
18. rec φωναὶ καὶ βρονταὶ bef αστραπαι, with 1: βρονται bef φωναὶ rel syr-dd
Andr-coisl Areth: txt A (B) g n 2. 6. 13. 26. 36. 40.—om καὶ βρονται B. om 1st
εγενετο B rel fuld Andr Areth: ins A f g h n 10-7. 36 (37. 42-9. 51 B^r, e sil) vulg
syr-dd copt Andr-a Tich. rec oi ανθρωποι εγενοντο, with B rel 1 vulg syr-dd
Andr Areth Tich: txt A c copt arm, εγενετο ανθρωπος 38.—om oi B f g 17 al.
19. rec επισουν, with rel Andr Areth: -σαν in the line, o above 10¹: txt A B d h²
j l n 16-7. 27. 38. 42-9. (4 uncert.)
20. om 1st καὶ 1.

meaning of γέγονεν to "that is done which was commanded," viz. the outpouring of the seven vials, is in fact no limitation: for the plagues are the *last* plagues: if therefore they are done, all is done. But the declaration is of course proleptically made, and imports that the outpouring of the seventh vial had done that which should accomplish all and bring in the end. One who had fired a train would say, "It is done," though the explosion had not yet taken place). And there were lightnings and voices and thunders (the usual accompaniments of the close of each series of visions, see ch. viii. 5, xi. 19. But, as before remarked, these phænomena occur here in rather a different connexion from that in the other two places. Here, they are more the result of the outpouring of the last vial, and they do not conclude, but only begin its effects, which do not cease until the destruction of Babylon and the great overthrow of the antichristian hosts): and there was a great earthquake (this may perhaps be not without connexion with the pouring out of the vial into the air: in the descriptions of earthquakes we read of the darkened and lurid appearance of the air preceding the shock) such as was not from the time when there was a man (not, "since man was:" the generic

meaning would more probably be expressed by οἱ ἄνθρωποι ἐγένοντο, as altered in rec.) upon the earth, such (on τηλικούτος, see note on ref. Heb.) an earthquake so great. And the great city (Rome: cf. ch. xi. 8 and note, xiv. 8, xvii. 18, xviii. 10, 16, 18, &c., 21) became into (i. e. was divided or split, scil. by the earthquake) three parts (see ch. xi. 13, where a similar judgment takes place at the end of the episode of the two witnesses. The three parts are supposed by Düsterd. to refer to the three arch-enemies just now mentioned. But this is very uncertain: see on the tripartite division at ch. viii. 7), and the cities of the nations fell (not only the greatest city, but other great capitals of nations fell, from the violence and extent of the earthquake. We have its further consequences presently): and Babylon the great (mentioned specially, although really the same [see the places referred to above] with ἡ πόλις ἡ μεγάλη, because of her special adulterous character to be hereafter described. The destruction of the material city of Rome is but the beginning of the execution of vengeance on the mystic Babylon) was remembered before God (reff.), to give her the cup of the wine of the fierceness of His wrath (so E. V. for τοῦ θυμοῦ τῆς ὀργῆς; "excandescencia iræ," Vitringa.

c w. εἰς, Luke 8 καὶ ὁ ἀπήνεγκέν με εἰς ἔρημον ὁ ἐν πνεύματι καὶ εἶδον
xvi. 22. 1 Cor.
xvi. 8.
2 Chron. xxxvi. 7. ἐπὶ, ch. xxi. 10. Acts xix. 12. absol., Mark xv. 1 only.

d ch. 1. 10. iv. 2. xxi. 10.

A B a
to n, 2
4. 6. 9
10-3-6.
8-9. 26
7 30.
32 to 4
47 to 5
90. B.

here used, of a harlot who has committed fornication with secular kings and peoples, is frequent in the prophets, and has one principal meaning and application, viz. to God's church and people that had forsaken Him and attached herself to others. In eighteen places out of twenty-one where the figure occurs, such is its import; viz. in Isa. i. 21; Jer. ii. 20, iii. 1, 6, 8; Ezek. xvi. 15, 16, 28, 31, 35, 41, xxiii. 5, 19, 44; Hosea ii. 5, iii. 3, iv. 15 [Micah i. 7]. In three places only is the word applied to heathen cities: viz. in Isa. xxiii. 15, 16 to Tyre, where, ver. 17, it is also said, "she shall commit fornication with all the kingdoms of the world upon the face of the earth:" and in Nahum iii. 4 to Nineveh, which is called the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. And there the threat is pronounced of a very similar ruin to that which befalls Babylon here. So that the Scripture analogy, while it points to unfaithfulness and treachery against God's covenant, also brings to mind extensive empire and wide-spread rule over the kingdoms of the earth. It is true, that as far as *the image itself* is concerned, pagan Rome as well fulfils its requirements as Tyre and Nineveh. It will depend on subsequent features in the description, whether we are to bound our view with her history and overthrow. Still, it will not be desirable to wait for the solution of this question till we arrive at the point where those features appear: for by so doing much of our intermediate exegesis will necessarily be obscured. The decisive test then which may at once be applied to solve the question, is derived from the prophecy of the destruction of Babylon in ch. xviii. 2. It is to be laid utterly waste, and to "become the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird." Now no such destruction as this has yet befallen Rome, unless her transfer from pagan to papal rule be such a destruction, and the Pope and his ecclesiastics be described in the above terms. In an eloquent passage of Vitringa, he presses Bossuet with this dilemma. Again, it is said of this harlot, μεθ' ἧς ἐπόρευσαν οἱ βασιλεῖς τῆς γῆς. But we may ask, if this be pagan Rome, who and what are these kings, and what is indicated by

her having been the object of their lustful desires? In the days of Imperial Rome, there were no independent kings of the earth except in Parthia and Persia. Rome in her pagan state, as described for the purpose of identification in ver. 18, was not one who intrigued with the kings of the earth, but ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλείων τῆς γῆς: she reigned over them with undisputed and crushing sway.

I do not hesitate therefore, induced mainly by these considerations, which will be confirmed as we proceed step by step in the prophecy, to maintain that interpretation which regards papal and not pagan Rome as pointed out by the harlot of this vision. The subject has been amply discussed by many expositors. I would especially mention Vitringa, and Dr. Wordsworth.

The "sitting upon many waters" is said of Babylon in Jer. in reff., but has here a symbolical meaning; see below, ver. 15. On the *ἡμεθύσθησαν* see ch. xiv. 8. The same thing is said of Babylon in Jer. l. c. But there she herself is the cup in the Lord's hand). And he (the angel) carried me away to the wilderness (not, as Elliott, al., and even Düsterd., "a wilderness." Such inferences from the absence of the art. in this later Greek, never secure, are more than ever unsafe when a preposition precedes: and the usage of the LXX should have prevented any such rendering here. In no fewer than twenty places [see Tromm.] they use the word *ἐρημος* anathrously, where there can be no question that "*the wilderness*" is the only rendering. In fact it may be questioned whether the expressly indefinite rendering, "*a wilderness*," is ever justifiable, except in case of predication, or junction with an adjective, without some further indication than the mere omission of the definite article after a preposition. Had it been intended here, we may safely say that εἰς τόπον ἔρημον, or εἰς τόπον τινα ἔρημον would have been used. The most natural way of accounting for the Seer being taken into the wilderness here, is that he was to be shewn Babylon, which was in the wilderness, and the overthrow of which, in the prophecy from which come the very words ἐπέσεν ἐπίσεν βαβυλῶν [Isa. xxi. 9], is headed τὸ ὄραμα τῆς ἐρήμου. So that by the analogy of prophecy, the journey to witness the fall of Babylon would be εἰς

γυναικα καθημένην ἐπὶ θηρίον * κόκκινον, ἔχον τὰ ὄνομα^hτα ἡ βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.
 4 καὶ ἡ γυνὴ ἦν ἰ περιβεβλημένη^k πορφύρου καὶ * κόκκινον

f ch. iv. 6, 8 reff. g constr. acc., ver. 4. Phil. i. 11. Col. i. 9. Ps. xv. 11 alex. (not F.)
 h ch. xiii. 1. i ch. vii. 9 reff. k John xix. 2, 5. ch. xviii. 16 only (elw. -ρα, ch. xviii.
 12 al.). Num. iv. 13. xviii. 12. xviii. 16. Matt. xxvii. 28. Heb. ix. 19 only. Exod. xxv. 4. Num. xix. 6.

3. for εἶδον, ἰδᾶ A. (So also ver 6.) rec (for τα ονοματα) ονοματων, with c h m n 10. 34-5-6-7. 49-corr (48. 51 B^r, e sil) Hippol Andr Areth : txt A B rel 1 (of these, all but A 9 omit τα). εχων A l m n 30-2 (of these l 30-2 have γιμων also) al.

om κεφαλᾶς ἑπτα και 1.

4. rec (for ἦν) ἡ, with 1 copt : txt A B (Tisch) rel vulg syr-dd æth arm Hippol Andr Areth Cyr. (Only the ν exists in A and there is room for η ην or the like.)
 rec πορφυρα (with none of our mss) : πορφυραν h (k ?) n 1. 4. 6. 10-7-8. 34-5-7. 48-9 B^r Andr Areth : txt A B rel Hippol. rec κοκκινω (with none of our mss) : txt

ἔρμον. The question of the identity of this woman with the woman in ch. xii. is not affected by that of the identity of this wilderness with that) in the spirit (see reff., and note on ch. i. 10) : and I saw a woman sitting upon a scarlet beast (this beast is introduced as if a new appearance : but its identity with that mentioned before, ch. xiii. 1 ff., is plain as the description goes onward. For not to mention the features which the two have in common, this beast, as soon as described, is ever after mentioned as τὸ θηρίον : and in ch. xix. 19, 20 the identity is expressly established. For there we read, ver. 19, that the beast and the kings of the earth make war against the Lamb, which beast can be no other than this on which the woman rides, cf. our vv. 12—14 :—and in the next verse, ch. xix. 20, we read that the beast was taken, and the false prophet who did miracles before him, which beast can be no other than that of ch. xiii. See ver. 14 there. The identity of the two is therefore matter not of opinion, but of demonstration. The differences in appearance doubtless are significant. That with which we are now concerned, the scarlet colour, is to be understood as belonging not to a covering on the beast, but to the beast itself. It is akin to the colour of the dragon [πύρρος], but as that is the redness of fire [see however ch. vi. 4], so is this of blood, with which both the beast and its rider are dyed. It was the colour, see ref. Heb., of the wool to be used in sprinkling the blood of sacrifice. There may be an allusion to the Roman imperial purple : for the robe which was put on our Lord in mockery was κόκκινος, ref. Matt. But this is more probably conveyed by its own proper word in the next verse.

By the woman sitting on the wild beast, is signified that superintending and guiding power which the rider possesses over his beast : than which no-

thing could be chosen more apt to represent the superiority claimed and exercised by the See of Rome over the secular kingdoms of Christendom), full of the names of blasphemy (for the construction with accus., see reff., and Winer, edn. 6, p. 205, § 32. 5. The names of blasphemy, which were found before on the heads of the beast only, have now spread over its whole surface. As ridden and guided by the harlot, it is tenfold more blasphemous in its titles and assumptions than before. The heathen world had but its Divi in the Cæsars, as in other deified men of note : but Christendom has its “most Christian” and “most faithful” Kings, such as Louis XIV. and Philip II. ; its “Defenders of the faith,” such as Charles II. and James II. ; its society of unprincipled intriguers called after the sacred name of our Lord, and working Satan’s work “ad majorem Dei gloriam ;” its “holy office” of the Inquisition, with its dens of darkest cruelty ; finally its “patrimony of St. Peter,” and its “holy Roman Empire ;” all of them, and many more, new names of blasphemy, with which the woman has invested the beast. Go where we will and look where we will in Papal Christendom, names of blasphemy meet us. The taverns, the shops, the titles of men and of places, the very insurance badges on the houses, are full of them), having seven heads and ten horns (as in its former appearance, ch. xiii. 1 ; inherited from the dragon, ch. xii. 3. These are presently interpreted : we now return to the description of the woman herself). And the woman was clothed in purple (St. John’s own word, even to its peculiar form, see reff., for the mock-imperial robe placed on our Lord : and therefore bearing probably here the same signification ; but not in mockery, as Bede, “fucus simulati regiminis :” for the empire is real) and scarlet (see above. This very colour is

1 ch. xviii. 16
only. Exod.
xxvi. 32, 37.
m ch. ii. 18 al.
n 1 Cor. iii. 12.
ch. xviii. 12,
16. xxi. 11,
16. Ps. xviii.
10. Dan. xi.
38 Theod.
o Matt. vii. 8.
xiii. 45, 46.
1 Tim. ii. 9
only, exc. ch.
xviii. 12, 16.
xxi. 21 (bis) f.
p ch. iv. 6, 8
ref. ver. 3.
r = Acts x. 14. 1 Cor. vii. 14.
u ch. i. 20. Eph. v. 32 al.

[καὶ] ¹ κεχρυσωμένη ^m χρυσίῳ καὶ ⁿ λίθῳ ⁿ τιμίῳ καὶ
^o μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς
^p γέμον ^q βδελυγμάτων καὶ τὰ ^r ἀκάθαρτα τῆς ^s πορνείας
αὐτῆς, ^δ καὶ ἐπὶ τὸ ^t μέτωπον αὐτῆς ὄνομα γεγραμμένον
^u Μυστήριον, ^v Βαβυλὼν ἡ ^w μεγάλη, ἡ μήτηρ τῶν ^x πορ-
νῶν καὶ τῶν ^y βδελυγμάτων τῆς γῆς. ⁶ καὶ εἶδον τὴν
γυναικα ^z μεθύουσαν ἐκ τοῦ αἵματος τῶν ^y ἀγίων καὶ ἐκ

q Matt. xxiv. 15 | Mk. (from Dan. ix. 27.) Luke xvi. 15 only, exc. ch. xxi. 27. Isa. ii. 8.
s ch. ii. 21. t ch. vii. 3 ref. y ch. v. 8 ref.
w ver. 1. x ver. 2 ref.

A B rel 1 (κοκκινον, so elsw) Hippol Andr Areth. om 3rd και B rel Hippol Andr
Areth : ins A 1. 18. 33-38 (1 2. 35-6-9. 42, e sil) vulg syr-dd copt Andr-a lat-f.

for χρυσίῳ, χρυσοῦ. rec χρυσοῦν bef ποτήριον, with h n 1. 10. 17-8. 36 (37.
49 Br, e sil) Andr: om χρ. e: txt A B rel syr-dd copt aeth arm Hippol Andr-coisl
Areth lat-f. rec (for τα ἀκάθαρτα τῆς) ἀκαθαρτητος, with 33(?) (42, e sil) : txt A
B rel 1 Hippol Andr. for αὐτῆς, τῆς γῆς B rel syr-dd copt Hippol Areth, totius
terrae Cypr Primas Promiss: txt A c¹ g h l m n 1. 6. 10-7-8. 34-5-6-7-8. 47-9. 51 (Br,
e sil) vulg Andr.

6. om 1st εκ B a b d e f j k 2. 9. 13-6. 26-7. 30¹. 41-7-9. 51 Andr-coisl Areth Promiss.
—τω αἵματι 38. om 2nd και B rel Andr-coisl Areth : ins A 17. 18 (c f g h l 6.

not without its significance: witness the Cardinals, at the same time the guiding council of the Church and princes of the State), [and] gilded with gold and with (the κεχρυσωμένη is zeugmatically carried on) precious stone and with pearls (this description needs no illustration for any who have witnessed, or even read of, the pomp of Papal Rome: which, found as it is every where, is concentrated in the city itself), holding a cup of gold in her hand full of abominations and of the impure things (the change of construction is remarkable: for such it must be accounted, and not, with Düsterd., the accus. governed by ἔχουσα. It seems to be made, not to avoid an accumulation of genitives, as Hengstb., but to mark a difference between the more abstract designation of the contents of the cup as βδελύγματα, and the specification of them in the concrete as τὰ ἀκάθαρτα κ.τ.λ.) of her fornication (this cup is best taken altogether symbolically, and not as the cup in the Mass, which, however degraded by her blasphemous fiction of transubstantiation, could hardly be called by this name, and moreover is not given, but denied by her to the nations of the earth. That she should have represented herself in her medals as holding forth this cup [with the remarkable inscription, "sedet super universam;" see Elliott, vol. iv. p. 30, plate], is a judicial coincidence rather than a direct fulfilment), and [having] upon her forehead a name written (as was customary with harlots: so Seneca, Con-

trov. i. 2, in Wetst.: "Stetisti puella in lupanari: . . . nomen tuum pendedit a fronte: pretia stupri accepisti:" and Juv. Sat. vi. 123 of Messallina, "Tunc nuda papillis Constitit auratis, titulum mentita Lyciscæ"), Mystery (is this word part of the name, or not? On the whole it seems more probable that it is. For though no such word would in the nature of things be attached to her forehead as part of her designation, so neither would the description which follows Βαβυλὼν ἡ μεγάλη, to which the word μυστήριον seems partly to refer. But whether part of the name or not, the meaning will be the same: viz. that the title following is to be taken in a spiritual and an enigmatical sense: compare ch. i. 20, and 2 Thess. ii. 7), Babylon the great, the mother of the harlots and of the abominations of the earth (i. e. not only first and greatest of these, but herself the progenitress and origin of the rest. All spiritual fornication and corruption are owing to her, and to her example and teaching). And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus (as the Seer contemplates the woman, he perceives that she is drunken: and from what is revealed to him, and from her symbolic colour of blood, he assigns the cause of that intoxication. Wetst. quotes Plin. H. N. xiv. 28, "quo facile intelligitur ebrius jam sanguine civium, et tanto magis eum sitiens"). And I wondered, when I saw her, with great wonder (what was the ground of the Seer's asto-

τοῦ αἵματος τῶν ^aμαρτύρων ^aἸησοῦ. καὶ ἐθαύμασα ἰδὼν ^{z ch. ii. 13 reff.}
 αὐτήν ^{a 2 Cor. xi. 14} ^{only.} ^{Job} ^{xvii. 8. xviii.} ^{20 only.} ^{constr. ch.} ^{xvi. 9 reff.} ^{b = Acts xxi.} ^{36.} ^{Rom.} ^{xi. 18.} ^{4 Kings xviii.} ^{14. Sir. vi.} ^{25 (Bel & Dr.} ^{36) only.} ^{c ch. ix. 1 reff.}
 ἑαυτὴν ^aθαῦμα μέγα. ⁷ καὶ εἶπέν μοι ὁ ἄγγελος Διὰ τί
 ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ ^aμυστήριον τῆς γυναικὸς καὶ
 τοῦ θηρίου τοῦ ^bβαστάζοντος αὐτήν τοῦ ἔχοντος τὰς ἐπτά
 κεφαλὰς καὶ τὰ δέκα κέρατα. ⁸ τὸ θηρίον ὃ εἶδες ἦν καὶ
 οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ^cἀβύσσου, καὶ εἰς

27. 32-7-8. 40-2-7-9. 51 Br, e sil) vulg Andr. μαρτυριων Α. om ιησου 1.

7. rec σοι bef ερω, with f h 1. 10-7. 36 (37. 49 Br, e sil) am(with demid al) Andr
 Primas: txt A B rel vulg syr-dd copt Hippol Andr-coisl Areth Promiss. ins και
 bef του εχοντος 1.

8. rec [at beg] om το, with 33 (k 34, e sil): ins A B(Tisch) rel 1 Hippol Andr Areth.
 for ην, η Α. rec (for υπαγει) υπαγειν, with B rel 1 Hippol Andr Promiss:

nishment? One doubtless might be assigned, which would at once account for any degree of such emotion. If this woman is the same as he before saw, who fled into the wilderness from the face of the dragon, "the faithful city become an harlot" [Isa. i. 21], he might well wonder. And certainly there is much in favour of such a supposition. It has been taken up by some considerable expositors, such as Auberlen [Der Prophet Daniel, pp. 278 ff.], who has argued earnestly but soberly for it. There is one objection to it, which has been made more of in this place than perhaps it deserves. It is, that in the Angel's replication to St. John's wonder, no allusion is made to this circumstance as its principal ground. But, it may well be replied, this would be just what we might expect, if the fact of identity were patent. The Seer, versed in the history of man's weakness and depravity, full of O. T. prophetic thoughts and sayings, would need no solution of the fact itself: this would lie at the ground of his wonder, and of the angel's explanation of the consequences which were to follow from it. Auberlen very properly lays stress on the fact, that the joint symbolism of the wilderness and the woman could not fail to call up in the mind of the Seer the last occasion when the two occurred together: and insists that this symbol must be continuous throughout. Without going so far as to pronounce the two identical, I think we cannot and ought not to lose sight of the identity of symbolism in the two cases. It is surely meant to lie beneath the surface, and to teach us an instructive lesson. We may see from it two prophetic truths: first, that the church on earth in the main will become apostate and faithless, cf. Luke xviii. 8: and secondly, that while this shall be so, the apostasy shall

not embrace the whole church, so that the second woman in the apocalyptic vision should be *absolutely* identical with the first. The identity is, in the main, not to be questioned: in formal strictness, not to be pressed. This being so, I should rather regard St. John's astonishment as a compound feeling, occasioned partly by the enormity of the sight revealed to him, partly also by the identity of the symbolism with that which had been the vehicle of a former and altogether different vision).

7—18.] *Explanation by the angel of the mystery of the woman and of the beast.* And first, 7—14.] *of the beast.* And the angel said to me, Wherefore didst thou wonder? I will tell to thee the mystery (which, be it noted, is but one) of the woman and of the wild-beast that carrieth her, which hath the seven heads and the ten horns. The beast which thou sawest, was, and is not, and shall come up out of the abyss, and goeth to perdition (these words have been a very battle-field for apocalyptic expositors, whose principal differing interpretations are far too long to be given at all intelligibly here, but will be seen best in their own works, and compendiously but fairly stated in the notices in Mr. Elliott's fourth volume. What is here required, is that I should give a consistent account of that solution which I have been myself led to adopt. 1) It will not be supposed, with the general view which I have taken of the beast as the secular persecuting power, that I am prepared to accede to that line of interpretation which makes the whole vision merely descriptive of the Seer's own time, and of the Roman emperors then past, present, and expected. Against such a view it seems to me the whole imagery and diction of the vision protest: and this it will be my endeavour

d ver. 11. John d ἀπώλειαν ὑπάγει· καὶ ἑ θαυμάσονται οἱ ἱ κατοικοῦντες ἐπὶ
 xvii. 12. τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον τῆς
 Acts viii. 20. ἑβ ζῶης ἀπὸ ἡ καταβολῆς κόσμου, βλεπόντων τὸ θηρίον ἵ ὅτι
 Rom. ix. 22. ἡν καὶ οὐκ ἔστιν καὶ ἱ πάρεσται. ἑ ὡδε ὁ ἰοῦς ὁ ἱ ἔχων
 Phil. iii. 19. ἱ σοφίαν. αἱ ἐπτά κεφαλαὶ ἐπτά ὅρη εἰσίν, ἱ ὅπου ἡ γυνή
 2 Thess. iii. 3. ἱ καὶ βιβλίον τῆς ζωῆς, ὅπου ἡ γυνή
 3. 1. Heb. x. 39. 2 Pet. ii. 1. iii. 8, 7 al. ἱ καὶ βιβλίον τῆς ζωῆς, ὅπου ἡ γυνή
 1. iii. 8, 7 al. ἱ καὶ βιβλίον τῆς ζωῆς, ὅπου ἡ γυνή
 Isa. xiv. 23. ἱ καὶ βιβλίον τῆς ζωῆς, ὅπου ἡ γυνή
 e mid. here only. Isa. xiv. 16, xii. 23. iii. 15. ἱ καὶ βιβλίον τῆς ζωῆς, ὅπου ἡ γυνή
 f ch. iii. 10 reff. ἱ καὶ βιβλίον τῆς ζωῆς, ὅπου ἡ γυνή
 g ch. iii. 5 reff. ἱ καὶ βιβλίον τῆς ζωῆς, ὅπου ἡ γυνή
 h ch. xiii. 8. ἱ καὶ βιβλίον τῆς ζωῆς, ὅπου ἡ γυνή
 i — ch. 1. 7 reff. ἱ καὶ βιβλίον τῆς ζωῆς, ὅπου ἡ γυνή
 j — John vii. 6. ἱ καὶ βιβλίον τῆς ζωῆς, ὅπου ἡ γυνή
 k ch. xiii. 10 reff. ἱ καὶ βιβλίον τῆς ζωῆς, ὅπου ἡ γυνή

txt A 12 Andr-p Areth Iren-lat Primas. om και 1¹. for θαυμασονται, θαυ-
 μασθησονται A. for επι της γης, την γην B a b e f j k m 2. 9. 13-6-9. 26-7.
 30-3-6-8-9. 40-2-7. 50-1. 90 vulg Hippol Primas. for ου γεγραπται, ουκ εγεγραπται
 A : ουκ εγεγραπτο 9 Hippol. rec (for το ονομα) τα ονοματα, with c l 1. 4. 10-7-9
 (h n 6. 32 B^r, e sil) vulg Andr Areth Primas: txt A B rel syr-dd copt Hippol.
 for το βιβλιον, του βιβλιου B rel (Andr-p): txt A c 1. 4. 10-7. 34-6 (ε h n 6. 32-7.
 40-1-8-9 B^r, e sil) Andr Areth. rec βλεποντες, with h 1. 10-7. 33-6. 49 (37. 41
 B^r, e sil) Andr-a Areth: txt A B rel Andr. οτι ην bef το θηριον, with B rel Andr-
 coisl Areth: txt A g h 1. 10-7-8. 36-8-49 (37. 41 B^r, e sil) vulg syr-dd copt Hippol
 Andr Primas. rec (for και παρεσται) καιπερ εστιν (with none of our mss):
 καιπερ εσται 33(?) : και παρεσται 1. 11-2-6. 36. 43-7 Andr-a: txt A B rel Hippol Andr
 Areth.

9. rec ορη εισιν bef επτα, with 1. 51 (40-1, e sil): om επτα f: txt A B rel vulg
 syr-dd copt Hippol Andr Areth Primas Promiss.

10. εισιν bef επτα B rel 9 Andr-coisl Areth: txt A g h 10-7-8. 33-6 (6. 16. 34-7-8-9.

to shew as each of their details comes under my notice. If, as universally acknowledged, our prophecy be a taking up and continuation of that of Daniel, then we are dealing with larger matters and on a wider scale than such a limited interpretation would imply. 2) Nor again, after the meaning assigned above to the harlot and her title, will it be expected that I should agree with those who take her as, according to the letter of our ver. 18, strictly confined in meaning to the material city of Rome. She is that city: but she is also *μυστήριον*. She is herself a harlot, an apostate and faithless church; but she is also a *mother*: from her spring, of her nature partake, with her shall be destroyed, all the fornications and abominations of the earth, though they be not in Rome, though they be not called by her name, though in outward semblance they quarrel with and oppose her. 3) The above remarks will lead their intelligent reader to expect, that the present words of our text, which are in the main reproductive of the imagery of ch. xiii. 1—4, will be interpreted as those were interpreted, not of mere passing events and persons, but of world-wide and world-long empires and changes. 4) Having thus indicated the line of interpretation which I shall follow, I reserve the details for ver. 10, where they necessarily come before us: and they shall wonder who dwell upon the earth, of whom the name is not

written upon (the accus. as so often in this book) the book of life from the foundation of the world (these latter words, even in ordinary N. T. Greek, would belong to γέγραπται, and the art. τό would be wanted to connect them with τὸ βιβλίον τῆς ζωῆς. But it is by no means certain, in the loose Greek of the Apocalypse, whether these accuracies must be insisted on. Judging by the analogy of ch. xiii. 8 [see note there], ἀπὸ κατ. κόσμου belongs to that which immediately precedes it: as indeed it does in every place where it occurs in which its connexion might be ambiguous. I prefer therefore to follow analogy, rather than to insist on philological accuracy in a book where its rules are manifestly not observed), seeing (the reader expects βλέποντες, to agree with οἱ κατοικοῦντες: but instead, we have βλεπόντων, agreeing with ὧν by attraction) the beast that he was and is not and shall come again (see for full explanation, below on vv. 9, 10). Here [is] the mind that hath wisdom (by these words, as in ch. xiii. 18, attention is bespoken, and spiritual discernment challenged, for that which follows). The seven heads are seven mountains, where (= ἐφ' ὧν, on which) the woman sitteth [upon them] (ἐπ' αὐτῶν, the well-known Hebraistic redundancy of construction after ἐφ' ὧν, here expressed by ὅπου.—By these words, no less plainly than by ver. 18, Rome is pointed out. Propertius, iii. 11, 57,

ἔπεσαν, ὁ εἷς ἐστίν, ὁ ἄλλος οὐπω ἦλθε, καὶ ὅταν ἔλθῃ ⁿ (Job xiv. 10.) Dan. viii. 10

Theod. see ch. xiv. 8. xviii. 2.

41-7-9. 51 Br, e sil) vulg syr-dd Hippol Andr Primas Promiss. rec ins καὶ bef ὁ εἷς, with 1. 33 (48, e sil) lips+: om A B rel vulg syr-dd Andr Areth Promiss.—ὁ δὲ εἷς h.

by a remarkable coincidence, unites both descriptions in one line: "Septem urbs alta jugis, toto quæ præsidet orbi." The more remarkable out of the very many testimonies to Rome being thus known, are those of Horace, Carmen Seculare, 7, "Di quibus septem placuere colles:" Virg. Æn. vi. 782, "Illa incluta Roma Imperium terris, animos æquabit Olympo, Septemque una sibi muro circumdabit arces:" where Servius annotates, "alii dicunt breves septem colliculos a Romulo inclusos, qui tamen aliis nominibus appellabantur: alii volunt hos ipsos qui nunc sunt a Romulo inclusos, hoc est Palatinum, Quirinalium, Aventinum, Cælium, Viminale, Æsculinum, et Janiculum." See also Georg. ii. 534: Cicero, ad Att. vi. 5, ἐξ ἄσπερος ἐπταλόφου: Martial iv. 64, speaking of Julius Martial's gardens on the Janiculum, "Hinc septem dominos videre montes, Et totam licet æstimare Romam:" Varro de L. L. iv., "Dies Septimontium nominatus ab his septem montibus in quibus sita Roma est:"—and so Plutarch, Probl. Rom. p. 280 D, τὸ Σεπτιμόντιον ἄγουσιν ἐπὶ τῇ τὸν ἑβδόμον λόφον τῇ πόλει προκατανεμηθῆναι, καὶ τὴν Ῥώμην ἐπτάλοφον γενέσθαι. See very many more in Wetst., and a copious catena of citations in Dr. Wordsworth's Letters to M. Gondon on the Church of Rome, Let. xi. Also the coin of Vespasian figured in Elliott, vol. iv. p. 30): and they are seven kings (let us weigh well the significance of this indication furnished by the angel. The seven heads have a reference to the woman, who sits upon the beast to whom they belong: and, as far as *this reference* is concerned, they are *hills, on which she sits*. But they have also another reference—to the beast, of which they are the heads: and as far as this other reference is concerned, they are *kings*. Not, be it noticed, kings over the woman, nor kings of the city symbolized by her: but kings in a totally different relation, viz. that to the beast of which they are heads. So that to interpret these kings as *emperors of Rome*, or as successive *forms of government over Rome*, is to miss the propriety of the symbolism and to introduce utter confusion. They belong to the *beast*, which is not Rome, nor the Roman Empire, but a general symbol of secular antichristian power. They are in substance the same seven

crowned heads which we saw on the dragon in ch. xii. 3: the same which we saw, with names of blasphemy on them, on the beast of ch. xiii. 1, to whom the dragon gave his power and his throne). The five (i. e. the first five out of the seven) fell (Angl., "are fallen.") Of whom is this word used? Is it one likely to be chosen to describe the mere passing away of king after king in an empire more or less settled? One appropriate to Augustus and Tiberius, who died in their beds? Or again is it one which could well be predicated of the government by consuls, which had been absorbed into the imperial power, or of that by dictators, which had merely ceased *ad tempus sumi*, because it had become perpetual in the person of one man? Had Roman emperors been meant by the seven kings, or successive stages of government over Rome [even supposing these last made out, which they never have been], we should in vain have sought any precedent, or any appropriate meaning, for this ἔπεσαν: "have passed away" would be its constrained and unexampled sense. But let the analogy of Scripture and of this book itself guide us, and our way will be clear enough. ἔπεσεν ἔπεσεν is the cry over Babylon herself. πίπτω is used in the LXX constantly, and in ref. Dan., of the violent fall, the overthrow, either of kings or of kingdoms: it is a word belonging to domination overthrown, to glory ruined, to empire superseded. If I understand these five of individual successive kings, if I understand them of forms of government adopted and laid down on occasion, I can give no account of this verb: but if I understand them of forms of empire, one after another heading the antichristian secular power, one after another violently overthrown and done away, I have this verb in its right place and appropriate sense. *Egypt* is fallen, the first head of the beast that persecuted God's people, Ezek. xxix., xxx.: *Nineveh* is fallen, the bloody city, Nahum iii. 1—19: *Babylon* is fallen, the great enemy of Israel, Isa. xxi. 9; Jer. l., li., al.: *Persia* is fallen, Dan. x. 13, xi. 2: *Græcia* is fallen, Dan. xi. 3, 4. Thus, and as it seems to me thus only, can we do justice to the expression. Nor is any force done thus to βασιλεῖς, but on the contrary it is kept to its strict

ο — Mark vi.
81. 1 Pet. i.
6. v. 10. Pa.
xxvi. 10.
see ch. xii.
12. Acts xiv.
28.
p — Phil. iii.
5.
q ver. 8.
r — ch. i. 7 reff.
s Luke xix. 12.
15. see Heb.
xii. 28. Dan. v. 31.

ο ὀλίγον αὐτὸν δεῖ μέναι. ¹¹ καὶ τὸ θηρίον ὃ ἦν καὶ οὐκ ἔστιν, καὶ αὐτὸς ὄγδοός ἐστιν, καὶ ἑκ τῶν ἐπτά ἐστιν, καὶ εἰς ἁπώλειαν ὑπάγει. ¹² καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλὰ ἔξουσιν ὡς βασιλεῖς μίαν ὥραν λαμβά-

A va
to m.
4. 9. 10
5-6-7-8
9. 26-7
20. 32
42. 47
51. 90.
B⁷.

δει bef αυτον B a b c d e j k l m 2. 4. 13-6-8-9. 26-7. 30-2-4-6-8-9. 40-2-7-8.
50. 90 Andr-coisl Areth, oportet illum vulg Primas.

11. for αυτος, ουτος B rel syr-dd: τουτο 40: αυτο 36: txt A c f h 4. 10-7. 32-4 (37. 47-8-9. 51 B⁷, e sil) vulg copt Hippol Andr Areth Primas Promiss.

12. for οπω, ουκ A fuld: om k: txt B rel p 1. rec αλλ', with 1. 10 & c: txt A f g.

prophetic import, and to the analogy of that portion of prophecy which is here especially in view. For in Dan. vii. 17 we read these great beasts which are four are four kings, רִבְרִב; not βασιλῆαι, as LXX and Theodotion), the one is (the Roman), the other (required to complete the seven) is not yet come (I agree with Auberlen, der Prophet Daniel, pp. 304 ff., in regarding this seventh as the Christian empire beginning with Constantine: during whose time the beast in his proper essence, in his fulness of opposition to God and His saints, ceases to be), and when he shall come he must remain a little time (certainly the impression we derive from these words is not as Düsterd., al., that his empire is to be of very short continuance, but the ὀλίγον, as in ref. 1 Pet., gives the idea of some space not assigned, but vaguely thus stated as "some little time." The idea given is rather that of duration than of non-duration. Herodotus, iv. 81, says of the river Exampæus, τοῦ καὶ ὀλίγον τι πρότερον τούτων μνήμην εἶχον, but it was twenty-nine chapters back. See to the usage of this book itself, ch. ii. 14, iii. 4; not xii. 12, where the context decides ὀλίγον to be emphatic. Here, the stress is on δεῖ μέναι, and not on ὀλίγον: on the fact of some endurance, not on its being but short). And the beast, which was and is not (as in ver. 8, whose peculiar power and essence seem suspended while the empire is Christian by profession. But observe, the seventh is for all that a veritable head, and like the others carries names of blasphemy. The beast is not actually put out of existence, but has only received a deadly wound which shall be again healed, see ch. xiii. 3, notes), he himself also is the eighth, and is of the seven, and goeth unto perdition (this eighth, the last and worst phase of the beast, is not represented as any one of his heads, but as being the beast himself in

actual embodiment. He is ἐκ τῶν ἐπτά,—not, "one of the seven," but, the successor and result of the seven, following and springing out of them. And he εἰς ἁπώλειαν ὑπάγει—does not fall like the others, but goes on and meets his own destruction at the hand of the Lord Himself. There can be little doubt in the mind of the student of prophecy, who is thus described: that it is the ultimate antichristian power, prefigured by the little horn in Daniel, and expressly announced by St. Paul 2 Thess. ii. 3 ff., as ὁ υἱὸς τῆς ἀπωλείας,—as ὁ ἀνομος, ὃν ὁ κύριος Ἰησοῦς ἀνελί τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τὴν ἐπιφανείαν τῆς παρουσίας αὐτοῦ). And the ten horns which thou sawest, are ten kings (not necessarily personal kings: see on ver. 10 above: but kingdoms, regarded as summed up in their kings) which (οἵτινες, kings of that kind who) have not yet received a kingdom, but receive power as kings (the ὡς βασιλεῖς is somewhat enigmatical. Auberlen suggests, whether the kingly power itself may not have passed away from these realms in the days of antichristian misrule, and thus their power be only ὡς βασιλεῖς. But this seems inconsistent with their being called βασιλεῖς. Rather I would say the ὡς represents the reservation of their kingly rights in their alliance with the beast) one hour (i. e. during the space of one hour: just as ἡμίωρον in ch. viii. 1 is during the space of half an hour. Some, e. g. Vitringa, Elliott, Wordsworth, have upheld the meaning, for μίαν ὥραν μερά, of "at one and the same time with." From the use of ποίαν ὥραν in ch. iii. 3, we might concede such usage to be within the bare limits of possibility; though even thus the μίαν μερά, for "one and the same with," is a hard saying. But we are not to enquire in our exegesis, what may possibly be, but what probably

νουσιν μετὰ τοῦ θηρίου. ¹³ οὗτοι μίαν ἔγνώμην ἔχουσιν, ^{t = 1 Cor. i. 10.}
καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν. ^{ver. 17 (b).}
^{u ch. ii. 16 reff.}
^{v DAN. ii. 47.}
^{ch. xix. 16.}
^{w ch. xix. 20}
^{reff.}
^{x Rom. i. 7.}
^{1 Cor. i. 1.}
^{Jude 1 al.}
^{y Rev., here}
^{only. 2 John}
^{1, 13.}
^{Matt. xxiv.}
^{81 al. freq.}
^{Ps. lxxxviii.}
^{4.}
^{z ch. v. 9, vii.}
^{9 al. Dan.}
^{iii. 4.}

13. *εχουσιν bef γνωμην B rel Andr-coisl: εχουσιν γυναικα (sic: om και) k: txt*
A g h 1. 10-7-8. 36 (16. 37. 49 Br, e sil) vulg Hippol. *rec ins την bef εξουσιαν,*
with rel 1 Hippol Andr: om A B a c f g k l 2. 4. 9. 13-6. 26-7. 30-2-3-4-8-9. 41-2-9. 51
Andr-coisl. Areth. (d def.) *rec εαυτων, with 1. 33 (40-2, e sil): txt A B rel*
Hippol Andr Areth. *rec (for διδοασιν) διαδιδωσουσιν, with (none of our mss)*
vulg copt Tich Primas: δωσουσιν 18 Andr-a: διαδωσουσιν 33 Hippol: txt A B rel
1 (διασιν with do written over) am syr-dd arm Andr Areth Iren-lat.

14. *aft κλητοι ins οτι 1.*

15. *for λεγει, ειπεν A; dixit vulg lat-ff.*

16. *rec (for 2nd και) επι, with 33(?) (-4, e sil) Areth: txt A B rel 1 am (with demid*

is. And I venture to say that but for a preconceived opinion, no one would ever have thought of any other meaning for these words than the ordinary one, "for the space of one hour." And thus accordingly we will take them, as signifying some definite space, unknown to us, thus designated: analogous in position to the *δλίγον* above) **together with** (i. e. in conjunction with, allied with: their power will be associated with his power) **the beast** (who are these? The answer seems to be furnished us in Dan. vii. 23 ff. They are ten kingdoms which shall arise out of the fourth great kingdom there: ten European powers, which in the last time, in concert with and subjection to the antichristian power, shall make war against Christ. In the precise number and form here indicated, they have not yet arisen. It would not be difficult to point out the elements and already consolidating shapes of most of them: but in precise number we have them not as yet. What changes in Europe may bring them into the required tale and form, it is not for us to say). **These have** (the present is used in describing them, though they have not yet arisen) **one mind** (one and the same view and intent and consent), **and give their might and their power to the beast** (becoming his allies and moving at his beck). **These shall war with the Lamb** (in concert with the beast, ch. xix. 19), **and the Lamb shall conquer them**, because He is Lord of lords and King of kings, and they who are with Him

(*νικήσουσιν αὐτούς* also: the verb is implied in *νικήσει* above) **called and chosen** (all the called are not chosen, Matt. xx. 16, xxii. 14: but all that are chosen are first called, 2 Pet. i. 10) **and faithful** (this way of taking this clause is far better than with Bengel to make *κλ. κ. ἐκλ. κ. πιστοί* into predicate, "and they that are with him are called and chosen and faithful." For 1) it can clearly be no co-ordinate reason with the other assigned for the Lamb's victory, that *His followers are*, &c., and 2) the arrangement of the sentence seems against this view, seeing that in the former case the predicate is put forward, and in this we should have expected it also: *καὶ κλ. κ. ἐκλεκτ. κ. πιστοὶ οἱ μετ' αὐτοῦ*).

15—18.] *Explanation of various particulars regarding the harlot, and of the harlot herself.* And he saith to me, **The waters which thou sawest**, where (*οὐ*, like *ὅπου* in ver. 9, = *ἐφ' ὧν*) the harlot sitteth, are peoples and multitudes and nations and languages (so in Isa. viii. 7, the king of Assyria and his invading people are compared to the waters of the river, strong and many. There is also doubtless an impious parody intended in the position of the harlot to that of Him who sitteth above the water-flood and remaineth King for ever, Ps. xxix. 10). **And the ten horns which thou sawest**, and **the beast** (viz. in that compact and alliance just now mentioned), **these shall hate the harlot** (we now enter upon prophetic particulars other than those re-

a Matt. xlii. 25 (L. ch. xviii. 16, 19 only. Ezek. xxvi. 10. xxxvi. 2 al. b — ch. xlii. 15. Gen. xxxiv. 80. c ch. xix. 18. Levit. xxvi. 29. fut., James v. 3 reff. & note. d ch. viii. 7. xviii. 8. Jer. vii. 31. e — 1 Thess. iv. 8. Heb. viii. 10, from Jer. xxxviii. (xxxi.) 38. Neh. vii. 5. f — ch. x. 7. John xix. 30. i ch. xvi. 19. g = ver. 13.

σουσιν τὴν πόρνην, καὶ ^a ἡρμωμένην ^b ποιήσουσιν αὐτὴν ^{A B a} καὶ γυμνὴν, καὶ τὰς ^c σάρκας αὐτῆς ^c φάγονται, καὶ ^{to m, 2.} αὐτὴν ^d κατακαύσουσιν ἐν πυρὶ. ¹⁷ ὁ γὰρ θεὸς ^e ἔδωκεν ^{4. 9. 10.} εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν ^f γνώμην αὐτοῦ [^{3-6-7-8.} καὶ ^{9. 26-7.} ποιῆσαι ^g γνώμην μίαν,] καὶ δοῦναι τὴν βασιλείαν αὐτῶν ^{30. 32 t} τῷ θηρίῳ, ἄχρι ^h τελεσθῶσιν οἱ λόγοι τοῦ θεοῦ. ¹⁸ καὶ ^{42. 47 t} ἡ γυνὴ ἣν εἶδες ἔστιν ἡ ⁱ πόλις ἡ ⁱ μεγάλη ἡ ⁱ ἔχουσα βασι- ^{51. 90.} λείαν ἐπὶ τῶν βασιλέων τῆς γῆς. ^{B.}

fuld lips-5) syr-dd Hippol Andr Primas. om και γυμνην B-txt (Tisch) c j 1. 50-txt. —aft γυμνην ins ποιησουσιν αυτην B-marg rel Andr-coisl Areth: om A g 32 (16-8. 38, e sil) Andr-coisl Areth. καυσουσιν 1. om εν B m Andr-coisl.

17. om και ποιησαι γνωμην μιαν A vulg Andr-a Tisch.—rec μιαν bef γνωμην, with 1. 17 Andr-p: μιαν γνωμην αυτων g: γνωμην αυτων m: γνωμην μιαν B rel Andr-coisl Areth. for 2nd αυτων, αυτω A: αυτου B f: txt g rel. rec τελεσθη (with none of our mss): τελεσθωσιν B rel Andr-coisl Areth: txt A h 1. 10-7-9. 27. 37. 49. 51 B Hippol Andr. rec (for oi logoi) τα ρηματα (with none of our mss): txt A B rel 1 Hippol Andr Areth.

18. ins επι bef της γης B-corr a b d e k l 2. 9. 13-9. 26-7. 30-3. 40-1-2. 50: των επι 16. 39.

vealed in the vision, where the harlot was sitting on the beast. Previous to these things coming to pass, she must be cast down from her proud position, and shall make her deserted and naked (contrast to ver. 4. Her former lovers shall no longer frequent her nor answer to her call: her rich adornments shall be stripped off. See shall lose, at the hands of those whom she formerly seduced with her cup of fornication, both her spiritual power over them and her temporal power to adorn herself), and shall eat her flesh (batten upon her spoils; confiscate her possessions: or perhaps, as the same expression, Ps. xxvii. 2; Micah iii. 2 ff., where it is used to indicate the extreme vengeance of keen hostility. So Xen. Hell. iii. 3. 6, says of the hatred between the Helots, Periœci, &c., and the pure Spartans, ὅπου γὰρ ἐν τοῦτοις [the Helots, &c.] τις λόγος γένοιτο περὶ Σπαρτιατῶν, οὐδένα δύνασθαι κρύπτειν τὸ μὴ οὐχ ἡδέως ἀν καὶ ὧμῶν ἐσθίειν αὐτῶν), and shall consume her with (in) fire (Düsterd. remarks that in the former clause the figure of a woman is kept: in this latter the thing signified, a city. But this need not absolutely be; the woman may be here also intended: and all the more probably, because the very words ἐν πυρὶ κατακαύσουσιν are quoted from the legal formula of the condemnation of those who had committed abominable fornications: cf. Levit. xx. 14, xxi. 9. The burning of the city would be a signal

fulfilment: but we cannot positively say that that, and nothing else, is intended). For God put it (reff.: the aor. is prophetic) into their hearts to do His mind, and to make one mind (ποιῆσαι is in the same sense each time—to put in practice: this they do in regard both to God's mind and their own common mind, the two being the same. The identity is not asserted, which would require τὴν μίαν γνώμην αὐτῶν, but implied), and to give their kingdom (i. e., as above, the authority of their respective kingdoms) to the beast, until the words of God shall be fulfilled (the prophetic words or discourses,—not ῥήματα, but λόγοι,—respecting the destruction of Babylon). And the woman whom thou sawest, is the great city, which hath kingdom over the kings of the earth (every thing here is plain. The “septem urbs alta jugis toto quæ præsidet orbi,” Propert., can be but one, and that one ROME. The pres. part., ἡ ἔχουσα, points to the time when the words were uttered, and to the dominion then subsisting. It has already been seen, that the prophecy regards Rome pagan and papal, but, from the figure of an harlot and the very nature of the predictions themselves, more the latter than the former. I may observe in passing, that the view maintained recently by Düsterd., after many others, that the whole of these prophecies regard Pagan Rome only, receives no countenance from the words of this verse, which this school of Com-

XVIII. ¹ Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον κατα-^jβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἑξουσίαν μεγάλην, καὶ ἡ γῆ ^j ἐφωτίσθη ^k ἐκ τῆς δόξης αὐτοῦ. ² καὶ ἔκραξεν ἐν ^k ἰσχυρᾷ φωνῇ λέγων ^m Ἐπεσεν ἔπεσεν ^m Βαβυλὼν ἡ ^m μεγάλη, καὶ ἐγένετο ⁿ κατοικητήριον ^o δαιμονίων καὶ ^p φυλακὴ παντός ^q πνεύματος ^q ἀκαθάρτου καὶ ^p φυλακὴ παντός ^r ὀρνέου ^r ἀκαθάρτου καὶ ^s μεμνημένου, ³ ὅτι ἐκ τοῦ ^t θυμοῦ

C παντός
ορν. ...

o ch. ix. 20 al. Isa. xlii. 21, 22. Baruch iv. 35.
Heil. v. 4. 40. q ch. xvi. 13. Zech. xlii. 2.
11 ff. xlii. 21, 22. Zeph. ii. 14. s = here only.

p = here only. Hab. ii. 1. Baruch iii. 34. Xen.
r see Deut. xiv. 11. Acts x. 14. Isa. xxxiv.
t see ch. xiv. 8. xvii. 2 reff.

CHAP. XVIII. 1. rec at beg ins *καί*, with h l m 1. 10-7. 34-5-6 (37-8. 49 Br, e sil) vulg Andr Primas : om A B rel syr-dd copt Hippol Andr-p Areth Tich Cassiod. rec om *ἄλλον*, with f 1. 33-4: ins A B rel vulg syr-dd copt æth arm Hippol Andr Areth lat-ff.—*ἄγγελον* bef *ἄλλον* c 2. 4. 17-8-9. 32. 48-9 lips-6 Andr-coisl Areth : *ἄγγελον* *ἐτερον* Br.

2. *ἐκκραξεν* A. om εν B b c d f g j l m 1. 2. 9 (16). 26-7. 32-3-4-5-8-9. 40-1-7-8. 50 Hippol Andr-a Areth Primas. rec (for *ισχυρα*) *ισχυι* (with none of our mss), and aft *φωνη* ins *μεγαλη*, with 1 : txt A B rel am (with fuld lipss) syr-dd copt arm Andr-p.—*ισχυραν φωνη* a e k 16. 39. 40-7. 50-1. om 2nd *επεσεν* B rel copt æth Andr-coisl Areth Primas : ins A g h 10-7. 36 (37. 41-7-9, e sil) vulg syr-dd Hippol Andr Tich. ins η bef *βαβυλων* B f. rec *δαιμονων* (for *-ντων*), with rel 1 Hippol Andr Areth : txt A B g. aft 1st *ακαθαρτον* ins *καί μεμνημενου* A 16. om 4th to 5th *καί 1* (*homototele*). for *ορνου, θηριου* A.

3. rec ins *του οινου* bef *του θυμου*, with B rel syr-dd copt Hippol Andr-coisl Areth Primas Tich : aft τ. θ, h m 1. 10-7. 36-7. 47-9 Br copt arm æth-pl Andr : om AC am (with fuld lips-5-6, agst demid al) æth-rom Ansb.—*της πορνειας* bef *του θυμου* C : om

mentators are fond of appealing to as decisive for them. Rather may we say that this verse, taken in connexion with what has gone before, stultifies their view entirely. If the woman, as these Commentators insist, represents merely the stone-walls and houses of the city, what need is there for *μυστήριον* on her brow,—what appropriateness in the use of all the Scripture imagery, long familiar to God's people, of spiritual fornication? And if this were so, where is the contest with the Lamb,—where the fulfilment of any the least portion of the prophecy? If we understand it thus, nothing is left for us but to say, as indeed some of this school are not afraid to say, that only the Seer's wish dictated his words, and that history has not verified them. So that this view has one merit: it brings us at once face to face with the dilemma of accepting or rejecting the book: and thereby, for us, who accept it as the word of God, becomes impossible. For us, who believe the prophecy is to be fulfilled, what was Rome then, is Rome now. Her fornications and abominations, as well as her power and pride, are matter of history and of present fact: and we look for her destruction to come, as we believe it is ra-

pidly coming, by the means and in the manner here foretold).

CH. XVIII. 1—XIX. 10.] THE DESTRUCTION OF BABYLON. And herein, XVIII. 1—3.] *Announcement of the destruction.* The Seer does not see the act of destruction: it is prophesied to him in ch. xvii., and now announced, as indeed it had been by anticipation before, ch. xiv. 8, as having taken place. **After these things I saw another angel** (another besides the one who shewed him the vision in the last chapter: or, perhaps, as it is natural to join the *ἄλλον* in some measure with the participle following,—another besides the last who came down from heaven, ch. x. 1) **coming down out of heaven** (the Seer is still on the earth) **having great power** (possibly, as Elliott suggests, as the executor of the judgment that he announced. If so, the announcement is still anticipatory), **and the earth was lighted up by his glory** (ἐκ, as the source of the brightness): **and he cried in a mighty voice saying, Babylon the great is fallen, is fallen, and is become an habitation of demons** (see especially LXX, Isa. xxxiv. 14 ff.), **and a hold** (a place of detention: as it were an appointed prison) **of every unclean spirit, and a hold** (E. V. well,

u Matt. xlii. 45. τῆς ἑπορνείας αὐτῆς ἑπέωκαν πάντα τὰ ἔθνη, καὶ οἱ ...13
 vv. 11, 15, 23 only. Ezek. AC B a
 xxxviii. 13. βασιλεῖς τῆς γῆς μετ' αὐτῆς ἑπόρνευσαν, καὶ οἱ ἑμποροὶ to m, 2.
 v here only. 4 Kings xix. τῆς γῆς ἐκ τῆς δυνάμεως τοῦ ἑστρήνους αὐτῆς ἑπλούτησαν. 4. 9. 10-
 28 only. 26-7. 30. 6-7-8-9.
 (-νῶν, 26-7. 30.
 vv. 7, 9. 32 to 42.
 47 to 51.
 90. Br.
 καὶ ἡκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν
 x' Ἐξέλθατε ἐξ αὐτῆς, ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε
 ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ
 λάβητε. ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ

τ. πορν. 33 syr. rec (for πεπωκαν) πεπωκε, with h 1. 10-7 Hippol Andr-a:
 πεποικε 18. 36-7: πεπωκασιν rel vulg Andr Areth Tich: txt (AC).—πεπτωκαν (sic)
 AC: πεπτωκε B: πεπτωκασιν B b d e f g l 2. 13-6-9. 30. 51. for 2nd της γης,
 αὐτης 1. for στρηνους, στρηνον C b 1. 47 Andr.
 4. αλλης φωνης C. rec εξελθετε, with g h 1. 10-7. 32 (37-9. 40-1-9. 51 Br,
 e sil) vulg spec syr-dd copt: εξελθε C b rel Andr-coisl Areth Cyp₂: txt A. ο λαος
 μου bef εξελθε εξ αυτης C 38: om εξ αυτης 1. 12. συνκοιν. AC. rec ινα μη
 λαβητε bef εκ των πληγων αυτης (with none of our mss): txt AC B rel 1-marg vulg
 syr-dd Hippol Andr Areth Tich.

a cage) of every unclean and hated bird (see the prophecy respecting Babylon, Jer. l. 39): because of the wrath of her fornication all the nations have drunk (see on ch. xiv. 8. The use of the θυμός is even more remarkable here: of that wine of her fornication which has turned into wrath to herself), and the kings of the earth committed fornication with her, and the merchants of the earth became rich out of the quantity (δύναμις, copia, as Vitringa, who remarks, "alluditur ad Hebraeam vocem חן, cujus hæc significationis vis est, Job xxxi. 25, Ezek. xxviii. 4." We have πλούτου μεγάλου δύναμιν in Jos. Antt. iii. 2. 4) of her luxury (στρήνος, see reff. and note on 1 Tim., seems properly to mean the exuberance of strength, the flower of pride).

4—20.] *Warning to God's people to leave her, on account of the greatness of her crimes and coming judgments (4—8): lamentations over her on the part of those who were enriched by her (9—20). And I heard another voice out of heaven (not that of the Father nor of Christ, for in such a case, as has been well observed, the long poetical lamentation would be hardly according to prophetic decorum; but that of an angel speaking in the name of God, as we have μου ch. xi. 3 also) saying, Come out of her, my people (in reff. Isa., the circumstances differed, in that being a joyful exodus, this a cautionary one: and thus the warning is brought nearer to that one which our Lord commands in Matt. xxiv. 16, and the cognate warnings in the O. T., viz. that of Lot to come out of*

Sodom, Gen. xix. 15—22, when her destruction impended, and that of the people of Israel to get them up from the tents of Dathan and Abiram, Num. xvi. 23—26. In reff. Jer., we have the same circumstance of Babylon's impending destruction combined with the warning: and from those places probably, especially Jer. li. 45, the words here are taken. The inference has been justly made from them [Elliott iv. p. 40], that there shall be, even to the last, saints of God in the midst of Rome: and that there will be danger of their being, through a lingering fondness for her, partakers in her coming judgments), that ye partake not in her sins, and that ye receive not of her plagues (the fear, in case of God's servants remaining in her, would be twofold: 1) lest by over-persuasion or guilty conformity they should become accomplices in any of her crimes: 2) lest by being in and of her, they should, though the former may not have been the case [and even more if it have], share in her punishment. It was through lingering fondness that Lot's wife became a sharer in the destruction of Sodom): because her sins (not as De W. the cry of her sins: but the idea is of a heap: see below) have reached (κολλᾶσθαι is put here after the analogy of the Heb. נָצַח, which, see Gesen. Lex. p. 312, is used for *assecutus est, proxime accessit ad*, Gen. xix. 19; Jer. xlii. 16, al. Gesenius compares *hære in terga hostium*, Liv. i. 14; *in tergis*, Tacit. hist. iv. 19; Curt. iv. 15. Bengel gives it well, *accumulata pervenerunt*) as far as heaven,

οὐρανοῦ, καὶ ^d ἐμνημόνευσεν ὁ θεὸς τὰ ^e ἀδικήματα αὐτῆς.
⁶ ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ^f ἀπέδωκεν καὶ ^g διπλώσατε
 [τὰ] ^h διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ⁱ ποτηρίῳ ^j ᾧ
^k ἐκέρασεν ^k κεράσατε αὐτῇ ^h διπλοῦν. ⁷ ὅσα ^m ἐδόξασεν
 αὐτὴν καὶ ⁿ ἐστρηνίασεν, ^l τοσοῦτον ὁδοῦτε αὐτῇ ^p βασι-
 νισμόν καὶ ^q πένθος, ὅτι ^r ἐν τῇ καρδίᾳ αὐτῆς λέγει ὅτι
^s κάθημαι ^t βασίλισσα καὶ ^u χήρα οὐκ εἰμί καὶ ^v πένθος οὐ
 μὴ ἴδω. ⁸ διὰ τοῦτο ἐν μᾶ ^w ἡμέρᾳ ἥξουσιν αἱ ^x πληγαὶ
 αὐτῆς, θάνατος καὶ ^y πένθος καὶ λιμός· καὶ ^z ἐν πυρὶ ^{aa} κατα-
 καθησεται· ὅτι ^{ab} ἰσχυρὸς [κύριος] ὁ θεὸς ὁ ^{ac} κρίνας

d acc., Matt.
 xvi. 9.
 1 Thess. ii. 9.
 1 Chron. xvi.
 12.
 e Acts xviii. 14.
 xxiv. 20 only.
 1 Kings xxvi.
 18.
 f Matt. vi. 4 al.
 fr. Psa.
 cxxxv. 8.
 see Jer. xxvii.
 (1.) 15.
 g here only t.
 h Matt. xxiii.
 15. 1 Tim. v.
 17 only.
 i Isa. xl. 2.
 Jer. xvi. 18.
 Zech. ix. 12.
 j ch. xiv. 10.
 k attr., Acts i. 1
 al. fr.
 l ch. xiv. 10
 only. Prov.
 n ver. 9
 q James
 r Isa. xvii. 8.
 Zeph. ii. 15.
 Ps. xlii. 1.
 s = (-ίζεν) Isa. l. c. see Virg. Æn. i. 50.
 t Matt. xii. 42 §.
 Acts viii. 27 only.
 Jer. xxxvi. (xxix.) 2.
 u = Isa. l. c.
 v ver. 4.
 w ch. xvii. 16 (ref.).
 x = ch. v. 2, x. l. ver. 21, Deut. x. 17.
 y = John xvi. 11. Acts vii. 7. 1 Cor. v. 13. ch. xix. 2 al. Ps. v. 10.
 z ch. v. 5 ref.
 aa ver. 9
 ab ver. 9
 ac ver. 9

ix. 2. 1 Heb. i. 4. vii. 20. x. 25. constr. acc., Rom. vi. 10. Gal. ii. 20. m Heb. v. 5 ref.
 only t. see ver. 3 ref. o = 2 Thess. i. 8. p ch. ix. 5. xiv. 11. vv. 10, 15 only t.
 iv. 9. ch. xxi. 4 only. Gen. i. 4. r Isa. xvii. 8. Zeph. ii. 15. Ps. xlii. 1.
 s = (-ίζεν) Isa. l. c. see Virg. Æn. i. 50. t Matt. xii. 42 §. Acts viii. 27 only. Jer. xxxvi. (xxix.) 2.
 u = Isa. l. c. v ver. 4. w ch. xvii. 16 (ref.). x = ch. v. 2, x. l. ver. 21, Deut. x. 17.
 y = John xvi. 11. Acts vii. 7. 1 Cor. v. 13. ch. xix. 2 al. Ps. v. 10.

5. rec (for ἐκολληθησαν) ηκολουθησαν, with 33(-4, e sil): txt AC B rel 1 syr-dd
 copt æth Hippol Andr Areth, pervenerunt vulg Cyp Primas, adpropinquaverunt spec.

6. rec aft ἀπέδωκεν ins ενιν, with c h 1. 4. 10-7. 36 (47-8-9 Br, e sil) Areth Promiss:
 ημιν arm Andr: om AC B rel am(with tol al, agst lipss al) syr-dd copt æth Hippol
 Andr-coisl Tich spec. rec aft διπλώσατε ins αυτη, with rel 1 syr-dd copt Andr
 Areth: om AC B a b d e f g j k 2. 9. 19 Andr Areth.—rec om τα, with A B rel 1 Andr
 Areth: ins C a b d e f j k 26-7. 30-3. 42. 50. 90 Hippol.—αυτα διπλα 38.

aft διπλα ins ως και αυτη και b a b d e (f) j k 2. 9. 19. 26-7. 30. 51. (homœotel in m, τα
 εογα αυτης 1st and 2nd.) aft ποτηριω ins αυτης B rel copt: om AC g h 10 (c 4.
 17-8. 27. 32, e sil). for αυτη, αυτην B.

7. rec (for αυτην) εαυτην, with rel Hippol Andr Areth: txt AC B(supplied by corr)
 a b e j l 2. 9. 16. 27. 30-3. 49. 50-1. 90, αυτη 41-2. for τοσοῦτον δοτε, κερασατε 1.

for 1st οτι, και 1. rec om 2nd οτι, with 1 (l 16-7. 39, e sil) vulg Hippol Andr-p
 Tich: ins AC B rel Andr Areth Primas. for καθημαι, καθιω B f: ειμι καθως
 b: καθως a d e k 2. 9. 19. 26-7. 40-1-2. 50-1. 90: καθως καθημαι 30-3.

8. om 1st και b a b d e j k m 2. 4. 6. 9. 26-7. 30¹-3-4-5-8. 40-1-7-8. 50-1. 90 Andr-
 coisl.—θανατον B. om κυριος A g vulg æth: ins C B rel syr-dd Hippol Andr
 Areth Cyp. (om ὁ θεος c k 6 Areth Primas.) rec (for κρινας) κρινωας, with c 1.
 4. 18. 33 (26-7. 30-2. 48, e sil) Andr Areth: txt AC B rel Hippol Andr-p. (g doubtful.)

and God hath remembered her iniquities. Repay to her (the words are now addressed to the executioners of judgment) as she also repaid (cf. ref. Jer., καθὼς ἐποίησε, ποιήσατε αὐτῇ. The latter ἀπέδωκεν is used, not in its strict propriety, but as corresponding to the other.—Hers was a giving, this is a giving back: we have exactly the same construction, which was probably in mind here, used also of Babylon, in ref. Ps., μακάριος ὃς ἀνταποδώσει σοι τὸ ἀνταπόδομά σου, ὃ ἀνταπέδωκας ἡμῖν), and double [the] double according to her works (so in ref. Isa. and Jer.). In the cup (see above, ch. xvii. 4, and xiv. 8, xviii. 3) which she mixed, mix for her double (see ch. xiv. 10: a double portion of the deadly wine of God's wrath): in proportion as (lit., in as many things as) she glorified her (self: possibly ruled into this form αὐτήν by the con-

tinual recurrence of the various cases of αὐτή in the context), and luxuriated (see above, ver. 3, and ref. 1 Tim. note), so much torment and grief give to her. Because in her heart she saith [that] I sit a queen (see ref. Isa., from which the sense and even the single words come, being there also said of Babylon. Similarly also Ezek. xxvii. 1 ff., of Tyre), and am not a widow (ref. ut supra), and shall never see sorrow (= οὐδὲ γνῶσμαι ὀρφανίαν, Isa. l. c.). For this cause in one day shall come her plagues, death and mourning and famine (from Isa. xlvii. 9, where however we have ἀτεκνία και χηρεία. The judgments here are more fearful: death, for her scorn of the prospect of widowhood; mourning, for her inordinate revelling; famine, for her abundance); and with fire shall she be burnt (the punishment of the fornicatress;

z ch. i. 7 reff.
a ch. xiv. 8.
xvii. 2 reff.
b ver. 7.
c ch. viii. 4 reff.
d ver. 18. 1 Pet.
iv. 12 only.
Prov. xxvii.
21.
e Rev., vv. 15,
17 only.
Matt. xxvi.
58. xxvii. 55
al. Ps.
xxxvii. 12 F.
f ch. xvi. 19
reff.
g 2 Cor. i. 27.
Ezek. xxvii.
17 F.
h vv. 17, 19. i John xii. 31. Jer. xxxi. (xlviii.) 21. k ver. 8. l Mark xvi. 10. Luke vi. 25. James 8-9. 26-
iv. 9. vv. 15, 19. Neh. i. 4. m = ver. 9. ch. i. 7. Hos. x. 5. n Acts xxi. 3 only. Exod. 7. 30-2. 34 to 41
xxiii. 5 only.

αὐτήν. ⁹ Καὶ κλαύσουσιν καὶ ^z κόψονται ^z ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς ^a πορνεύσαντες καὶ ^b στρη- νιάσαντες, ὅταν βλέπωσιν τὸν ^c καπνὸν τῆς ^d πυρώσεως αὐτῆς, ¹⁰ ^e ἀπὸ μακρόθεν ἐστηκότες διὰ τὸν φόβον τοῦ ^b βα- σατισμοῦ αὐτῆς, λέγοντες Οὐαὶ οὐαὶ ἡ ^f πόλις ἡ ^f μεγάλη, Βαβυλὼν ἡ πόλις ἡ ^g ἰσχυρά, ὅτι ^h μὴ ὥρα ἦλθεν ἡ ⁱ κρίσις ... ἡλθεν η 33. AC B a to m, 2. 4. 6. 9. 10-6-7- σου. ¹¹ καὶ οἱ ^k ἔμποροι τῆς γῆς ^l κλαίουσιν καὶ ^l πενθοῦ- 46. 9. 10-6-7- σιν ^m ἐπ' αὐτήν, ὅτι τὸν ⁿ γόμον αὐτῶν οὐδεὶς ἀγοράζει 46. 9. 10-6-7- 90. B.

9. rec (for κλαύσουσιν) κλαύσονται, with A 1. 36. 51. 90 Hippol Andr-p: txt C B rel Andr Areth. rec adds αὐτήν, with 1. 17-8. 35; ταυτήν 36: om AC B rel syr-dd copt Hippol Andr-coisl Areth Cyp. (om from αὐτήν ver 8 to ἐπ' αὐτήν in this 33.)

rec επ αὐτη, with A g j 1. 38 Andr-a: om f: αὐτων 16: txt C B rel Hippol Andr-coisl Areth. for καπνον, καρπον 1.

10. rec ins εν βεφ μια ωρα, with 1. 38 syr-dd copt Andr Areth: om C B rel vulg Hippol Andr-coisl Tich Primas.

11. κλαύσουσιν and πενθήσουσιν B rel vss Hippol Andr-coisl Areth Primas: txt AC 1. 10-7 (g h 37. 49 B^r, e sil) Andr. rec επ' αὐτη, with rel: επ' αὐτης m: επ' αὐτους B: εφ' εαυτους 12: εν εαυτοις 1: εν αὐτη A: txt C 16²-8. 32-9 Hippol.

see ch. xvii. 16 note. Whether this is to be understood of the literal destruction of the city of Rome by fire, Elliott iv. 43, is surely doubtful, considering the mystical character of the whole prophecy): because strong is [the Lord] God who hath judged her (a warrant for the severity of the judgment which shall befall her).

9—20.] *The mourning over her:* and first, 9, 10, *by the kings of the earth.* And there shall weep and mourn over her (when the catalogue of mourners has yet to begin, the fact of mourning is thrown forward by the verbs being placed first: but below, ver. 11, when we come to the second member, the persons, as the new feature, are put forward before the verbs. ἐπ' αὐτήν, as the direction and converging of their lamentation) **the kings of the earth, who committed fornication and luxuriated** (see above, ver. 7) **with her, when they see the smoke of her burning** (see ch. i. 15), **standing afar off on account of their fear of her torment** (this feature in the prophecy is an objection to the literal understanding of its details. It can hardly be imagined that the kings should bodily stand and look as described, seeing that no combination of events contemplated in the prophecy has brought them together as yet), **saying, Woe, woe, the great city, Babylon the strong city, because in one hour has come thy judgment.**

11—16.] *Lamentation of the merchants.* And the merchants of the earth weep and la-

ment (the construction passes into the graphic present, but resumes the future again below, ver. 15, in speaking of the same thing) **over her, because no one any longer buys their cargo** (reff.: so Eustath. in Wetst.: φόρτος νηός, δ καὶ γόμος. The description which follows is perhaps drawn, in its poetic and descriptive features, from the relation of Rome to the world which then was, rather than from its relation at the future time depicted in the prophecy. But it must not for a moment be denied, that the character of this lamentation throws a shade of obscurity over the interpretation, otherwise so plain from the explanation given in ch. xvii. ult. The difficulty is however not confined to the application of the prophecy to Rome papal, but extends over the application of it to Rome at all, which last is determined for us by the solution given ch. xvii. ult. For Rome never has been, and from its very position never could be, a great commercial city. I leave this difficulty unsolved, merely requesting the student to bear in mind its true limits and not to charge it exclusively on that interpretation which only shares it with any other possible one. The main features of the description are taken from that of the destruction of and lamentation over Tyre in Ezek. xxvii., to which city they were strictly applicable. And possibly it may be said that they are also applicable to the church which has wedded herself to the pride of the earth and its

3...
AC B a
o m, 2.
1. 6. 9.
10-3-6-7-
-9. 26-
30-2.
4 to 42.
47 to 51.
00. B r.

οὐκέτι, ¹² γόμον χρυσοῦ καὶ ἀργύρου καὶ ὁ λίθου ὁ τιμίον ^o ch. xvii. 4
καὶ ὁ μαργαρίτου καὶ ^p βυσσίνου καὶ ^q πορφύρας καὶ ^r σερι- ^p ver. 16. ch.
κοῦ καὶ ^s κοκκίνου καὶ πᾶν ξύλον ^t θύϊνον καὶ πᾶν ^u σκευός ^{xix. 8 (bis),}
^v ἑλεφάντινον καὶ πᾶν ^u σκευός ἐκ ξύλου ^w τιμιωτάτου ^{14 only.}
καὶ χαλκοῦ καὶ σιδήρου καὶ ^x μαρμάρου, ¹³ καὶ ^y κιννάμων ^{Esth. i. 6.}
καὶ ^z ἄμωμον καὶ ^a θυμιάματα καὶ ^b μύρον καὶ ^c λίβανον καὶ ^{(1 Chron. xv.}
οἶνον καὶ ἔλαιον καὶ ^d σεμίδαλιν καὶ σῖτον καὶ ^e κτήνη καὶ ^{27 adj.)}
^q Mark xv. 17,
20. Luke
xvi. 10 only.
(-oῖς, ch.
xvii. 4.)
Exod. xxv.
4.
r here only t.
s ch. xvii. 3, 4
u here only.
v here only.
w w. ξύλου, here only t. superl. ch. xxi. 11 only t. Wisd. xii. 7 only.
x here only t. Epist. Jer. 72. (-ρινος, Cant. v. 15.) y here only. Exod. xxx. 23 al. z here only t.
a ch. v. 8 ref. b John xi. 2. xii. 8, 5 j. Luke vii. 37, 38, 46. xxiii. 56 only. Exod. xxx. 25. c Matt.
ii. 11 only. Levit. ii. 1, 2, 16 al. d here only. Gen. xviii. 6 al. e Luke x. 34. Acts
xxiii. 24. 1 Cor. xv. 39 only. Num. xx. 4.

12. γόμον χρυσουν και αργυρουν και λιθους τιμιους και μαργαριτας C.—μαργαρι-
ταις A : μαργαριτων g m. for και (bef μαργαριτου), ουτε 1. rec (for βυσ-
σινου) βυσσου, with h 1. 10-7-8. 36. 49 (37 B r, e sil) Hippol Andr : txt AC B rel Andr-
coisl Areth. και πορφυρου B rel 1 Andr-p Areth : om A Ansb : txt C g m 16-8.
34 (35-6-9 B r, e sil) Hippol Andr. om και σερικου 1. for ξυλον, σκευος A.
om εκ C 18. for ξυλον, λιθον A vulg æth. om και μαρμαρου 1.
13. rec (for κινναμωνον) κινναμ., with 10 : txt AC B 1.—μωμον B al²³ Hippol.
rec om και αμωμον, with rel 1 copt Andr Areth Primas : ins AC c m 6. 11-2-7.
34-5-6 am (with fuld tol lips) syr-dd æth Hippol Andr-coisl. θυμιαμα 1. om
και μυρον C. om και οινον B a b e (f²) j k l 2. 6. 9. 16-9. 26-7. 30. 50-1. 90.—κ.
ελαιον bef κ. οινον c (f²) 32. κ. προβατα bef κ. κτηνη B rel-ser 9. 38 Andr-coisl
Areth : txt AC g h 10 Andr-coisl Areth.

luxuries. But certainly, as has been observed, the details of this mercantile lamentation far more nearly suit London, than Rome at any assignable period of her history), a cargo of gold, and of silver, and of precious stone, and of pearl, and of fine linen manufacture (βυσσίνου is the neut. adj. from βύσσης), and of purple, and of silken stuff (in describing Vespasian's triumph, Jos., B. J. vii. 5. 4, says, *κάκεινοι χωρὶς ὅπλων ἦσαν ἐσθήσει σερικαῖς, ἐστέφανωμένοι δάφναις*) and of scarlet stuff, and (the accusative is now taken up instead of the genitive governed by γόμον, which latter is however resumed below at ἵππων, and again dropped at ψυχάς) all citron wood (the wood of the θύον, θύα, or θυία, the citrus of the Romans [Plin. iii. 29], probably the cypressus thyioides, or the thyia articulata. Theophrastus, Hist. Plant. v. 5, thus describes it: τὸ δὲ θύϊον, οἱ δὲ θυϊαν καλοῦσι, παρ' Ἀμμωνίῳ γίνεται, καὶ ἐν τῇ Κυρηναίᾳ τὴν μὲν μορφὴν ὅμοιον κυπαρίττω καὶ τοῖς κλάδοις καὶ τοῖς φύλλοις καὶ τῷ στελέχει καὶ τῷ καρπῷ . . . ἀσαπὶς . . . ὅλως τὸ ξύλον, οὐλότατον δὲ τὴν ρίζαν ἐστὶ, καὶ ἐκ ταύτης τὰ σπουδαίωτα ποιεῖται τῶν ἔργων. It was used for costly doors, with fittings of ivory, Ath. v. 205 B, 207 F, and for tables, Strabo iv. 310 A. It had a sweet smell, Plin. ut supra, "Nota etiam Homero fuit; θύον

Græce vocatur, ab aliis thyia. Hanc igitur inter odores uri tradit in deliciis Circes . . . magno errore eorum qui odoramenta in eo vocabulo accipiunt, cum præsertim eodem versu cedrum laticemque una tradat : in quo manifestum est de arboribus tantum locutum." But Pliny is clearly wrong : for Homer's words are πῦρ μὲν ἐπ' ἑσχαρόφιν μέγα καίετο, τηλόθι δ' ὁδῷ Κέδρῳ τ' ἐνκαίτοι θύον τ' ἀνά νῆσον δῶδ' εἰ Δαιομένων, Od. ε. 60. See Wetst. for more illustrations, and Winer, RWB. art. Thinenholz), and every article of ivory, and every article of most costly wood, and of brass, and of iron, and of marble; and cinnamon (it is not certain, whether the κιννάμωνον or κινναμον, كينamon, of the ancients was the same as our cinnamon. Various accounts are given of its origin [see Winer, RWB. art. Zimmt, and Theophr. plant. ix. 4; Strabo xvi. p. 778; Diod. Sic. ii. 49, iii. 46], but Herodotus, who [iii. 111.] ascribes it to the country where Dionysus was born, i. e. to India, seems to give the right statement, if at least it is the modern cinnamon, which comes from Ceylon. In ref. Exod. it is an ingredient in the holy oil for anointing : in Prov. vii. 17 it is one of the perfumes of the bed of the adulteress : in Cant. iv. 14 it is one of the plants growing in the garden of the beloved) and amomum (a precious ointment made from an Asiatic shrub, and

f ch. vi. 2 reff.
g here only.
h = Gen.
xxiv. 29.
2 Maec. viii.
11. Tobit x.
11.
i Ezek. xxvii.
13. 1 Chron.
v. 21.
k here only.
Jer. xxxi.
(xlviii.) 32.
xlvii. (xl.)
10, 12 only.
l here only. Neh. ix. 35. Isa. xxx. 23 only.
n Deut. iv. 26 al.
Matt. xv. 27.

πρόβατα καὶ ἵππων καὶ ῥεδῶν καὶ ὁσμάτων, καὶ ψυχὰς ἀνθρώπων. 14 καὶ ἡ ὥρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπόλετο ἀπὸ σοῦ, καὶ οὐκέτι αὐτὰ οὐ μὴ εὐρῆσουσιν. 15 οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ' αὐτῆς ἀπομακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασιανισμοῦ αὐτῆς

AC B a
to m. 2.
4. 6. 9.
10-3-6-7.
8-9. 26-
7. 30-2.
34 to 42.
47 to 51.
90. B^c.

m = Luke xxiii. 11. James ii. 2, 3+. (Wisd. vi. 12 al.)
p w. ἀπό, here only. Sir. xi. 18. ἐκ, vv. 3, 19. q see
o vv. 3, 11. r ver. 10. s ver. 7.

14. om ἡ C. rec τ. ἐπιθυμ. τ. ψυχῆς bef sou, with v rel 1 vss Hippol Andr Areth: txt AC g 35 am (with fuld tol) Primas. om 2nd τ a C. rec (for ἀπωλετο) ἀπῆλθεν, with 1 Andr-a: ἀπωλοντο d (appy) h l m 10-6. 37-9. 49 Br: om 90: txt AC B rel vulg syr-dd copt æth Hippol Andr-coisl Areth Primas. rec ου μη ευρ. bef αυτα, with rel 1 syr-dd Andr Areth: ου μη αυτα ευρ. A g 38 Hippol: txt C B a b d e f j l 16. 26-7. 30-9. 40-8. 50-1. 90.—rec (for ευρησουσιν) ευρησης, with 17. 26-7; ευρησεις h 1. 10. 37. 49: ευρης v rel Hippol Andr Areth, ευρεις l: txt AC m 34-5-6. 51. 90 vulg syr-dd æth Andr-coisl.

15. ins και bef κλαιουσιν v a b c d e f j k l 9.

used for the hair: see the numerous citations from Ovid, Martial, &c., in Wetst., and Plin. H. N. xii. 13 [28]], and odours (for incense), and ointment, and frankincense, and wine, and oil, and fine meal (σεμίδαλις, the *simila* or *similago* of the Latins, the finest wheaten meal: see Wetst. and Palm and Rost sub voce), and wheat, and cattle and sheep, and of horses and of chariots ("Rheda genus vehiculi iv rotarum," Isidor. xx. 17 in Wetst., who also quotes Lampridius to the effect that Alexander Severus, "rhedas senatoribus omnibus ut argentatas haberent permisit: interesse Romanæ dignitatis putans ut his tantæ urbis senatores versarentur." Quintilian, i. 5, ascribes to the word a Gallic origin: "plurima Gallica valuerunt, ut rheda et petorritum, quorum altero Cicero tamen, altero Horatius utitur"), and of bodies (i. e. slaves. The expression is blamed by the Atticists as not used by the ancients: so Pollux, iii. 78, σώματα ἀπλῶς οὐκ ἂν εἴποις, ἀλλὰ σώματα δοῦλα. And so Phrynichus, p. 378, σώματα ἐπὶ τῶν ὀνίων ἀνδραπόδων, οἷον σώματα πωλεῖται, οὐ χρώνται οἱ ἀρχαῖοι. Lobeck, in his note there, shews that Plato and Demosthenes use σώματα for any kind of men indefinitely [Plat. Legg. x. 114: Dem. p. 910], and it is the appropriating it to σώμ. δοῦλα alone which constitutes the later usage),—and (the accus. here comes in after genitives) persons of men (so the E. V. for οἱ ἄνδρες, Ezek. xxvii. 13, which the LXX render as here, ψυχαῖς ἀνθρώπων. But in Gen. xxxvi. 6, for ἡνὶκ πωρῶν, they have πάντα τὰ σώματα τοῦ οἴκου αὐτοῦ, where also E. V. has persons. It seems vain to attempt to draw

a distinction between the σώματα and ψυχὰς ἀνθρώπων. If any is to be sought, the most obvious is that pointed out by Bengel, and adopted by Ewald, Hengstb., and Düsterd., that the σωμαίων expresses such slaves as belong to the horses and chariots, and ψυχὰς ἀνθρ. slaves in general).

14.] This verse takes the form of a direct address, and then in the next the merchants are taken up again. From this some have thought that it is not in its right place: e. g. Beza and Vitringa fancied it should be inserted after ver. 23: others, as Ewald, that it was originally a marginal addition by the Writer. But irregular as is the insertion, it takes upon occasion any real difficulty. It takes up the κλαιουσιν κ. πενθοῦσιν of ver. 11, as if αὐτῶν after those verbs had been ἡμῶν, which is not unnatural in a rhapsodical passage. And τούτων, ver. 15, refers very naturally back to πάντα τὰ λιπαρὰ κ.τ.λ., in this verse. And thy harvest of the desire of thy soul (i. e. the ingathering of the dainties and luxuries which thy soul lusted after. It seems better on account of the following genitives to take ὅπώρα thus, than to understand it in the concrete of the fruit itself, though it frequently has this latter sense: see Palm and Rost's Lex. and the reff. here) has perished from thee, and all [thy] fat things and all [thy] splendid things have departed from thee, and they (men) shall never more at all find them.

The next two verses describe, in strict analogy with vv. 9, 10, the attitude and the lamentation of these merchants. The merchants of these things (viz. of all those mentioned in vv. 12, 13, which have been just summed

¹ κλαίοντες καὶ ¹ πενθοῦντες, ¹⁶ λέγοντες Οὐαὶ οὐαὶ ἡ ^u πόλις ^{t ver. 11.}
^ἡ ^u μεγάλη, ἡ ^v περιβεβλημένη ^w βύσσινον καὶ ^x πορφυροῦν ^{u ch. xi. 3 reff.}
καὶ ^y κόκκινον, καὶ ^z κεχρυσωμένη [ἐν] χρυσίῳ καὶ ^y λίθῳ ^{v ch. vii. 9 reff.}
^y τιμίῳ καὶ ^y μαργαρίτῃ, ὅτι ^a μᾶ ὥρα ^b ἡρημώθη ὁ το- ^{w ver. 12.}
σοῦτος ^z πλοῦτος. ¹⁷ καὶ ^z πᾶς ^{ch. xvii. 4} κυβερνήτης καὶ ^z πᾶς ^{reff. (-ου,} ὁ ἐπὶ ^{ver. 13.)}
τόπον ^d πλέων καὶ ^e ναῦται καὶ ^e ὅσοι τὴν θάλασσαν ^{y ver. 12.} ἔργα- ^{z ch. xvii. 4}
ζονται, ⁱ ἀπὸ μακρόθεν ἔστησαν ^{only. Exod.} καὶ ^{xxvi. 32, 37.} ἔκραζαν βλέποντες ^{a ver. 10.}
τὸν τόπον τῆς ^z πυρώσεως αὐτῆς, λέγοντες ^b Τίς ὁμοία τῇ ^{b ch. xvii. 16}
ⁱ πόλει τῇ ⁱ μεγάλῃ; ¹⁹ καὶ ^j ἐπέβαλον ^{jk} χροῦν ἐπὶ τὰς ^{reff.}
κεφαλὰς αὐτῶν καὶ ἔκραζαν ¹ κλαίοντες καὶ ¹ πενθοῦντες, ^{o Acts xxvii.}
λέγοντες Οὐαὶ οὐαὶ ἡ ⁱ πόλις ἡ ⁱ μεγάλη, ἐν ^η ^{11 only. Prov.} ἐπλούτησαν ^{xxiii. 34.}

f = here only. exx. in Wetst. see Ps. cvi. 23.
j Josh. vii. 6. k Mark vi. 11 only. Isa. lii. 2.

g ver. 2. h ch. xlii. 4.
l ver. 11. m ver. 8.

i ch. xvi. 19 reff.

16. rec at beg ins *και*, with rel vulg Hippol Andr: om AC B a b c d f j 4. 9. 17-8-9. 37-8. 50. for *λεγοντες, λεγουσιν* B 26: om 39. om 2nd *ουαι* B a b d e f j k 9. 10-3-6-8. 26-7. 39. 40-2-8. 50-1. 90. om 3rd ἡ A. for *βυσσινον, βυσσιν* B a b e f j k l 2. 6. 10-3-9. 26. 40-1-2-8. 50-1. 90 Andr-p: txt AC rel Hippol Andr Areth. (-*μενη* to -*μενη* om 9. 27.) κοκκ. κ. πορφ. κ. βυσσ. A. om *και* bef κεχρυσωμενη 1. om *εν* A B rel Andr-coisl Areth: ins C 10-6. 36 (6. 37, e sil) Hippol Andr. rec (for *χρυσιω*) *χρυσω*, with 10-7. 36 (f 37. 49, e sil) Andr: txt AC B rel Hippol Andr-coisl Areth. om *τιμιω* B. rec *μαργαριταις*, with B rel vss Hippol Andr Areth Tich: txt AC g Primas.

17. rec (for *ο επι τοπον πλεων επι των πλοιων ο ουιλος*, with 1 Hippol Andr-a: ὁ επι των πλοιων πλεων h 4. 6. 17. 32-6-7. 49 Andr Areth Tich: επι των πλοιων πλεων 10. 34. 48: πλεων επι των πλοιων c: ο επι πλοιων πλεων B^r: txt AC rel am (with fuld) syr-dd arm Primas, ο επι τον τοπον πλεων B.

18. rec (for *εκραζαν*) *εκραζον*, with B rel Andr Areth: *εκραυαζον* 9. 13. 27: om *και εκραζαν* 38: txt AC g m 35, *clamaverunt* vulg Tich. rec (for *βλεποντες*) *ορωντες*, with 34: txt AC B rel Hippol Andr Areth. rec (for *τοπον*) *καπνον*, with BC rel: txt A vulg. om *τις* C. aft *πολει* ins *ταυτη* C vulg Primas.

19. rec *εβαλον*, with B rel 1 Hippol Andr Areth, *εβαλαν* C: txt A syr-dd, *επεβαλλον* g. rec (for *εκραζαν*) *εκραζον*, with B rel Andr Areth, *clamabant* Primas: txt AC 35 Hippol, *clamaverunt* vulg. om *κλαιοντες και πενθοουντες* A 1: ins aft *λεγοντες* 13. 27. aft *πενθ.* ins *και* B rel am (with lips-5-6) syr-dd Andr Areth Primas: om AC g m 34 (f 27. 35. 40, e sil) vulg-ed (with demid fuld) copt Hippol Andr-a.

up as πάντα τὰ λιπαρά κ.τ.λ.) who gained wealth from her, shall stand afar off by reason of their fear of her torment, weeping and mourning, saying, Woe, woe, the great city, which was clothed in stuff of fine linen and of purple and of scarlet, and bedecked (lit. gilded; the zeugmatic construction carrying on the word to the other substantives besides χρυσίω, which we cannot do in English) in (or, if ἐν be omitted, with) golden ornament and precious stone and pearl: because (ὅτι gives a reason for the οὐαὶ οὐαὶ) in one hour hath been desolated all that wealth. 17—19.] The lamentation of the ship-masters, &c. And every pilot and every one who sailth any whither (the same expression, without the preposition, is

found in Acts xxvii. 2. The words here import, all sailors from place to place), and sailors and as many as make traffic of the sea (τ. θάλασσαν ἐργάζεσθαι, 'mare exercere,' to live by seafaring, is abundantly illustrated by Wetst. from the classics and later writers), stood afar off, and cried out when they saw the place of her burning, saying, Who is like to the great city? And they cast on earth upon their heads (see besides ref. Ezek. xxvii. 30: also 1 Sam. iv. 12; 2 Sam. i. 2, xiii. 19, xv. 32; Job ii. 12; Lam. ii. 10; and the numerous references in Winer, art. Trauer), and cried out weeping and mourning, saying, Woe, woe, the great city, in (ἐν is ambiguous at first appearance: but from what follows it cannot be merely local, as E. V. "wherein," but

n here only t. o ch. xi. 10 reff. Deut. xxxii. 43. p Acts vii. 41. q ch. xi. 18 reff. Luke xi. 49. (1 Cor. xii. 28, 29.) Eph. ii. 20. iii. 5. iv. 11. 2 Pet. iii. 2. s ch. vi. 10. Ps. xlii. 1. (xxviii. 84.) t ch. xvii. 1. u ch. viii. 13 reff. v ch. v. 2. x. 1. w here only t. (-ικός, Luke xvii. 2 only t.) x here only. Hos. v. 10. (see Jer. xxviii. [ii.] 63, 64.) y = ch. i. 10 al. Matt. xxiv. 31. Ezech. xxvi. 13. z ch. xiv. 2 only t. a here only. Ezek. i. c. 1 Macc. ix. 41. 38. Heb. xi. 10 only. Deut. xxvii. 15. 1 Chron. xix. 5. xxviii. 21. f Matt. xviii. 6. xxiv. 41. Mark ix. 42 only. Exod. xi. 5. (-λινοί, ver. 21.) g Jsa. xlii. 8. i ver. 3. j ch. vi. 15 reff. k ch. xix. 20. πλ. = ch. ii. 20 reff. l here only. Exod. vii. 11, 22. viii. 18 vat. Wisd. xviii. 13. (-εία, Gal. v. 20. Isa. xlvii. 9. -ov, ch. ix. 21. -ός, ch. xxi. 8. xxii. 15.)

πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσῃ ^m ἐκ τῆς ⁿ τι- AC B a to m, 2 4. 6. 9. 10-3-6- 8-9. 26. 7. 30-2. 34 to 41 47 to 5 90. B
μίσσητος αὐτῆς, ὅτι ^a μιᾷ ὥρᾳ ^b ἥσημώθη. ²⁰ οὐφραίνου
ἐν αὐτῇ, οὐρανὲ καὶ οἱ ^q ἅγιοι καὶ οἱ ^r ἀπόστολοι καὶ οἱ
^{qr} προφῆται, ὅτι ^s ἔκρινεν ὁ θεὸς τὸ ^t κρίμα ὑμῶν ^s ἐξ αὐτῆς.
²¹ Καὶ ἤρην ^u εἰς ^v ἄγγελος ^v ἰσχυρὸς λίθον ὡς ^w μύλινον
μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων Οὕτως ^x ὀρ-
μήματι βληθήσεται Βαβυλὼν ἡ ⁱ μεγάλη ⁱ πόλις, καὶ οὐ
μὴ εὐρεθῇ ἔτι. ²² καὶ ^y φωνὴ ^z κιθαρωδῶν καὶ ^a μουσικῶν
καὶ ^b αὐλητῶν καὶ ^c σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ
ἔτι, καὶ πᾶς ^d τεχνίτης πάσης ^e τέχνης οὐ μὴ εὐρεθῇ ἐν σοὶ
ἔτι, καὶ ^f φωνὴ ^f μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, ²³ [καὶ]
^g φῶς λύχνου οὐ μὴ ^h φανῇ [ἐν] σοὶ ἔτι, καὶ ^g φωνὴ νυμφίου
καὶ ^g νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, ὅτι [οἱ] ⁱ ἔμποροί
σου ἦσαν οἱ ^j μεγιστάνες τῆς γῆς, ὅτι ^k ἐν τῇ ^l φαρμακίᾳ
σου ^k ἐπλανήθησαν πάντα τὰ ἔθνη. ²⁴ καὶ ἐν αὐτῇ αἵμα

transp λεγ. and κλ. 9. rec om τα, with m 1. 4. 17-8. 34 (c 6. 35-6. 48, e sil) Andr Areth : ins AC B rel Hippol Andr-coisl.

20. rec επ' αυτην, with 17. 36. 51 (m 90, e sil) Andr : επ αυτη C B (Tisch) rel Hippol Andr-coisl Areth : txt A k. rec om 2nd και οι, with C 1. 17 : ins A B rel am (with full lips-s) syr-dd copt Hippol Andr Areth Tich Primas.

21. om ισχυρος A syr-dd Tich. rec (for μυλινον) μυλον, with B rel 1 Hippol Andr Areth : txt A, μυλικον C, molarem vulg. aft ετι ins εν αυτη B f.

22. om 1st και 1. om πασης A copt. for μυλου, μυθου C. for ακουσθη, ευρεθη B.

23. om 1st και B : ins C rel 1. om 1st εν C : ins B rel 1.—tibi am (with demid fuld lipss) Primas. (in te vulg-ed.) homœotel in A 26. 51, σοι ετι at end of ver 22 to 1st σοι in ver 23. ins φωνη bef νυμφης C. om οι [bef ἔμποροι] A g : ins C B rel. (om preceding σοι a b e j k 38. 51.) rec φαρμακεια : txt AC 1 m.

24. for αιμα, αιματα B rel Andr Areth : txt AC 1. 38 vulg syr-dd copt Hippol.

must be of the conditional element in which : "whereby" would more nearly give it in our idiom) which all who have their ships in the sea became rich out of her costliness (her costly treasures : concrete meaning for the abstract term) : for in one hour she hath been laid waste.

20.] The angel concludes with calling on the heavens and God's holy ones to rejoice at her fall. Rejoice at her (ἐν, her overthrow being the element and investiture of the joy), thou heaven, and ye saints and ye apostles and ye prophets, for God hath judged your judgment upon her (hath exacted from her that judgment of vengeance which is due to you : see reff.).

21—23.] Symbolic proclamation by an angel of Babylon's ruin. And one strong angel took up a stone great as a mill-

stone, and cast it into the sea, saying, Thus with a rush shall be thrown down Babylon the great city, and shall never be found any more. And the sound of harpers and musicians and flute-players and trumpeters shall never be heard in thee any more, and every artisan of every art shall never be found in thee any more, and the sound of the millstone (see ref. Jer., where the denunciation regards Jerusalem, and is to be performed by the King of Babylon) shall never be heard in thee any more, [and] the light of a lamp shall never shine in (or upon) thee any more (still from Jer. l. c.), and the voice of the bridegroom and the bride shall never be heard in thee any more : because the great men of the earth were thy merchants (this construction is neces-

^m προφητῶν καὶ ^m ἀγίων εὐρέθη καὶ πάντων τῶν ⁿ ἐσφαγμέ-
νων ἐπὶ τῆς γῆς.

XIX. ¹ Μετὰ ταῦτα ἤκουσα ^o ὡς φωνὴν μεγάλην
ὄχλου πολλοῦ ἐν τῷ οὐρανῷ λεγόντων ^p Ἀλληλουῖα, ἡ
^q σωτηρία καὶ ἡ ^s δόξα καὶ ἡ ^{rs} δύναμις ^a τοῦ θεοῦ ἡμῶν,
² ὅτι ἄληθινὰ καὶ ἰδίκαιαι αἱ ^t κρίσεις αὐτοῦ, ὅτι ^u ἔκρι-
νεν τὴν ^v πόρνην τὴν μεγάλην, ^w ἣτις ^x ἔφθιρεν τὴν γῆν
ἐν τῇ ^y πορνείᾳ αὐτῆς, καὶ ^z ἐξεδίκησεν τὸ αἷμα τῶν δούλων

17. Jude 10. Gen. vi. 11. see ch. xi. 18.
xxiii. 43.

y ch. xiv. 8. xvii. 2. xviii. 3.

z ch. vi. 10 (reff.). Deut.

CHAP. XIX. 1. rec at beg ins καὶ, with f¹ h 1. 10-7. 36-8 (37. 49 Br, e sil) aeth
Andr: om AC B rel vulg syr-dd copt Andr-coisl Areth Primas. (d def.) Steph
om ως, with l 1. 16-8. 47 Br syr-dd Andr-p Primas Tich: ins AC B rel vulg copt Andr
Areth.—φω. μεγ. bef ως 36. rec οχλου πολλων bef μεγαλην, with h 10-7-9 (37.
49 [Br?], e sil): om μεγαλην 1. 18. 40: txt AC B rel vulg-mss syr-dd arm Andr-coisl
Areth Tich. rec λεγοντος, with 30-4: λεγουσαν d: txt AC B rel 1 Andr Areth.
ins το bef αλληλουια 1. transp δυναμις and δοξα B rel syr-dd Andr-coisl
Areth: txt AC 1. 4. 18. 38 (d, e sil).—for δυν., τιμη 36. rec adds και η τιμη,
with 6. 19. 35 (10. 26-7, e sil) copt Andr-p Areth: aft δοξα 1: om AC B rel syr-dd
Andr lat-ff. rec (for του θεου) κυριω τω θεω, with 1 Andr-p: κυριω του θεου
(sic) 34: τω θεω 36. 47 vulg syr-dd aeth arm Areth: txt AC B rel.
2. om ai A. διεφθειρεν B rel Andr Areth: εκρινεν A: txt C g m 36 (47, e sil)

sary, if οἱ be omitted. It appears to have been inserted from conformation in part to Isa. xxiii. 8, where οἱ ἔμποροι σου is the subject, and the art. fails before ἄρχοντες τῆς γῆς. If we read it, we must render, **Thy merchants were the great men of the earth**, because in thy sorcery (on the form φαρμακία [= -κεία, see reff.) all the nations were deceived (see Isa. xlvii. 9—12). **And in her** (the angel drops the address to the fallen city, and speaks out this last great cause of her overthrow as a fact respecting her) **the blood of prophets and of saints was found and of all who have been slain on the earth** (i. e. naturally, of all slain for Christ's sake and His word. Compare the declaration of our Lord respecting Jerusalem, Matt. xxiii. 35).

CH. XIX. 1—8.] *The Church's song of praise at the destruction of Babylon.* As each of the great events and judgments in this book is celebrated by its song of praise in heaven, so this also: but more solemnly and formally than the others, seeing that this is the great accomplishment of God's judgment on the enemy of His Church. Cf. ch. iv. 8 ff., introducing the whole heavenly scenery: v. 9 ff., celebrating the worthiness of the Lamb to open the book: vii. 16 ff.: xi. 15 ff., on the close fulfilment of God's judgments at the sounding of the seventh trumpet: xv. 3, on the introduction of the series of the vials: xvi. 5, on the retributive justice shewn in the pouring out of the third vial.

After these things I heard as it were a great voice of much multitude in heaven, of people saying (λεγόντων is most naturally a second dependent genitive following on ὄχλου) **Alleluia** (the word so often found in the Psalter, ἡλληλη, 'Praise ye Jah,' i. e. Jehovah. Perhaps it is hardly justifiable to lay, as Elliott has done, a stress on this Hebrew formula of praise being now first used, and to infer thence that the *Jeus* are indicated as bearing a prominent part in the following song. The formula must have passed, with the Psalter, into the Christian Church, being continually found in the LXX: and its use first here may be quite accounted for by the greatness and finality of this triumph), the salvation and the glory and the might belong to our God: because true and just are His judgments: because He judged (the aor. as before are proleptic. In this case they can be rendered by the simple past in English) **the great harlot, which corrupted** (imperf.: whose habit it was to corrupt) **the earth in** (ἐν of the element of the corruption) **her fornication; and He exacted in vengeance the blood of His servants from her hand** (so almost verbatim in 4 Kings ix. 7, καὶ ἐδικήσεις τὰ αἵματα τῶν δούλων μου τῶν προφητῶν, καὶ τὰ αἵματα πάντων τῶν δούλων κυρίου ἐκ χειρὸς Ἰεζάβελ. The vengeance is considered as a penalty exacted, forced, out of the reluctant hand: see also Gen. ix. 5; Ezek. xxxiii. 6, where the verb is ἐκζητεῖν).

a ch. viii. 4 reff. ² αὐτοῦ ἔκ χειρὸς αὐτῆς. ³ καὶ δευτέρον εἶρηκαν ^p Ἀλλη-
b ch. xiv. 11 reff. λουῖα, καὶ ὁ ^a καπνὸς αὐτῆς ^b ἀναβαίνει εἰς τοὺς αἰῶνας
c w. dat., ch. v. 13 reff. τῶν αἰῶνων. ⁴ καὶ ἔπασαν οἱ εἴκοσι τέσσαρες πρεσβύτεροι
d Luke ii. 13, xxiv. 53. καὶ τὰ τέσσαρα ζῶα, καὶ προσεκίνησαν τῷ θεῷ τῷ ^c καθ-
Acts ii. 47. ημένῳ ^c ἐπὶ τῷ θρόνῳ, λέγοντες Ἀμήν, ^p Ἀλληλουῖα, ... αμν
iii. 8, 9. (from Ps. cxvi. 1) only. ⁵ καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν λέγουσα ^d Αἰνεῖτε ^d τῷ ^a
e ch. xi. 18. θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ καὶ οἱ φοβούμενοι
xiii. 16. αὐτὸν οἱ ^e μικροὶ καὶ οἱ ^e μεγάλοι. ⁶ καὶ ἤκουσα ^o ὡς
f ch. i. 15. φωνὴν ὕχλου πολλοῦ καὶ ὡς ^f φωνὴν ^f ὑδάτων ^f πολλῶν
g ch. vi. 1, xiv. 18. καὶ ὡς ^g φωνὴν ^g βροντῶν ^h ἰσχυρῶν, ⁱ λέγοντες ^p Ἀλλη-
h see Heb. v. 7. λουῖα, ὅτι ^j ἔβασίλευσεν ^k κύριος ^o ὁ ^k θεὸς ^o ^k παντοκράτωρ.
i constr., ch. iv. 1. ⁷ ⁱ χαίρωμεν καὶ ^{lm} ἀγαλλίωμεν, καὶ ⁿ δώσομεν τὴν ⁿ δόξαν
j ch. xi. 17. ¹ Matt. v. 12. ¹ Pet. iv. 13. m act., Luke i. 47 only. = John v. 35. viii. 56. ¹ Pet. i. 6, 8. iv. 13 al. Ps. 90. Br.
k ch. i. 8 reff. cxvii. 24. Isa. lxi. 10. n ch. xi. 13 reff.

Andr-a. rec ins της bef χειρος, with 1. 16-7. 34 (35-6-9. 47 Br, e sil): om AC B rel Areth.

3. ειρηκεν B rel copt Areth: ειρηκασιν b f g Andr-p: ειπαν C, ειπον 38: txt A m. om αυτης 1.

4. rec επεσον: txt AC B² h j l 9¹. 10. 49. rec οι πρεσβ. οι εικοσ., with C rel vulg (with am fuld, agst demid lipss tol) syr-dd Andr-coisl Areth: txt A B b f Br Andr Primas.—rec εικοσι και τεσσαρις: κδ' B a g j k l 10. 49. 50. 90 Br: txt AC c d e h m 9. 32-8. 47-8. rec (for τω θρονω) του θρονου, with h j 10-7-8-9. 36-8 (b 37-9. 47-9 Br, e sil) Andr: txt AC B rel Andr-coisl Areth.

5. rec (for απο) εκ, with h 1. 4. 10-7-8. 34 (a c f 6. 32-6-7. 47-8-9 Br, e sil) Andr Areth: txt AC B rel Andr-coisl Areth-comm. for θρονου, ουρανου B f. om λεγουσα 1. rec (for τω θεω) τον θεον, with rel 1 Andr Areth: txt AC B f 9. 27. 36. 41-2. 51. om 2nd και C. rec ins και bef οι μικροι, with 1 (m, e sil) Andr-a: om AC B rel vulg syr-dd copt æth arm Andr Areth Primas. (of this ver only ουνου εξηλας is now left in f: the collators are silent about και, but 92 [the transcript of f] omits it.)

6. om 1st ως 1, ins 1-corr. om 2nd ως A b 12. Steph λεγοντας, with h 1. 10-6-7-9. 30-7. 47-9 Areth: elz λεγοντων, with A g m 6. 18. 35-6-8 Andr-a, dicentium vulg Primas: λεγοντος 39: txt B rel Andr-coisl, dicentes Tich. aft θεις ins ημων B rel vulg syr-dd Andr Areth Tich: om A g 1 (49. 50, e sil) copt.

7. rec αγαλλιωμεθα, with B rel Andr-coisl Areth: txt A g m 12-8. 35-6.

And a second time they said Alleluia; and her smoke (of her burning, ch. xviii. 9 al.: not, as Ewald, because της πυρώσεως αὐτῆς is not added, of hell in general) goeth up to the ages of the ages (this addition gives a reason for the praise, parallel with those introduced by ὅτι before). And the twenty-four elders and the four living-beings fell down and worshipped God who sitteth upon the throne, saying Amen; Alleluia (thereby confirming the general song of praise of the great multitude). And a voice came forth from the throne (ἀπό perhaps [De W.] gives more the direction than the actual source of the voice [ἐκ, as rec.]). It is useless to conjecture whose voice it is: but we may say that [τῷ θεῷ ἡμῶν] it is not that of the Lamb, as Ew. and

Hengstb. Our Lord never spoke thus: cf. John xx. 17, note) saying, Give praise to our God, all His servants (cf. Ps. cxxxiv. 1), and they that fear Him, the small and the great (cf. Ps. cxiii. 13). And I heard as it were the voice of much multitude (cf. ver. 1), and as it were the voice of many waters, and as it were the voice of strong thunders, saying (nom., see ref.), Alleluia, because the Lord God Almighty reigneth (here is a case where we cannot approach the true sense of the aor. ἐβασίλευσεν but by an English present: "reigned" would make the word apply to a past event limited in duration: "hath reigned" would even more strongly imply that the reign was over. It is well to note such cases, to shew the inadequacy of our past tenses to reproduce the Greek

αὐτῷ, ὅτι ἦλθεν ὁ ὁ γάμος τοῦ ἀρνίου καὶ ἡ ῥ γυνὴ αὐτοῦ ὁ — Matt. xxii. 9, &c. xxv. 10. Luke xii. 36 al.
 ἡτοίμασεν αὐτήν. ὁ καὶ ῥ ἐδόθη αὐτῇ ῥ ἵνα ῥ περιβάλῃται ῥ — ch. xxi. 9. Matt. i. 20. Deut. xxi. 24.
 ῥ βύσσινον ῥ λαμπρὸν καθαρὸν, τὸ γὰρ ῥ βύσσινον τὰ ῥ — ch. xxi. 2. see Gen. xxiv. 14, 44.
 ῥ δικαίωματα τῶν ῥ ἀγίων ἐστίν. ῥ — ch. xxi. 2. see Gen. xxiv. 14, 44.

ῥ Καὶ λέγει μοι Γράψον ῥ Μακάριοι οἱ εἰς τὸ δεῖπνον ῥ — ch. xxi. 2. see Gen. xxiv. 14, 44.
 τοῦ ὁ γάμου τοῦ ἀρνίου ῥ κεκλημένοι. καὶ λέγει μοι Οὗτοι ῥ — ch. xxi. 2. see Gen. xxiv. 14, 44.
 t ch. xviii. 12 reff. u = Luke xxiii. 11. James ii. 2, 3. ch. xviii. 14†. (Sir. xxix. 22 al.)
 v = here only. see ch. xv. 4. w = ch. xi. 18 reff. x Luke xiv. 15. y = Matt. xxii. 3.
 al. Esth. v. 12.

rec (for δωσμεν) δωμεν, with B rel 1 Andr Areth: txt A 36 Andr-p. om
 αυτου 1.

8. rec (for λαμπρον καθαρων) καθαρων και λαμπρον, with 1. 36 Andr: καθαρων
 λαμπρον 17-8: λαμπρον και καθαρων B rel Andr-coisl: txt A g l B: am(with demid
 lips-4 lux) syr-dd copt æth Areth Primas. rec ἐστι bef των αγιων, with 1. 34. 40-1
 vulg copt: txt A B rel syr-dd Andr Areth Primas.

ones). Let us rejoice and exult, and we will give the glory to Him; because the marriage of the Lamb is come (these words introduce to us transitionally a new series of visions respecting the final consummation of the union between Christ and His Church, which brings about the end, ch. xxi. 1 ff.: the solemn opening of which now immediately follows in vv. 11 ff. This series, properly speaking, includes in itself the overthrow of the kings of the earth, the binding of Satan, the thousand years' reign, the loosing of Satan, the final overthrow of the enemy, and the general judgment: but is not consummated except in the entire union of Christ and His with which the book concludes. So that the aorr. ἦλθεν, ἡτοίμασεν, are in a measure proleptic. This figure, of a marriage between the Lord and His people, is too frequent and familiar to need explanation. Cf. in the O. T. Isa. liv. 1—8; Ezek. xvi. 7 ff.; Hos. ii. 19 f.: and in the N. T., Matt. ix. 15 || and note, xxv. 1 ff.; John iii. 29; Eph. v. 25 ff. Indeed it penetrates almost every where the thoughts and language used respecting Christ and the Church, and His wife hath made herself ready (is complete in her adornment, as in next verse).

And it was given to her (have we in these words still the voice of the celestial chorus, or are they merely narrative, written in the person of the Seer himself? It seems to me that the latter alternative is rendered necessary by the fact of the explanation, τὸ γὰρ κ.τ.λ., being subjoined. Düsterd. makes the song end at λαμπρόν: but this seems harsh and disjointed. Moreover the ἐδόθη is the regular formula narrandi of the book) that (a construction of St. John's, see ref.) she should be clothed in fine linen garments, bright

[and] pure ("Vides hic cultum gravem ut matronæ, non pompaticum qualis meretricis ante descriptus." Grot.), for the fine linen garment is (imports, see Matt. xxvi. 26 reff.), the righteousness of the saints (i. e. their pure and holy state, attained, as in the parallel description ch. vii. 14, is declared by the elder, by their having washed their robes and made them white in the blood of the Lamb. The plur. -ματα is probably distributive, implying not many δικαίωματα to each one, as if they were merely good deeds, but one δικαίωμα to each of the saints, enveloping him as in a pure white robe of righteousness. Observe that here and every where, the white robe is not Christ's righteousness imputed or put on, but the saints' righteousness, by virtue of being washed in His blood. It is their own; inherent, not imputed; but their own by their part in and union to Him).

9, 10.] The Bride in this blessed marriage being in fact the sum of the guests at its celebration, the discourse passes to their blessedness, and an assurance of the certainty of that which has been foretold respecting them. The Apostle, moved by these declarations, falls down to worship the angel, but is forbidden.—And he saith (who? the only answer ready to our hand is, the angel of ch. xvii. 1. Some, as Ewald and Ebrard, suppose some one angel to have been constantly with St. John throughout the visions: but there seems no reason for this) to me, Write (cf. ch. xiv. 13) Blessed are they who are bidden (see reff.: and bear in mind, throughout, our Lord's parables on this matter: Matt. xxii. 1 ff., xxv. 1 ff. Our ch. iii. 20 furnishes us with a link binding on the spiritual import to the figure) to the supper of the marriage of the Lamb.

z — ch. xxii. 8. οἱ λόγοι οἱ ^z ἀληθινοὶ τοῦ θεοῦ εἰσιν. ¹⁰ καὶ ^a ἔπεσα ^a ἔμ- A B b t
 iii. 14. προσθεν τῶν ^a ποδῶν αὐτοῦ ^a προσκυνῆσαι αὐτῷ. καὶ λέγει m, 2. 4.
 a see ch. xxii. 8. πεπτ ἔμπρ., 6. 9. 10.
 here only. 3-6-7-8-
 b ch. xxii. 8. μοι ^b Ὁρα μὴ· ^c σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου 9. 26-7.
 see Matt. τῶν ^d ἐχόντων τὴν ^d μαρτυρίαν ^d Ἰησοῦ· τῷ θεῷ προσ- 30-2. 34
 viii. 4. Heb. to 42.
 viii. 5. κύνησον· ἡ γὰρ ^d μαρτυρία ^d Ἰησοῦ ἐστίν τὸ ^e πνεῦμα τῆς 47 to 51
 c ch. vi. 11 reff. 90. B.
 d ch. xii. 17 reff.
 e see 1 Cor. xii. e
 10. 11. 2 Pet. 1.
 i. 21.

9. om γραφον 1. for το, τον B 16. om του γαμου 1. rec om 3rd οἱ
 [aft λόγοι], with B rel 1 Andr Areth: ins A 4. 48. rec εισιν bef του θεου, with
 1. 17 (a h 37-8. 49, e sil) Andr: txt A B rel vulg syr-dd copt Andr-coisl Areth Primas.
 (θεου bef αληθινοὶ g k.)

10. rec (for ἐπεσα) ἐπισουν, with B rel Andr Areth: txt A b h¹ j l m 1. 2. 10-6-7. 26-7.
 35-6-9. 42-9. 50 Andr-a. (d def.) for ἐμπροσθεν, ἐνωπιον B. for αὐτω, αὐτον
 B. ins και bef των εχοντων 1. rec ins του bef 1st ιησου, with 51 (2. 39.
 40-7, e sil): om A B rel 1 Andr Areth. rec ins του bef 2nd ιησου, with rel Andr-
 coisl: om A B f g 16. 36 Andr. (d def.)—του νιοι 48 Areth. [f is now defective
 from this point, but its readings are given from old collations made before the loss
 of the portion xix. 10 to xx. 15.]

And he saith to me (the solemn repetition of this formula shews that what follows it is a new and important declaration), **These sayings** (cf. ch. xvii. 17. If we understand that the speaker is the angel of ch. xvii. 1, then οὗτοι οἱ λόγοι will most naturally include the prophecies and revelations since then) **are the true** (we should hardly be justified, in a book where ἀληθι- νός has repeatedly occurred in a sense hardly distinguishable from ἀληθής, in pressing it here to its more proper meaning of “genuine” [as Düsterd.], which would very well suit the sense in this place) [sayings] of God (are the very truth of God, and shall veritably come to pass).

And I fell down before his feet to worship him (out of an overweening reverence for one who had imparted to him such great things: see also ch. xxii. 8, where the same again takes place at the end of the whole revelation, and after a similar assurance. The angel who had thus guaranteed to him, in the name of God, the certainty of these great revelations, seems to him worthy of some of that reverence which belongs to God Himself. The reason given by Düsterd., that in both cases John imagined the Lord Himself to be speaking to him, is sufficiently contradicted by the plain asser- tion, here in ch. xvii. 1, and there in ch. xxii. 8 itself, that it was not a divine Person, but simply an angel): **and he saith to me, Take heed not (to do it): I am a fellow-servant of thine, and [a fellow-servant] of thy brethren who have the testimony of Jesus** (as in reff.: on the former of which see note): **worship**

God (the stress is on the verb: let προσ- κύνῃς be reserved for *Him*), **for** (these words following are those of the angel, not of the Apostle, as Düsterd.: ver. 8, and ch. v. 8, where the Apostle gives ex- planations, are no rule for this place, where the explanation of necessity comes from the speaker, whose reason for pro- hibiting the offered homage it renders) **the testimony of Jesus** (the gen. Ἰησοῦ is, as before, objective: the testimony borne to Jesus by these σύνδουλοι, men and angels) **is the spirit of prophecy** (there is no real difficulty in this saying: no reason for destroying its force by making Ἰησοῦ subjective, and ἡ μαρτ. Ἰησ. to mean “the witness which proceeds from Jesus” [Düst.]. What the angel says is this: Thou and I and our brethren are all ἔχοντες τὴν μαρτυρίαν Ἰησοῦ [= μάρ- τυρες Ἰησοῦ, as uniformly in this book]; and the way in which we bear this wit- ness, the substance and essence of this testimony, is, the spirit of prophecy; ἐποτίσθημεν ἐν πνεύμα. This Spirit, given to me in that I shew these things, given to thee in that thou seest and art to write them, is the token that we are fellow-servants and brethren. Thus Vitringa: “Idem ille Spiritus qui loquitur agitque per eos qui prædicant testimonium Christo, quod agebant Apostoli, idem ipse est, qui per me loquitur, qui missus sum a Domino ut res venturi temporis tibi declararem. Tanta itaque tua quanta mea est dignitas, sumusque adeo conservi ad officia non disparia honoris et gradus a Domino appellati.” It does not follow that every one of those

¹¹ Καὶ εἶδον τὸν ^f οὐρανὸν ^f ἠνεωγμένον, καὶ ἰδοὺ ^g ἕπ- ^f Matt. iii. 16
 προς ^g λευκός, καὶ ὁ ^h καθήμενος ^h ἐπ' αὐτόν [καλούμενος] ^h L. John i.
ⁱ πιστός καὶ ⁱ ἀληθινός, καὶ ἐν ^k δικαιοσύνῃ ^k κρίνει καὶ ^{62. Acts}
^l πολέμει· ^{12 m} οἱ δὲ ὀφθαλμοὶ αὐτοῦ [ὡς] ^m φλόξ πυρός, καὶ ^{(vii. 50) x.}
 ἐπὶ τὴν κεφαλὴν αὐτοῦ ⁿ διαδήματα πολλά, ^o ἔχων [ὀνόματα ^{11. Ezek. i.}
^p γεγραμμένα, καὶ] ^p ὄνομα ^p γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ ^g ch. vi. 2 reff.
 ch. i. 16. p ver. 16. ch. xvii. 5.

11. rec *ανεωγμενον*, with B rel Orig Andr Areth: txt A 42² Hippol Andr-p. om καλουμενος A c 1. 4. 6. 17¹. 32. 48 Hippol Andr Areth: ins B rel vss Orig Andr-coisl Iren-lat Cyprr Vict Jer Primas.

12. om *ως* B rel 1 arm Hippol Andr: ins A g m (30-4-5-6, e sil) vulg Orig Andr-coisl Areth Iren-lat Cyprr. rec om *ονοματα γεγραμμενα και*, with A 4 (c 1 6. 47-8, e sil) vulg Orig Hippol Andr-a Areth Iren-lat Cyprr: *ονοματα γεγραμμενα*, omg *και ονομα γεγραμμενον*, 9. 36-9: txt B rel 1.

ἐχόντων τὴν μαρτυρίαν Ἰησοῦ has, in the same distinguished degree, the Spirit of prophecy: but every such one *has* the same Spirit, and that one Spirit, and no other, is the Spirit of prophecy).

11—XXII. 5.] THE END: beginning with the triumphal coming forth of the Lord and His saints to victory (vv. 11—16), then proceeding with the great defeat and destruction of the beast and false prophet and kings of the earth (vv. 17—21), the binding of Satan and the millennial reign (ch. xx. 1—6), the unbinding of Satan and his destruction and that of the deceived nations (xx. 7—10), the great general judgment (xx. 11—15), and terminating with the vision of the new heavens and earth, and the glories of the new Jerusalem (xxi. 1—xxii. 5).

11—16.] The triumphal coming forth of the Lord and His hosts to victory. And I saw heaven opened, and behold a white horse (the same words, including the five following, as in ch. vi. 2. It is wonderful that this striking identity, in a book where symbolism is so constant to itself, has not prevented the mistakes which have been made in interpreting that place. This horse and Rider are the same as there: the *νικῶν καὶ ἵνα νικήσῃ* is on the point of its completion: the other horses and their riders, dark forms in His great world-long procession to victory, will now for ever vanish, and war and famine and pestilence be known no more), and He that sitteth upon him [called] faithful and true (see ch. iii. 14), and in righteousness He judgeth and warreth (both those acts being his concern in his present triumphant progress. Notice that the very construction with the participles *καθήμενος* and *καλούμενος* is the same as that in ch. vi. 2). His

eyes (the *δέ*, as often, is best given in English by an asyndeton, marking a break in the sense, passing from the subjective to the objective description) [were as] a flame of fire (ch. i. 14 verbatim, again beyond question identifying Him), and upon His head (accus.: see ch. iv. 2, note) many diadems (probably as He is βασιλεὺς βασιλείων: so Ewald, De W., Hengstb. Certainly these are not the crowns of the ten kings, as Züllig, al., for they are yet to be overthrown, ver. 19 ff. The *στέφανος* of ch. vi. 2 has become multiplied in the course of the subjection of the world to Him): having [names written (if these words are genuine, probably the meaning is that the names were inscribed on the diadems, signifying the import of each), and] a name written (where, is not said. From this portion of the description regarding His head, probably on the Brow) which none knoweth except Himself (what name is indicated? Certainly not that given below, ver. 13; nor can these words mean that He Himself alone knows the mystery latent in that name [so Vitringa, al.]. Nor again can we say that it is any of the names by which our blessed Lord is known to us already [so Ewald, al.]. But it is the *τὸ ὄνομά μου τὸ καινόν* of ch. iii. 12: some new and glorious name, indicative, as appears from the context there, of the completed union between Him and His people, and of His final triumph. This name the Apostle saw written, but knew not its import: that, like the contents of the sealed book, being reserved for the day when He shall reveal it): and clothed in a vesture dipped in blood (see Isa. lxiii. 2, 3: which is clearly in contemplation here, from our ver. 15 b. This being so, it is better perhaps to avoid the idea of His own blood

q ch. vii. 9 reff. ¹³ καὶ ¹⁴ περιβεβλημένος ἱμάτιον ¹⁵ βεβαμμένον
¹⁶ αἵματι, καὶ κέκληται τὸ ὄνομα αὐτοῦ Ὁ ¹⁷ λόγος τοῦ θεοῦ.
¹⁸ Καὶ τὰ ¹⁹ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ
²⁰ ἐφ' ²¹ ἵπποις ²² λευκοῖς ²³ ἐνδεδυμένοι ²⁴ βύσσινον ²⁵ λευκὸν κα-
²⁶ θαρόν. ²⁷ καὶ ἐκ τοῦ στόματος αὐτοῦ ²⁸ ἐκπορεύεται ²⁹ ῥομ-
³⁰ φαία ³¹ ὀξεία, ἵνα ³² ἐν αὐτῇ ³³ πατάξῃ τὰ ἔθνη, καὶ αὐτὸς
³⁴ ποιμανεῖ αὐτοὺς ἐν ³⁵ ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς ³⁶ πατεῖ
³⁷ τὴν ³⁸ ἁλὴν τοῦ ³⁹ οἴνου τοῦ ⁴⁰ θυμοῦ ⁴¹ τῆς ὀργῆς τοῦ ⁴² θεοῦ
⁴³ τοῦ ⁴⁴ παντοκράτορος. ⁴⁵ καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ
⁴⁶ τὸν ⁴⁷ μηρὸν αὐτοῦ ⁴⁸ ὄνομα ⁴⁹ γεγραμμένον ⁵⁰ Βασιλεὺς βασι-
⁵¹ λέων καὶ Κύριος κυρίων.

g ch. vii. 9 reff. Luke xvi. 24. John xiii. 26 (bis) only. Ps. lxxvii. 23. (see Isa. lxiii. 3, 9.) Levit. xiv. 6. John i. 1, see note there. (1 John i. 1.) t ch. ix. 16 reff. see Neh. ix. 6. u ch. i. 13 reff. v ch. xviii. 12 reff. w ch. iii. 4 (reff.). x ch. i. 16 reff. y (ἐν, = ch. vi. 8 reff.) ch. xi. 6. 1 Kings iv. 8. Zech. xiv. 18. z ch. ii. 27. xii. 5. Psa. ii. 9. a ch. xiv. 20. Isa. lxiii. 3. Lam. i. 15. e ver. 12. b ch. xiv. 8, 10. xvi. 19. c ch. i. 8 reff. d here only. Ps. xlii. 3. f ch. xvii. 14. Dan. ii. 47.

13. rec (for κέκληται) καλεῖται, with 1. 4. 10. 34. 49. 51 (c 1 6. 16. 36-7-9. 48 Br, e sil) Andr Areth: txt A B rel aeth Hippol.

14. Steph om 2nd τα, with v c f j l m 1. 6. 16-8. 27. 35-8 Andr-a: ins A rel Orig, Andr-coisl. ηκολουθουν 1. for εφ', επι B rel Orig Andr-coisl Areth: txt A g 1. (17) 34-6 (f 16. 38-9. 40, e sil) Andr-a. (εφιπποι πολλοι 17.) rec ins και bef καθαρον, with 1. 10. 34 (e 35. 40-1, e sil) Orig Andr Jer: om A B rel am (with demid fuld lips-5 tol) syr-dd Andr-coisl Areth Iren-lat Cypr.

15. ins διστομος bef οξεια B rel syr-dd Andr Areth Cypr: om A 36-8. 51 am (with demid fuld) copt Orig Andr-a Iren-lat. rec (for παταξη) πατασση, with (k 27, e sil): πατασση 9: txt A B rel 1 Orig Andr Areth. rec ins και bef της οργης, with 1 (g, e sil) Andr: om A B rel vulg copt aeth arm Orig Andr-coisl Areth Iren-lat Tich. om last τον 1.

16. om επι το ιματιον και A aeth-rom Cassiod. (for ιματιον, μετωπον g.) for τον, των 1. rec ins το bef ονομα, with 1 Andr-a: om A B rel Orig Andr Areth.

being in view): and His name is called, The Word of God (this title forms so plain a link between the Apocalypse and St. John's writings, where only it occurs, that various attempts have been made by those who reject his authorship, to deprive it of that significance. I have discussed these in the Prolegomena, § i. parr. 110, 111). And the armies which are in heaven (not the holy angels only, as De W. and Hengstb., but the glorified saints: the οἱ μετ' αὐτοῦ of ch. xvii. 14, who are spoken of in reference to this very triumph, and are said to be κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ) followed Him upon white horses, clothed in fine linen [garments] white, pure (this clothing also speaks for the saints being included in the triumphal procession: see ver. 8, and ch. vi. 11). And out of His mouth goeth forth a sharp sword (see ch. i. 16, ii. 12, 16), that with (ἐν, as invested in or with) it He may smite the nations; and He (there is an emphasis in this and the following clause on αὐτός, which however would be too strongly rendered by "himself") shall rule (see ch. ii. 27, xii. 5, and note) them (masc.; their component members being

in the Writer's mind) with a rod of iron: and He (and none other, as we know from Isa. lxiii. 3) treadeth (it is His office to tread) the winepress of the wine of the fierceness of the wrath (of the outbreaking of the anger: see on ch. xvi. 19) of Almighty God. And He hath upon His vesture and upon His thigh a name written (i. e. most naturally, written at length, partly on the vesture, partly on the thigh itself; at the part where, in an equestrian figure, the robe drops from the thigh. The usual way of taking the words is to suppose the καὶ epexegetic or definitive of the former words, "on His vesture," and that on the part of it covering His thigh. So De W., Düsterd., al. Others imagine [so Grot., al.] a sword, on the hilt of which the name is inscribed. But there is no trace of this in the text. Wetst. quotes Cicero, Verr. iv. 43, "Signum Apollinis pulcherrimum, ejus in femore literulis minutis argenteis nomen Myronis erat inscriptum:" and Pausanias, Eliac. extr., ἀνάθημα . . . ἀνδρὸς εἰκὼν . . . ἐλεγείον δὲ ἐπ' αὐτὸ γεγραμμένον ἐστὶν ἐπὶ τοῦ μηροῦ, Ζῆνι θεῶν βασιλεῖ μ' ἀκροθίνιον ἐνθαδ' ἔθηκαν Μενδαῖοι. See

17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραζεν φωνῇ μεγάλῃ λέγων πᾶσιν τοῖς ὀρνέοις τοῖς πετομένοις ἐν ^κ μεσουρανήματι Δεῦτε ¹ συνάχθητε ¹ εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ, ¹⁸ ἵνα ^μ φάγητε ^μ σάρκας βασιλέων καὶ ^μ σάρκας ^ν χιλιάρχων καὶ ^μ σάρκας ^ο ἰσχυρῶν καὶ ^μ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτούς, καὶ ^μ σάρκας πάντων ^ρ ἐλευθέρων τε καὶ ^ρ δούλων καὶ ^q μικρῶν καὶ ^q μεγάλων. ¹⁹ καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ ^ρ στρατεύματα αὐτοῦ ^μ συνηγμένα ^ς ποιῆσαι τὸν ^ς πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ ^ρ στρατεύματος αὐτοῦ, ²⁰ καὶ ^ε ἐπιάσθη τὸ θηρίον, καὶ ^υ οἱ μετ' αὐτοῦ, ὁ ^ν ψευδοπροφήτης

2 Cor. xi. 32 only 1. (Cant. ii. 15.) Wisd. xxi. 21 only.

36. ii. 25. v. 40. Luke vi. 4. Tit. iii. 15 only.

v ch. xvi. 13.

u Matt. xii. 3, 4. xxvii. 51. Mark i.

17. om ενα B rel syr-dd Andr-a Tich: ins A g h l m 17. 35-8 (37. 41-7-9 Br, e sil) vulg Andr Areth Primas.—add αλλον m 35 Andr-coisl. εκραζεν B g tol. aft εκραξεν ins εν B b e f j k l m 2. 13. 26-7. 42. 50-1. 90. om λεγων 1. rec πετωμενοις, with c k l 32 (2. 37-9. 40-1, e sil): txt A B rel 1 Andr Areth. μεσουρανισματι 1. rec (for συναχθητε) και συναγεσθε (with none of our mss): om 1: txt A B rel am (with demid fuld lipss tol, agst lips-6) syr-dd copt aeth Andr Areth. rec (for το μεγα του) του μεγαλου, with 1. 36 (49, e sil) lips-6 Andr-a: txt A B rel vulg syr-dd copt Andr Areth Primas Tich. (τον μεγα k 4. 6. 16. 26. 34-5-8-9. 40-1-8. 90: τον μεγα b c m 32.—τον δειπνον το μεγα d e g h [al?].) 18. om from 1st και to 2nd 1. rec επ' αυτων, with B rel 1 Andr Areth: txt A f. om παντων 1. rec [aft ἐλευθέρων] om τε, with 1 (9. 26 P): txt A B (Tisch) rel Andr-a-coisl Areth. om και bef μικρων B f k 9. 30-6. 47: ins A rel 1. aft μικρων ins τε B rel: om A g m 1. 35. 51 (4. 6. 32. 48, e sil) Andr Areth.

19. rec (for αυτου) αυτων, with B rel vss Andr Areth Tich Primas: txt A c 6. 11. rec om τον bef πολειμον, with rel 1 Synops Andr: ins A B d e f k l 9. 13-6. 26-7. 39. 41-9. 51 Areth.

20. rec (for οι μετ' αυτου) μετα τουτου ο, with 1. 30 Andr-a: μετ' αυτου ο h 32-7. 49² Br, μετ' αυτο ο 38 vulg Synops Andr-p Primas: ο μετ' αυτου rel: ο μετ' αυτου ο 33: txt

also Herod. ii. 106, where the inscription runs across the chest from shoulder to shoulder, **King of Kings, and Lord of Lords** (ch. xvii. 14).

17—21.] *Defeat and destruction of the beast and the false prophet and the kings of the earth*: preceded by (17, 18) an *angelic proclamation*, indicating the vastness of the slaughter.

And I saw an (one) angel standing in the sun (not only as the place of brightness and glory becoming the herald of so great a victory, but also as the central station in mid-heaven for those to whom the call was to be made): and he cried with a great voice, saying to all the birds which fly in mid-heaven, Come, be gathered together (see, on the whole of this proclamation, Ezek. xxxix. 17 ff., of which it is a close reproduction) to the great banquet of God, that ye may eat

the flesh of kings, and the flesh of captains of thousands, and the flesh of strong men, and the flesh of horses, and of them that sit on them, and the flesh of all, free as well as bond, both small and great (this proclamation is evidently not to be pressed into a place in the prophecy, nor are its details to be sought in the interpretation, as has been done by Andreas and Primasius, who hold the birds to be angels, and Brightm., who holds them to be nations and churches. The insertion is made, as above, to shew the greatness and universality of the coming slaughter). And I saw the beast (ch. xiii. 1) and the kings of the earth and their armies gathered together (as above under the sixth vial, ch. xvi. 12 ff., on the field of Harmagedon) to make their war (viz. that predicted above, ch. xvi. 14, xvii. 14) with Him that sitteth upon the horse

w ch. xiii. 13
ref.
x act. ch. ii.
20 ref. w. & v.
ch. xviii. 23
ref.
y ch. xiii. 16,
17 ref.
z ch. xiii. 14 &
passim. Dan.
iii. 18.
a so Num. xvi.
30, 31. Ps.
liv. 16.
b ch. xx. 10,
14, 15 (bis).
xxi. 8 only.
(Dan. vii.
11.)

c as above (b).
Luke v. 1, 2.
viii. 22, 23, 33
only. Ps. cvi. 35.
e ch. ix. 17 ref.
Matt. v. 6. xiv. 20 al. Ps. ciii. 18.
here only. Mark v. 3, 4 | L. Acts xii. 6, 7 al.†

ὁ ^w ποιήσας τὰ ^w σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ^z ἐπλάνησεν
τούς λαβόντας τὸ ^y χάραγμα τοῦ θηρίου καὶ τούς προσκυ-
νοῦντας τῇ ^z εἰκόνι αὐτοῦ, ^a ζῶντες ἐβλήθησαν οἱ δύο εἰς
τὴν ^{bc} λίμνην τοῦ ^b πυρὸς τὴν ^d καιομένην ἐν ^e θείῳ. ²¹ καὶ
οἱ λοιποὶ ^f ἀπεκτάνθησαν ^f ἐν τῇ ^f ῥομφαίᾳ τοῦ καθημένου
ἐπὶ τοῦ ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ καὶ
πάντα τὰ ^g ὄντα ^h ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

XX. ¹ Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρα-
νου, ἔχοντα τὴν ⁱ κλεῖν τῆς ^j ἀβύσσου καὶ ^k ἄλυσιν μεγάλην

d = ch. xxi. 8. Job xli. 11. see also ch. viii. 8. Heb. xii. 18. pres., John xv. 6.
f ch. vi. 8 ref. g ver. 17. h Rev., here only. John vi. 26.
i ch. i. 18 ref. j ch. ix. 1, 2 ref. k Rev. 6-7-8-9.
here only. Mark v. 3, 4 | L. Acts xii. 6, 7 al.† Wisd. xvii. 17 only.

A 34(omg ὁ) 41. for τη εικονι, το χάραγμα B, την εικονα 38. βληθησονται 1.
της καιομενης A, ignis ardentis vulg, ignis ardentis igne Primas. (But stagnum ardens
igne Promiss.) rec ins τω bef θειω, with d(perhaps) m 1. 30²-4-6 (c 6. 32. 49, e
sil) Andr: om A B rel Andr-p Areth.

21. rec (for ἐξελθουση) εκπορευομενη (with none of our mss): txt A B rel 1 Andr
Areth.

CHAP. XX. 1. rec (for κλειν) κλειδα, with l 1 (f [and 92] 13. 39, e sil) Andr Areth:
κλειδαν 16: txt A B rel Andr-coisl.

and with his army (στρατεύματος, sing. probably as being *one*, and having one Head, whereas *they* are many, and under various leaders). And the beast was taken (ref.), and those with him (to wit, the ψευδοπροφήτης, and οἱ λοιποὶ, ver. 21),—the false prophet who wrought the miracles in his presence (cf. ch. xiii. 11—17, by which it clearly appears that this false prophet is identical with that second beast), with which he deceived those who received (not necessarily nor probably, who *had* received, as E. V.: the aor. part. is contemporary, as usual, with the aor. verb: and is probably here used because the receiving the mark is one act, the worship [προσκυνούντας] a continued habit) the mark of the beast and those who worshipped his image (cf. ch. xiii. 14, 16): the two were cast alive into the lake of fire which burneth with brimstone (viz. into Gehenna, or hell properly so called, Matt. v. 22; where also, after the millennium, Satan himself is cast, ch. xx. 10, and, when their work is finally accomplished, Death and Hades, ib. 14 a. This lake of fire constitutes the second death, ib. 14 b, xxi. 8. These only, and not the Lord's human enemies yet, are cast into eternal punishment. The latter await the final Judgment, ch. xx. 11 ff.). And the rest (the βασιλεῖς and their στρατεύματα) were slain with the sword of Him that sitteth on the horse, which (sword) goeth forth out of His mouth (see Isa. xi. 4; 2 Thess. ii. 8. De Wette re-

marks, that it is a hint of the spiritual nature of this victory, that no battle seems actually to take place, but the Lord Himself, as in 2 Thess., destroys the adversaries with the sword out of His own mouth. But clearly, *all* must not be thus spiritualized. For if so, what is this gathering? what is indicated by the coming forth of the Lord in glory and majesty? Why is His personal presence wanted for the victory?): and all the birds were satiated with (out of, as the material of the satiety) *their* flesh.

CH. XX. 1—10.] THE VICTORY OVER SATAN. The next enemy now remaining is the Arch-fiend himself, who had given his might and his throne and great power (ch. xiii. 2) to the beast: whose instruments the other enemies were. The blow given to him by their overthrow is followed by his binding and incarceration for 1000 years (vv. 1—3): during which period the Saints live and reign with Christ, and judge the world, and the first resurrection takes place (vv. 4—6). But his malice and his power are not yet at an end. One final effort is permitted him at the end of that time (ver. 7), and he once more succeeds in deceiving the nations (ver. 8), who come up against the camp of the saints, and are destroyed by fire from heaven (ver. 9). He is then cast into the lake of fire with the beast and false prophet, there to be tormented for ever (ver. 10).

1—3.] *The binding of the dragon.*

a = ch. i. 9.
b = ch. i. 7 reff.
c acc., ch. xiii.
12 al.
d ch. xiii. 16
reff.
e ch. vii. 3 reff.
f = Rom. xiv.
9, ch. ii. 8.
4 Kings xiii.
21.
g = Rom. v. 17
(b). 1 Cor.
iv. 8, ch. v.
10. xxii. 5.
h w. gen., ch.
ix. 20 reff.
i ver. 8.

κισμένων^a διὰ τὴν^a μαρτυρίαν^a Ἰησοῦ καὶ διὰ τὸν^a λόγον
τοῦ θεοῦ, καὶ^b οἵτινες οὐ προσεκύνησαν^c τὸ θηρίον οὐδὲ
τὴν εἰκόνα αὐτοῦ καὶ οὐκ ἔλαβον τὸ^d χάραγμα ἐπὶ τὸ
^e μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν, καὶ^f ἔζησαν καὶ^g ἐβα-
σίλευσαν μετὰ τοῦ χριστοῦ χίλια ἔτη. ^h οἱ^h λοιποὶ τῶν
νεκρῶν οὐκ ἔζησαν ἄχριⁱ τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ
^j ἀνάστασις ἡ^j πρώτη. ^k μακάριος καὶ ἅγιος ὁ^k ἔχων
j here (bis) only. k = John xiii. 8 only. (see Luke xi. 36. xii. 46. Acts viii. 21.)

4. for πεπελεκισμένων, πεπολεμημένων A: πεπελεκημένων b: txt B rel 1. rec
(for το θηριον) τω θηριω, with rel 1 Andr Areth: txt A B b d f j k m 30-3-5-8.
40-2-7-8. 50. rec ουτε, with rel 1 Andr: txt A B e f g l 2. 9. 13-6. 26-7. 30-3-5-8.
40-1-2-7-8. 50. 90 Areth. elz (for την εικονα) τη εικονι, with rel Andr-a²-p
Areth: txt A B b d j k m 1. 2. 4. 13-7-8-9. 26-7. 30-2-3-4-5-8. 40-1-2-7-8. 50. 90-2 Andr-
coisl Areth. rec aft μετωπον ins αυτων, with 1. 10-3-7 (h 2. 37. 49 Br, e sil)
copt: om A B rel vulg (with am demid fuld, agst lips-4 tol) syr-dd Andr Areth Cyp
Vict Aug. Steph om του bef χριστου, with 1. 32 Andr-p: ins A B rel Andr
Areth. rec ins τα bef χιλια, with B rel Areth: om A h 12-7. 32-4. 49 Br Andr.
5. homœotel, ετη at end of ver 4 and in this ver, b d e f j k l 2. 9. 13-6¹-8-9. 27.
30-3-9. 40-1-2-7. 50-1. 90 syr-dd. rec aft οι ins δε, with rel æth: ins και bef οι
B c g h 1. 4. 10-6-7. 26. 32-4-7-8. 48-9 Br copt Andr Areth: om A vulg (with am fuld
tol lipss, agst demid lips-4) Vict Aug Primas. for νεκρων, ανθρωπων B 32-4
Andr-coisl; eorum Vict Aug Primas. rec ανιζησαν, with rel æth: ανιστησαν 1
Andr-a: txt A B c g h m 4. 10-2-3-6-7-8. 26. 32-5-7-8. 48-9 Br vulg copt Andr Areth
Aug Primas. rec (for αχρι) εως, with rel: txt A B c g h m 1. 10-3-6. 26. 32-4-
7-8. 48-9 Br.

stituted judges). And I saw the souls of them who had been beheaded (the word *πελεκίζω*, to smite with the axe, is found in Polybius [i. 7. 12, xi. 30. 2], Strabo, Plutarch, and Diodorus Siculus, in the sense of beheading) on account of the testimony of Jesus and on account of the word of God (ref.), and (of those) the which did not worship (during life) the beast nor yet his image, and did not receive the mark (mentioned ch. xiii. 16) on their forehead and upon their hand: and they lived (i. e. "lived again;" *ἔζησαν* = *ἀνιζησαν*, as in reff.: and, as the act is presently described as the first *resurrection*, with their bodies, perfect and complete) and reigned with Christ (took part in His Kingdom: see ch. i. 6; 2 Tim. ii. 12: also 1 Cor. iv. 8 and note) a thousand years (it would certainly appear that this reigning includes the office of judgment. Many interpreters suppose that these saints are the judged: so recently Düsterd.: but there is nothing in the context, nor in other parts of Scripture, to favour this idea. Nay, it is expressly negatived by our Lord's saying in John v. 24, ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβίβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν). The rest

of the dead lived not (again, as above) until the thousand years be completed. This (αὕτη is not the *subject*, as De Wette, but the *predicate*, as in all such cases: the reduction of the proposition to the logical form requiring its inversion) is the first resurrection (remarks on the interpretation of this passage will be found in the Prolegomena, § v. par. 33. It will have been long ago anticipated by the readers of this Commentary, that I cannot consent to distort its words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risk of abuses which the doctrine of the millennium may bring with it. Those who lived next to the Apostles, and the whole Church for 300 years, understood them in the plain literal sense: and it is a strange sight in these days to see expositors who are among the first in reverence of antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents. As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion. If, in a passage where *two resurrections* are mentioned, where certain *ψυχαι ἔζησαν* at the first, and the rest of the *νεκροὶ ἔζησαν* only at the end of a specified

^k μέρος ἐν τῇ ἰ ἀναστάσει τῇ ἰ πρώτῃ· ἰ ἐπὶ τούτων ὁ ^m δεύ-
 τερος ^m θάνατος οὐκ ἔχει ἰ ἔξουσίαν, ἀλλ' ἔσονται ⁿ ἱερεῖς
 τοῦ θεοῦ καὶ τοῦ χριστοῦ, καὶ ^s βασιλεύουσιν μετ' αὐτοῦ
 χίλια ἔτη.

⁷ Καὶ ὅταν ἰ τελεσθῇ τὰ χίλια ἔτη, ὁ λυθήσεται ὁ σα-
 τανᾶς ἐκ τῆς ^p φυλακῆς αὐτοῦ ⁸ καὶ ἐξελεύσεται ^q πλανῆσαι
 τὰ ἔθνη τὰ ἐν ταῖς ^r τέσσαρσιν ^r γωνίαις τῆς γῆς, τὸν ^s Γῶγ
 καὶ ^s Μαγῶγ, ἰ συναγαγεῖν αὐτοὺς ἰ εἰς τὸν πόλεμον, ^u ὧν
 ὁ ἀριθμὸς ^u αὐτῶν ὡς ἰ ^v ἄμμος τῆς θαλάσσης. ⁹ καὶ

6. rec ο θανατος ο δευτερος, with 1 (49, e sil) syr-dd copt : δευ. ο θαν. B^r : txt A B
 rel Hippol Andr Areth. rec βασιλευσουσιν, with B rel vulg syr-dd copt Andr
 Areth Vict Ang Primas Fulg : txt A. ins τα bef χιλια B 38. 92 syr-dd.

7. for οταν τελεσθη, μετα B b e f j l 2. 4. 9. 13-6-9. 26-7. 30-3-9. 40-1-2-7-8. 50-1.
 90-2 arm Areth : οτε ετελεσθησαν 1 : txt A rel vulg syr-dd copt Andr Aug Jer
 Primas.

8. εν τεσσαρσιν (omg ταις) 1. rec ins τον bef μαγωγ, with B rel Andr Areth :
 om A. rec om τον bef πολεμον, with 1. 10-72. 35 (c 32. 49, e sil) Andr : ins A B
 rel Areth. rec om αυτων, with h 1. 10. 34-8 (c 4. 17. 37. 48-9 B^r, e sil) Andr
 Areth : ins A B rel.

period after that first,—if in such a pas-
 sage the first resurrection may be under-
 stood to mean *spiritual* rising with Christ,
 while the second means *literal* rising from
 the grave;—then there is an end of all
 significance in language, and Scripture is
 wiped out as a definite testimony to any
 thing. If the first resurrection is spiri-
 tual, then so is the second, which I sup-
 pose none will be hardy enough to main-
 tain : but if the second is literal, then so
 is the first, which in common with the
 whole primitive Church and many of the
 best modern expositors, I do maintain,
 and receive as an article of faith and
 hope). Blessed and holy (see ch. xiv. 13,
 xix. 9) is he that hath part in (ref., the
 expression is peculiar to St. John) the
 first resurrection : over such persons the
 second death (see ref. : and bear in mind
 what is said of our Lord Himself, Rom.
 vi. 9) hath not power, but they shall be
 priests of God and of Christ, and reign
 with Him (Christ) a thousand years.

7—10.] *Loosing of Satan at the end
 of the millennium : gathering together
 and destruction of the nations : final con-
 demnation of Satan.*

And when the thousand years are com-
 pleted, Satan shall be loosed out of his
 prison (see ver. 3. The prophetic future
 is here used : but in ver. 9 the historic
 form with aor. is resumed) and shall go
 forth to deceive the nations which are in
 the four corners of the earth (there will be
 nations on earth besides the saints reign-

ing with Christ, who during the binding of
 Satan have been quiet and willing subjects
 of the Kingdom, but who on his being let
 loose are again subjected to his tempta-
 tions, which stir them into rebellion
 against God), Gog and Magog (compare
 Ezek. xxxviii. and xxxix. throughout. This
 which is here prophesied is the great final
 fulfilment of those chapters. And the
 names Gog and Magog, taken from there,
 had been used in the rabbinical books to
 signify the nations which should in the
 latter days come up to Jerusalem against
 the Messiah. So the Jerus. Targum on
 Num. xi. 27, in Wetst., “In fine extremi-
 tatis dierum Gog et Magog et exercitus
 eorum adscendent Hierosolyma et per
 manus regis Messiae ipsi cadent et vii
 annos dierum ardebunt filii Israel ex armis
 eorum :” and Avoda sara, 1 : “quando
 videbunt bellum Gog et Magog, dicet ad
 eos Messias : ad quid huc venistis ? Re-
 spondent, Adversus Dominum et adver-
 sus Christum ejus.” This name Magog
 occurs Gen. x. 2, as that of a son of
 Japhet, in company with brethren whose
 names mostly belong to northern and
 north-eastern nations : Gomer (Kimme-
 rians), Madai (Medians), Meshech (Musco-
 vites), &c. With these however are joined
 in Ezek. xxxviii. 5, Persians, Ethiopians,
 Libyans. Josephus renders the word
 Σκυθαι [Antt. i. 6. 3], Μαγῶγες δὲ τοὺς
 ἀπ’ αὐτοῦ Μαγῶγας ὀνομασθέντας ἤκεισε,
 Σκύθας δὲ ὑπ’ αὐτῶν [τ. Ἑλλήνων] προε-
 αγορευομένους, and so Jerome : Suidas,

1 usages of
 ἔξουσιαν.
 ch. ii. 26 reff.
 m ver. 14, ch.
 ii. 11. xxi. 8.
 n ch. i. 6.
 o ver. 8.
 p = Acts xii. 5
 al. fr. Gen.
 xi. 4.
 q ch. ii. 20 reff.
 r ch. vii. 1.
 s Ezek. xliii.
 20. (vii. 2.)
 t ch. xvi. 14, 16.
 u xix. 17.
 v 1 Kings xiii.
 6.
 u constr. ch.
 iii. 8 al. fr.
 v ch. xii. 18 reff.

...λυθη-
 σεται 33.
 A B b
 2.
 4. 9. 10-
 3-6-7-8-
 9. 26-7.
 30-2-4-5.
 37 to 42.
 47 to 51.
 90. B^r.

w Hab. i. 6.
x Eph. iii. 18.
oh. xxi. 16
(bis) only.
y here only f.
2 Kings v. 23
Synm.
z = Heb. xiii.
11, 18 (Acts
xxi. 34, 37.
xxii. 24.
xxvi. 10, 16,
32. Heb. xi.
34) only.
Exod. xxix.
14.
a = ch. xi. 18
ref.
b see Ps. lxxvii.
08. lxxvii. 2.
Hos. ii. 23
vis.
c 4 Kings i. 10,
12, 14. (ch.
xiii. 13.) see
3 Kings xviii. 38. ΕΞΕΚ. xxxviii. 22. xxxix. 6.
17 ref.
f ch. xvi. 13. xxi. 20.
g ch. ix. 5 ref.
h ch. iv. 8 ref.
j = Ps. xvi. 5. see Acts iii. 19.
k ch. xii. 8 ref.

ἀνέβησαν ^w ἐπὶ τὸ ^{wx} πλάτος τῆς γῆς, καὶ ^y ἐκύκλευσαν τὴν
^z παρεμβολὴν τῶν ^a ἁγίων καὶ τὴν πόλιν τὴν ^b ἡγαπημένην.
καὶ ^c κατέβη ^c πῦρ ἐκ τοῦ οὐρανοῦ, καὶ ^c κατέφαγεν αὐτούς.
¹⁰ καὶ ὁ διάβολος ὁ ^q πλανῶν αὐτούς ἐβλήθη εἰς τὴν ^d λίμ-
νην τοῦ ^d πυρὸς καὶ ^e θείου, ὅπου καὶ τὸ ^f θηρίον καὶ ὁ
^f ψευδοπροφήτης, καὶ ^g βασανισθήσονται ^h ἡμέρας καὶ ^h νυκ-
τὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

¹¹ Καὶ εἶδον ⁱ θρόνον μέγαν λευκὸν καὶ τὸν ⁱ καθήμενον
ἐπ' αὐτοῦ, οὗ ^j ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ
οὐρανός, καὶ ^k τόπος οὐχ ^k εὗρίθη αὐτοῖς. ¹² καὶ εἶδον ...τοπ

g ch. xix. 20. vv. 14, 15 (bis). ch. xxi. 8.
i ch. ix. 5 ref.
j Isa. vi. 1.
k ch. xii. 8 ref.

9. rec *κυκλωσαν*, with rel 1 Andr Areth: txt A B b d e h k 2. 9. 10-3-7¹-9. 27.
30-7. 40-2-7-9. 50. 90-2. aft *αγιων ins και την πολιν των αγιων* B j. rec
ins *απο του θεου bef εκ του ουρανου*, with g l (27, e sil) vulg syr-dd Jer: aft *εκ τ. ουρ.*
B rel copt arm Andr Areth Vict Aug Tich₁: om A 12-8 lips+ Andr-a Primas Tich₁.—
for *εκ, απο* 18.—*εκ του θεου απο του ουρανου* 1.

10. om ὁ (bef *διαβολος*) 1. rec om 3rd *και*, with 18 (B^r, e sil) copt Andr (and
some lat-ff): ins A B rel vulg (with am lipss, agst demid tol) syr-dd Andr Areth Vict
Aug Primas. om *εις τ. αιωνας τ. αιωνων* 1.

11. rec *λευκον bef μεγαν*, with 1. 34 (c 32. 49, e sil) Ephr Andr Iren-lat: *μεγαν και
λευκον* 50: om *μεγαν* 26. 51. 90: txt A B rel vulg syr-dd copt aeth Areth Aug Primas.

επ' αυτον B rel Ephr, Andr Areth: *επ' αυτω* al? (not 33. 35 as Sz) Ephr,
Andr-p: *επανω αυτου* 38: txt A g 1. rec om *του bef προσωπου*, with B rel
Ephr Andr Areth: ins A g.

"Persians [Μαγώγ, ὁ Πέρσης]." It seems to be a general name for the northern nations, and Gog, if at least we may follow the analogy of Ezekiel, xxxviii. 2, is their prince), to gather them together to the (well-known) war: of whom the number [of them] is as the sand of the sea. And they went up (the historical aor. is here resumed) upon the breadth of the earth (i. e. entirely overspread it; see ref.) and encompassed the camp of the saints, and the beloved city (by these two is probably meant one and the same thing, the *καὶ* being expegetical; or at all events the camp must be conceived as surrounding and defending the city. The πόλις ἡ ἡγαπημένη is Jerusalem [ref.]: not the new Jerusalem, but the earthly city of that name, which is destined yet to play so glorious a part in the latter days). And there came down fire out of heaven, and devoured them (so in ref. Ezek.): and the devil that deceiveth them (the pres. part, merely *designates*: the devil their deceiver) was cast into the lake of fire and brimstone, where also are the beast and the false prophet (ch. xix. 20). And they shall be tormented by day and by night to the ages of the ages.

11—15.] *The general judgment. And I saw a great white throne* (great, in distinction from the thrones before mentioned, ver. 4: white, as seen in purest light, and symbolizing the most blameless justice), and Him that sitteth on it (viz. God: the Father: see ch. iv. 3, xxi. 5. It is necessary to keep to the well-known formula of the book in interpreting τὸν καθήμενον ἐπ' αὐτοῦ, even though some expressions and sayings seem better to belong to the Son. Be it also remembered that it is the Father who giveth all judgment to the Son: and though He Himself judgeth no man, yet He is ever described as present in the judgment, and mankind as judged before Him. We need not find in this view any difficulty, or discrepancy with such passages as Matt. xxv. 31, seeing that our Lord Himself says in ch. iii. 21, ἐγὼ . . . ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. Nor need we be surprised at the sayings of our Lord, such as that in ch. xxi. 6 b, being uttered by Him that sitteth on the throne. That throne is now the throne of God and of the Lamb, ch. xxii. 1. Cf. also ch. xxi. 22), from whose face the earth and the heaven fled, and place was

τοὺς νεκροὺς τοὺς ¹μεγάλους καὶ τοὺς ¹μικροὺς ἐστῶτας ¹ἐνώπιον τοῦ θρόνου, καὶ ^mβιβλία ^mἠνοιχθησαν· καὶ ἄλλο βιβλίον ἠνοιχθη, ὃ ἐστὶν ^aτῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις ^oκατὰ τὰ ἔργα αὐτῶν. ¹³ καὶ ^pἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ ^qθάνατος καὶ ὁ ^qᾄδης ^pἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ ἐκρίθησαν ἕκαστος ^oκατὰ τὰ ἔργα αὐτῶν. ¹⁴ καὶ ὁ ^qθάνατος καὶ ὁ ^qᾄδης ἐβλήθησαν

1 ch. xi. 15 reff.
m Dan. vii. 10.
plur., ch. i.
19.
n ch. iii. 5 reff.
Phil. iv. 3.
o Rom. ii. 6.
2 Cor. xi. 15
al. Ps.
xxvii. 4.
p → here only.
see Matt.
xiii. 8. Mark
iv. 7, 8. Ps.
lxxi. 6.
q ch. i. 18.

12. rec transp μικροὺς and μεγάλους, and om the articles, with (39. 40-1, e sil) spec copt, τοὺς μικροὺς κ. τοὺς μεγ. v c 4. 26. 32. 48 : om b d e j k 1. 2. 9. 19. 27. 42. 50. 90 : τοὺς μεγ. καὶ μικροὺς B^r : txt A rel vulg syr-dd æth arm Andr Areth Iren-lat Aug Primas. rec (for θρόνου) θεου, with 1 (k, e sil) Andr : txt A v rel vulg syr-dd Andr-coisl Areth spec. rec ηνεωχθησαν, with (47, e sil) Andr : ανεωχθησαν 10-7. 37-8. 49 B^r : ηνοιξαν b d e j k 2. 19. 26. 40-1-2. 50-1. 90, ανοιξαν 30 : ηνοιξεν 9. 13. 16. 27. 39 : txt A v c f m 4. 18. 32-4(-5, e sil). 48. 92 Andr-coisl Areth. om και αλλο βιβλιον ηνοιχθη 1. rec βιβλιον bef αλλο (with none of our mss) : txt A v rel vulg syr-dd copt Andr Areth Primas spec. rec ηνεωχθη, with v rel Andr-coisl : ανεωχθη h j 10-8. 37-8. 49 B^r : txt A e m 17. 35. 40.

13. rec τοὺς ἐν αὐτ. νεκροὺς (twice), with h 1. 10-7. (41-9, e sil), 1st (e sil) 37 Andr Promiss : txt A v rel vulg syr-dd copt Method Andr-coisl Areth Iren-lat spec.— τοὺς εαυτων νεκρους (2nd) 37. (om from 1st τοὺς ἐν to 2nd 38 ; from 2nd και to 3rd 39 : homœotel in B^r, αδης in this ver and next.) for ἐδωκαν, ἐδωκεν A 1 2. 48 : txt b rel vss Method Andr Areth Iren-lat Aug Primas. for αυτων, αυτου v c d e f j k l 2. 18-9. 30-2. 47. 51. 90-2 Andr-p-coisl.

14. homœotel in b c j 41-2 copt Primas Promiss, πυρος 1st and 2nd : homœotel 18,

not found for them (these words again seem to indicate the presence of One who has not hitherto appeared : whereas Christ in glory has been long present on earth. This fleeing away of heaven and earth is elsewhere described as their consumption by fire, 2 Pet. iii. 10—12. Both descriptions indicate the passing away of their present corruptible state and change to a state glorious and incorruptible). **And I saw the dead** (viz. the λοιποὶ τῶν νεκρῶν of ver. 5 : those who rose as described below, ver. 13), **the great and the small, standing before the throne, and books were opened** (see ref. Dan.), and another book was opened, which is [the book] of life (Düsterd. remarks that the order of proceedings indicated seems to be that the contents of the books in which were written the works of men indicated whether they were to be found in the book of life. But this could hardly be : for in that case, what need for the book of life at all? Rather should we say that those books and the book of life bore independent witness to the fact of men being or not being among the saved : the one by inference from the works recorded : the other by inscription or non-inscription of the name in the list. So the 'books' would be as it were the vouchers for the book of life) :

and the dead were judged out of the things written in the books according to their works (reff. : and 2 Cor. v. 10). **And the sea gave forth the dead that were in her** (the citation in Wetst. from Achilles Tatius, v. p. 313 v, λέγουσι δὲ τὰς ἐν ὕδασι ψυχὰς ἀνηρημένας μηδὲ εἰς ᾄδον καταβαίνειν ὅλως, ἀλλ' αὐτοῦ περὶ τὸ ὕδωρ ἔχειν τὴν πλάνην, is no illustration of this passage, which simply imports that the dead contained in the sea shall rise), and **Death and Hades** (see ch. i. 18, vi. 8) gave forth the dead which were in them (i. e. all the dead, buried and unburied, rose again), and they were judged each according to their (his) works. And Death and Hades were cast into the lake of fire (Death and Hades are regarded as two demons, enemies of God. So in 1 Cor. xv. 26, ἐσχατος ἔχθρὸς καταργεῖται ὁ θάνατος : and in Isa. xxv. 8 Heb. and E. V., not LXX, "He will swallow up death in victory," cf. 1 Cor. xv. 54. Hades, as in ch. vi. 8, is Death's follower and the receiver of his prey. The punishment of sin is inflicted on both, because both are the offspring of and bound up with sin). **This is the second death, the lake of fire** (thus then our Lord's saying, ch. ii. 11, and that of the Apostle in our ver. 6, are explained. As

μεγάλης ἐκ τοῦ θρόνου λεγούσης Ἰδοὺ ἡ ^b σκηνὴ τοῦ ^b θεοῦ μετὰ τῶν ἀνθρώπων, καὶ ^c σκηνώσῃ μετ' αὐτῶν, καὶ αὐτοὶ ^d λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται, αὐτῶν θεός. ⁴ καὶ ^e ἐξαλείψει ὁ θεὸς πᾶν ^f δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε ^g πένθος οὔτε ^h κραυγὴ οὔτε ⁱ πόνος οὐκ ἔσται ἔτι, ὅτι τὰ ^j πρῶτα ^k ἀπῆλθαν. ⁵ καὶ εἶπεν ὁ ^l καθήμενος ^m ἐπὶ τῷ θρόνῳ Ἰδοὺ ⁿ καὶ ^o ποιῶ πάντα. καὶ λέγει Γράψον ὅτι οὗτοι οἱ λόγοι ^p πιστοὶ καὶ ^q ἀληθινοὶ εἰσιν. ⁶ Καὶ εἶπέν μοι ^r Ὁ Γέγοναν. ἐγὼ εἰμι τὸ ^s ἄλφα καὶ τὸ ^t Ω, ἡ ἀρχὴ καὶ ^u ἡ ἔσχατος.

(reff.). Isa. lxxv. 19. i — ch. xvi. 10, 11. Isa. l. 5. lxxv. 14.
ch. v. 13 reff. m Isa. xliii. 19. (Jsa. xxxviii. [xxxix.] 22.) k — ver. 1 reff. l w dat.,
xiv. 22. ch. xvi. 17. p ch. i. 8. xxii. 13. see Isa. xlii. 6. n ch. iii. 14 al. o = Luke

3. rec (for *θρονου*) *ουρανου*, with B rel 1 vss Andr Areth: txt A 18 vulg arm-ed-marg Iren-lat Aug Ambr. for *λαοι*, *λαος* B rel vulg syr-dd copt æth Andr Areth Aug Primas: txt A 1. 18 (42. 92, e sil) Andr Iren-lat. rec *εσται* bef *μετ' αυτων*, with h 1. 10-7. 34. 47-9 (c 2. 9. 32-7 B^r, e sil) copt Andr Aug Primas: txt A B rel vulg syr-dd Areth Iren-lat Ambr. rec *θεος* bef *αυτων*, with 17^l. 34. 47 (c j 13. 37, e sil) vss Andr-a: om θ. αυ. B rel 1 copt Andr Areth lat-ff: txt A vulg syr-dd Iren-lat Ambr.

4. for ο *θεος*, απ' αυτων B b (d^p) e j m 16. 30-5-9. 41-2. 50-1. 90-2: εξ αυτων k: om rel syr-dd copt æth arm Andr Areth Iren-lat, Ambr₄: txt A 34 (B^r, e sil) vulg Andr-p Aug Primas. (om απο των οφθ. αυτων 41-2.) for απο, εκ A; ex tol. om 2nd ετι 1. om οτι A. rec απηλθεν, with rel 1 Andr: απηλθεν B b c e j k 2. 4. 13-6. 26-7. 32-4-8. 42-7-8: txt A.

5. rec του θρονου, with h 1. 10 (18-9. 37-8-9. 40-2-9 B^r, e sil): εν τω θρονω m 35 Andr-a: txt A B rel Andr Areth. ins και bef ιδου A: ιδου ιδου 41. rec καινα παντα bef ποιω, with 1 Andr: καινοποιω παντα 17: παντα καινα ποιω B rel syr-dd Andr-coisl Areth: txt A h m 10. 35-7-8. 49 B^r Iren-lat Aug Primas. rec aft λεγει ins μοι, with 1. 10-8-9. 34-8 47(c h 26. 35-7. 41-2-8-9 B^r, e sil) fuld copt æth Andr Areth Tich: om A B rel am(with tol al) syr-dd Iren-lat. rec transp αληθινοι και πιστοι, with 1. 10-7. 34. 49 (c h 32-7 B^r, e sil) Andr: txt A B rel vulg syr-dd copt æth Areth Iren-lat. at end ins του θεου B c 2. 4. 9. 13-6-9. 26-7. 32. 92: ins του θ. bef ειδη 30-5-9. 41-2-8. 50-1. 90.

6. rec (for γεγοναν) γεγνε (with b 41, e sil): γεγονα, omg εμι follg, B c d e h j k l m 30-2. 47-8 syr-dd Andr-a Areth, so, omg εγω εμι, 1. 10. 37. 40-2-9. 50-1. 90-2 B^r: γεγονα 17: γεγονασι 38; γεγοναν A, *facta sunt* Iren-lat. rec α', with e 1. 10:

lxii. 5). And I heard a great voice out of the throne saying, Behold, the tabernacle (i. e. dwelling: the allusion being to the tabernacle in the wilderness, in which God dwelt in symbol only) of God is with men, and He shall dwell (tabernacle) with them, and they shall be his people (plur., because, as in ch. xxi. 24, many nations shall now partake in the blessed fulfilment of the promise), and He shall be God with them (the name Emmanuel, μεθ' ἡμῶν ὁ θεός, first then being realized in its full significance), their God (so the ancient promises are fulfilled, Exod. xxix. 45; Lev. xxvi. 11; Ezek. xxxvii. 27). And God shall wipe away every tear from their eyes (reff.): and death shall exist no longer (ch. xx. 14), and (Gr. nor) mourning (Isa.

lxv. 19) and (nor) crying and (nor) pain shall exist no longer: because the first (former state of) things are passed away. And He that sitteth on the throne (see note, ch. xx. 11) said, Behold, I make all things new. And he (probably the angel, or voice from heaven, that gave the Seer similar commands before, ch. xiv. 13, xix. 9. This seems probable on account of the change to the formula λέγει, as well as from the nature of the command: for we have εἶπέν μοι resumed immediately with the ἐγώ, leaving no doubt Who speaks) saith, Write: because these words are faithful and true. And He said to me (viz. ὁ καθήμενος ἐπὶ τοῦ θρόνου), They are fulfilled (viz. οὗτοι οἱ λόγοι: or, but I prefer the other, πάντα). I am the Alpha and the Omega (see above, ch.

q ch. xxii. 17.
John iv. 13,
14. vii. 37.
Isa. iv. 1.
r constr., ch. ii.
7, 17, iii. 8.
s ch. vii. 17 reff.
t Matt. x. 8.
John xv. 25
(from Ps.
lxviii. 4).
Rom. iii. 24.
2 Cor. xi. 7.
Gal. ii. 21.
2 Thess. iii.
8. ch. xxii.
17 only. Isa.
lii. 8.
u ch. ii. 7, 11,
8c.
v Rev., here
only. = Matt.
v. 5. xix. 29
al. fr. Isa.
lviii. 13.
w 2 Kings vii.
14.

τὸ τέλος. ἐγὼ τῷ⁹ διψῶντι δώσω [αὐτῷ] ἐκ τῆς¹ πηγῆς²
τοῦ³ ὕδατος τῆς⁴ ζωῆς⁵ δωρεάν. ⁷οὐ⁶ νικῶν⁷ κληρονομή-
σει ταῦτα, καὶ⁸ ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός.
⁸ τοῖς δὲ⁹ δειλοῖς καὶ¹⁰ ἀπίστοις καὶ¹¹ ἐβδελυγμένοις καὶ¹²
^a φονεῦσι καὶ¹³ πόρνοις καὶ¹⁴ φαρμακοῖς καὶ¹⁵ εἰδωλολάτραις
καὶ¹⁶ πᾶσιν τοῖς¹⁷ ψευδέσιν τὸ¹⁸ μέρος αὐτῶν ἐν τῇ¹⁹ λίμνῃ²⁰
τῇ²¹ καιομένῃ²² πυρὶ καὶ²³ θείῳ, ^hὅς²⁴ ἐστὶν ὁ²⁵ θάνατος ὁ²⁶ δυν-
τερος.

⁹ Καὶ ἦλθεν εἰς ἐκ τῶν ἐπτά ἀγγέλων τῶν ἐχόντων
τὰς ἐπτά¹ φιάλας² γεμούσας [τῶν] ἐπτά³ πληγῶν τῶν
^kἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων¹ Δεῦρο, δειξέω

x Matt. viii. 28 || Mk. only. Judg. vii. 3. ix. 4 vat. (-λία, 2 Tim. i. 7. -λαῖν, John xiv. 27.) y = Matt.
xvii. 17 l. Luke xii. 46. John xx. 27. (Isa. xvii. 10 bis only.) z = here only. (Rom. ii. 22 only.) Hos.
vi. 10. (-υκτός, Tit. i. 16.) a 1 Pet. iv. 15 reff. b ch. xxii. 15. 1 Cor. v. 2, 10, 11 al.† Sir. xxiii.
16, 17 only. c ch. xxii. 15 only. Exod. vii. 11 al. (see ch. xvii. 23 reff.) d ch. xxii. 15. 1 Cor.
v. 10, 11. vi. 9. x. 7. Eph. v. 5 only†. e = ch. ii. 3. Acts vi. 13 (only). Prov. xxx. 9. f see ch.
xx. 6 reff. g ch. xix. 20 (reff.). h constr., Matt. xii. 4 (Col. ii. 17). i ch. ii. 11.
xx. 6, 14, 15 only. j ch. v. 8. k ch. xv. 1. l ch. xvii. 1 reff.

txt A B c d h k m 8. 13. 34 (-5?) 51. rec om αυτω, with A (h k l 13. 32-7-9. 47-9.
51, e sil) Andr: ins B rel Andr-coisl Areth. om της πηγης A.

7. for κληρονομησει, δωσω αυτω B rel Andr-coisl Areth: txt A l 1. 10-2-7. 37-8. 47-9
(h 9, e sil). rec (for ταυτα) παντα, with 1: txt A B rel vss gr-lat-ff. for
αυτω, αυτων 1. αυτοι εσονται μοι υιοι 1.—om αυτος A. rec ins o bef υιος,
with (but see Delitzsch) 34 (37. 40-1, e sil): om A B rel Andr Areth.

8. rec δειλοι δε, omg τοις, with B† (e sil): so 1, but with an abbreviated τοις written
above the line in red: txt A B rel Andr Areth. aft απιστοις ins και αμαρτωλοις
B rel syr-dd Andr Areth: om A 1. 51. om 2nd και 1. rec (for φαρμακοις)
φαρμακευσι (with none of our mss): txt A B rel 1 Andr Areth. for ψευδειςιν,
ψευσταις A. rec (for θ. θ. δ. δ. εν.) δευτερος θανατος, with 1: θαν. δ. εν. 92: ο δ. εν.
θαν. 17. 49: θαν. ο δ. εν. (omg 1st θ) 41-2-8: txt A B rel vulg syr-dd Andr-coisl.

9. rec aft ηλθεν ins προς με, with (37-9. 41-2, e sil) arm: om A B rel 1 vulg (with am
fuld, agst lips-4). rec om εκ, with 1. 47 (30. 40, e sil) Andr: ins A B rel vulg
syr-dd copt Andr-coisl Areth.—for εις εκ, ο πρωτος A 35-8. rec ins τας bef
γεμουσας, with l m 1. 34 (37. 40-1-2-7 B†, e sil) Andr-a: τας εχουσας 35: των
γεμοντων A 12: txt B rel Andr Areth. rec ins 3rd των, with A rel 1 Andr: om

i. 8), the beginning and the end ("the Unchangeable and Everlasting One, by Whom the old was and the new shall be, by Whom the old is fulfilled in the new, and with it all hope and all promise." De Wette). I to him that thirsteth will give [to him] of the fountain of the water of life freely (cf. ch. vii. 17, and reff. Isa. and John: cf. also Matt. v. 6). He that conquereth shall inherit these things (the glories to be shewn in the heavenly Jerusalem), and I will be to him [a] God, and he shall be to me a son (this will be the full performance to the sons of God of the promise in ref.: which being first made to Solomon, received its chief fulfilment in the great Son of David and of God [Heb. i. 5], and now in Him to them that are His). But to the cowardly (the contrast to νικῶντες: the ὑποστελλόμενοι of Heb. x. 38: those who shrink timidly from the conflict),

and the unbelievers, and the polluted with abominations (those who have partaken of the βδελύγματα in ch. xvii. 4,—of idolatries, &c.), and murderers, and fornicators, and sorcerers (the form φαρμακός, found only in ref. in the N. T., is the common one in the LXX. See besides ref. and other places in Exodus, Deut. xviii. 11; Dan. ii. 2; Mal. iii. 5. The form φαρμακεύς does not occur in the LXX), and idolaters, and all the false (i. e. all liars), their part (the construction is changed: instead of οὐκ ἔσται μέρος ἐν κ.τ.λ., it proceeds in the affirmative, implying that negative and expressing more) [shall be] in the lake that burneth with fire and brimstone, which is the second death (reff.).

9—XXII. 5.] More particular description of the heavenly Jerusalem. And there came one of the seven angels which had the seven vials full of the

σοὶ τὴν ^m νύμφην τὴν ⁿ γυναῖκα τοῦ ἀρνίου. ¹⁰ καὶ ^m ver. 2.
^o ἀπήνεγκέν με ^o ἐν πνεύματι ἐπὶ ^p ὄρος μέγα καὶ ^p ὑψηλόν, ⁿ ch. xix. 7.
καὶ ἔδειξέν μοι τὴν ^q πόλιν τὴν ^q ἁγίαν Ἱερουσαλὴμ κατα- ^{Deut. xxii. 24.}
βαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ¹¹ ἔχουσιν τὴν ^o ch. xvii. 3
^r δόξαν τοῦ θεοῦ· ὁ ^s φωστὴρ αὐτῆς ὅμοιος ^t λίθῳ ^t τιμιω- ^p Matt. iv. 8
τάτῳ, ὡς λίθῳ ^u ἰάσπιδι ^v κρυσταλλίζοντι, ¹² ^w ἔχουσα ^x τετ- ¹ (1. v. r.).
χος μέγα καὶ ὑψηλόν, ἔχουσα ^y πυλῶνας δώδεκα, καὶ ἐπὶ ² Cor. xi. 33.
τοῖς ^y πυλῶσιν ἀγγέλους δώδεκα, καὶ ^z ὀνόματα ἐπιγεγραμ- ³ Heb.
^t ch. xvii. 4
^u ch. xviii. 12. ^v ch. iv. 3. ^w vv. 18, 19 only. ^x Ezek. xxviii. 18. ^y here only t. ^z (-λος, ch. xxii. 1.)
¹ constr., ch. iv. 1 al. fr. ² here only (vv. 14, 15, 17, 18, 19), exc. Acts ix. 35. ³ Cor. xi. 33.
⁴ xi. 30, from Josh. vi. 20. ⁵ Matt. xxvi. 71. ⁶ Luke xvi. 20 al. ⁷ Kings xvii. 10. ⁸ Ezek. xlviii. 30—34.
⁹ Ezek. l. c.

ν b c d e j k 2. 9. 13. 26-7. 30-21-8-9. 40-7-9. 51. 92 Andr-coisl Areth. rec την
νυμφην του αρνιου την γυναικα, with 1 lips-5 Andr: την γυναικα την νυμφην του
αρνιου B rel Areth: txt A m 17. 34-5-8.

10. rec επ': εν 92: txt A. rec ins την μεγαλην bef την αγιαν, with c h (1)
10-7. 32-4 (35-7. 49 Br, e sil) Andr-p: om A B rel vulg syr-dd copt æth Areth Cypr
Primas.—τ. μεγ. και αγ. 1. for απο, εκ B c d e j k m 2. 4. 9. 11-3-6-9. 26-7. 32-4-5.
40-1-2-8. 50-1. 90: txt A rel 1 Andr. (but for εκ, απο c 32-4. 51. 90.)—om απο του
θεου 92.

11. om εχ. την δοξ. τ. θεου (homæotel) A k 30. rec ins και bef ο φωστηρ, with
1. 35 (1 m, e sil) æth Andr: om A B rel ann (with fuld lips-5 tol) Andr-coisl Tich.
om ως λιθω 1.

12. rec (for 1st εχουσα) εχουσιν τε, with m 34 (35. 41, e sil) Areth: εχουσιν 42
Br: εχουσα τε 1: txt A B rel Andr.—homæotel k 30-9, εχ. 1st and 2nd. rec (for
2nd εχουσα) εχουσιν, with l m 34 (35 Br, e sil): txt A B rel Andr-a. πυλεωσιν 1.
om from δωδεκα to δωδεκα A fuld. rec om τα ονοματα, with h 1. 10-7. 34 (37-9.

seven last plagues (one of whom had before shewn the Apostle the great harlot, ch. xvii. 1. The contrast to that vision is maintained throughout these opening verses), and he talked with me, saying, **Hither, I will shew thee** (hitherto verbatim as in ch. xvii. 1) **the bride, the wife of the Lamb** (here likewise note the contrast to the succeeding context in ch. xvii. 1,—in the faithfulness and purity implied in these words). **And he carried me away in the spirit** (ch. xvii. 3) **to (ἐπὶ, as we say in some parts of England, on to, combining motion towards and position upon) a mountain great and high** (so likewise when the vision of the heavenly city is vouchsafed to Ezekiel, Ezek. xl. 1, 2), **and shewed me the holy city Jerusalem, coming down out of heaven from God** (this vision had begun in ver. 2, but the Apostle is now carried to this “specular mount” to have a nearer and fuller view of it. The city must not be conceived of as *on* or covering the mountain, but as seen descending to a spot close by it: so in Ezek. xl. 2, whether we read “by” or “upon” as in our margin), **having the glory of God** (i. e. not merely brightness of a divine and celestial kind, but the glorious presence of God Himself,

the Shechinah, abiding in her: see ver. 23: also ch. xv. 8): **her brightness** (henceforward the description goes on independent in construction of ἔδειξεν, and changes several times: so in ch. i. 15 ff. See Winer, edn. 6, p. 474, § 59. 11. **φωστήρ**, from ver. 23, is the effect of the divine glory shining in her: see reff. Gen., where it is used of the heavenly bodies) [**was**] **like to a stone most precious, as it were to a jasper stone, crystal-clear** (Wetst. quotes from Psellus, ἡ ἰασπις φύσει κρυσταλλοειδής. See this “crys-tallizing” jasper discussed in note on ch. iv. 3. Ebrard thinks it is the diamond); **having** (on the construction, see above) **a wall great and high, having [also] twelve gates** (see Ezek. xlviii. 30 ff., where the same features are found in the description), **and at the gates** (dat. after ἐπὶ, of close juxtaposition, primarily of addition) **twelve angels, and names inscribed** (contrast to the ὀνόματα βλασφημίας, ch. xvii. 3), **which are the names of the twelve tribes of the sons of Israel** (it does not follow from this description either, 1. that the angels must necessarily be guardians, seeing that no foes remain to be guarded against: they are for the completeness and adornment of the city

a Luke xiii. 20. μένα, ἃ ἔστιν τὰ ὀνόματα τῶν δώδεκα φυλῶν νύων Ἰσραήλ, ...ισραήλ
 Ezek. i. c. 13 ἀπὸ ^{ab} ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ ^a βορρᾶ πυλῶνες m.
 b Matt. viii. 11. τρεῖς, καὶ ἀπὸ ^a νότου πυλῶνες τρεῖς, καὶ ἀπὸ ^{bc} δυσμῶν A B B c
 c = πρός θύλασσαν, Ezek. i. c. d Heb. xi. 10. Ps. lxxvi. 1. (neut., Acts xvii. 26. Isa. xxviii. 16.) e = Matt. vii. 2 al. (ver. 17.) Ezek. xlviii. 3. f ch. xi. 1 reff. Ezech. xl. 5, 8. g ch. xi. 1, 2 reff. h here only. Ezek. xliii. 16. xlviii. 16. i here (bis) and Eph. iii. 18 only. k Eph. as above. 3 Kings vi. 2. l ch. xx. 9 reff.

47-9 B^r, e sil) : om τὰ B rel Andr-coisl : ins A m 35 vulg syr-dd copt. rec ins των bef
 uion, with h l 1. 10-7. 30² (37-9. 41-9 B^r, e sil) : om A B rel Andr-c Areth. (d illeg.)—
 om των uion 12. 27.—for τ. vi., τον b 32 Andr.

13. rec (for 1st απο) απ', with 1. 2. 4. 13-9. 27. 30-2 : txt A B rel Andr Areth.
 ανατολων B rel Andr-coisl Areth : txt A 1 (13. 32, e sil) Andr. rec om και (thrice),
 with 1 (32, e sil) fuld(with demid tol lips 4) Andr Primas Tich : ins A B rel vulg syr-dd
 copt aeth(but om 1st) arm Andr-coisl Areth Jer. transp δυσμ. and νοτ. A (1) am
 arm : om κ. απο νοτ. c : δυσμ. . . κ. α. βορ. κ. α. νοτ. b 40 B^r : απο νοτ. . . κ. α. βορ.
 . . κ. α. δυσμ. k : txt B rel.—for νοτ., μεσημβρίας 1.

14. rec εχον, with rel : ειχε 38 : txt A B j k l 1. 32. rec (for επ' αυτων) εν
 αυτοις, with (none of our mss) vulg : txt A B rel 1-marg syr-dd copt Andr Areth Tich
 Primas.—om και επ αυτων l 1-txt. rec om 2nd δωδεκα, with l 1-txt : ins A B rel
 vulg syr-dd arm Andr Areth, i³ B 1-marg 37. 92 ; δεκαδυο 18-9 : δωδεκα τα 42.

15. rec om μετρον, with 1 (k B^r, e sil) copt Andr-a : ins A B rel vulg syr-dd aeth
 Andr Areth Primas(arundinem auream ad mensuram, ut . .). μετρησει B l.
 om from 1st to 2nd αυτης (homœotel) B rel : ins A c 38.—om 1st αυτης also d.

16. om 2nd to 4th και 1. rec ins τοσουτον εστιν bef οσον, with (none of our
 mss) vulg Primas : om A B rel syr-dd aeth Andr Areth.—om οσον as well B^r. om 3rd
 και B rel Andr Areth : ins A (32. 40-2, e sil) vulg syr-dd copt Primas Jer. ins εν bef

after the idea of a beautiful fortress, adopted to set it forth :—or, 2. that, as in the Jewish books (see De Wette here), each gate is to be imagined as used by each tribe: the twelve tribes of Israel represent the whole people of God, and the city the encampment of Israel : see below). From (on the side entering from) the sun rising three gates (Joseph, Benjamin, Dan, in Ezek. xlviii. 32. In ch. vii. 6, Manasseh is substituted for Dan, which is omitted. See there), from the north three gates (Reuben, Judah, Levi), from the south three gates (Simeon, Issachar, Zebulun), from the sun-setting three gates (Gad, Asher, Naphtali : Ezek. ibid. In Numbers ii., the order of encampment is thus set down : East,—Judah, Issachar, Zebulun : South,—Reuben, Simeon, Gad : West,—Ephraim, Manasseh, Benjamin : North,—Dan, Asher, Naphtali). And the wall of the city (the wall surrounding the city) having (had : for masc. of the part., see ch. iv. 1 reff.) twelve foundation-stones (i. e. probably,

each portion of the wall joining two gates had a conspicuous basement, of one vast stone. Four of these, as Dürstler observes, would be corner-stones, joining the third gate on one side to the first gate on the next), and upon them (gen. over them, perhaps extending all their length) twelve names of the twelve apostles of the Lamb (cf. Eph. ii. 20, where however the ruling idea is a different one, see the interpretation in the note. No inference can be drawn as has been drawn by some from this that the Writer was not himself an Apostle).

15—17.] Its measurement : cf. Ezek. xl. 3—5. And he that spoke with me had as a measure a golden reed (reff.) that he might measure the city, and her gates and her wall. And the city lieth four-square (so E. V. well : is in shape tetragonal), and her length is as great as her breadth (see below). And he measured the city with the reed to the length of stadia of the amount of twelve thousands (such appears to be the construction. On the ἐπι, 'over,' of ex-

^m ἐπὶ ⁿ σταδίους δώδεκα χιλιάδων· τὸ ^{ik} μῆκος καὶ τὸ ^{kl} πλά- ^m see Acts iv. 17. so of time, Luke iv. ⁷⁰ Acts xiii. 31 al. ⁿ ch. xiv. 20 ref. ^o James i. 9 ref. ^p Matt. xx. 12. Mark xiv. 56. Luke vi. 34. John v. 25. John xxi. 8 t ch. iv. ¹⁷ καὶ ⁸ ἐμέτρησεν τὸ ^x τείχος αὐτῆς ἑκατὸν τεσσερακοντατεσσάρων ⁹ πηχῶν, ^e μέτρον ^r ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. ¹⁸ καὶ ἡ ⁸ ἐνδό- ^m μεις τοῦ ^x τείχους αὐτῆς ^t ἱάσπισ· καὶ ἡ πόλις ^u χρυσίον

18. Acts xi. 17. Phil. ii. 6 only. ΕΞΕΚ. xi. 5. only. Ezek. ut supr. ^r = ch. xiii. 18. 3. ver. 11 only. Isa. liv. 12. u Tobit xiii. 16.

q Matt. vi. 27. Luke xii. 25. s here only. Jos. Antt. xv. 9. 6. t ch. iv.

τω καλ. 1. Steph σταδιων, with 1. 35 Andr : txt A B rel Andr-coisl Areth. for δώδεκα, δεκαδυο rel Andr-coisl : txt A h 10. 92 (l 37, e sil) Andr-a-p Areth : ιβ' B 17. 32. ins και bef χιλιαδων B 38. 92. aft χιλ. ins δωδεκα B rel syr-dd : om A l 17-8. 35-7-8-9. (ιβ' B 92 al.)

17. om εμετρησεν B rel Andr-coisl : ins A h l 4 (16. 32-7-9. 49, e sil) Andr Areth Primas.

18. rec (aft και) ins ην, with B rel Andr Areth Primas : om A syr-dd æth Tich. ενδωμεις A j : εκδομεις k. om from του τειχους to τ. τειχ. next ver 40.

tent, see Winer, edn. 6, p. 363, § 49, l. 3, a. We have it in the adverbial phrase ἐφ' ὅσον, Rom. xi. 13. The 12,000 stadii are in all probability the whole circumference, 1000 to each space between the gates); the length and the breadth and the height of it are equal (the supposition of many expositors, that the city thus formed a monstrous cube, 3000 stadii in length, in breadth, and in height, really does not appear to be necessarily included in these words. Nay, it seems to be precluded by what next follows, where the angel measures the height of the wall. For Düsterdieck's idea that the houses were 3000 stadii in height, while the wall was only 144 cubits, is too absurd to come at all into question. The words are open, this last consideration being taken into account, to two interpretations : 1) that the city, including the hill or rock on which it was placed, and which may be imagined as descending with it, formed such a cube as seems here described : or 2) that there is some looseness of use in the word ἴσα, and that we must understand that the length and breadth were equal to each other and the height equal all round : nearly so De Wette, al. Of these two I prefer the former, as doing no violence to the words, and as recalling somewhat the form of the earthly Jerusalem on its escarpment above the valley of the Kedron. Some such idea seems also to be pointed at in the rabbinical books, e. g. Bava Bathra, f. 75. 2, "Dixit Rabba, R. Jochananem dixisse, Deum S. B. tempore futuro Hierosolyma evertetur in altitudinem xii. milliarium, S. D. Zach. xiv. 10. Quid est 'in loco suo?' talem esse futuram superne, qualis est infra. Rabba dixit, senex mihi narravit, se vidisse Hierosolymam priorem, quæ xii. milliarium erat.

Dices, difficilem fore adscensum? sed scriptum est, Isa. lx. 8." And in Schir R. vii. 5, "Jerusalem tempore futuro dilatabitur ita ut pertingat usque ad portas Damasci, Zach. ix. 1. . . . et exaltabitur ut pertingat usque ad thronum gloriæ, donec dicatur, locus mihi angustus est." See more citations in Wetst.). And he measured the wall of it (i. e. the height of the wall of it), of an hundred and forty-four cubits, the measure of a man, which is that of an angel (meaning that in this matter of measure, men and angels use the same. The interpretation, that in this particular case, the angel used the measure current among men [De Wette, al.], is ungrammatical. As to the height thus given, it may be observed that the height of Solomon's porch, the highest part of his temple, was 120 cubits, 2 Chron. iii. 4, and the general height of his temple, 30 cubits, 1 Kings vi. 2).

18—27.] *Material*, and further description of the city. And the building-work (Jos. in ref. is speaking of the harbour of Cæsarea, as built by Herod the Great : he describes it as being τῇ δομῇσει περίβλεπτον, because the materials were costly and brought from a distance : and says, ἡ δὲ ἐνδόμησις ὅσῃ ἐνιβάλετο κατὰ τῆς θαλάττης εἰς διακοσίους πόδας. This would be, as appears when he afterwards describes [as here] its materials, a mole or breastwork, against the sea. The word seems to be no where else found) of the wall of it [was] jasper (ch. iv. 3, note), and the city [was] pure gold (χρυσός, the metal itself : χρυσίον, the same wrought into any form for use : so with ἀργυρός and ἀργυρίον) like to pure glass (i. e. ideal gold, transparent, such as no gold is here, but surpassing it in splendour). The foundation-stones of the wall of the city

v ver. 21 only. Job xxviii. 17 only. (-λιος, ch. iv. 6. xv. 2.) w vv. 12, 14, &c. x ver. 11. ch. xvii. 4. ref. y ver. 2. ref. z here only. Exod. xxiv. 10. xxviii. 18. xxxix. 11. F Ald. &c. Ezek. i. 26. xxviii. 13. c here only. Gen. ii. 12. Aq. xxviii. 20. Ezek. ut supr. xxviii. 17. al. Ezek. ut supr. k here only. Exod. xxviii. 19. xxxix. 12. F Ald. &c. only.

u καθαρὸν ὅμοιον ὕαλω καθαρῷ. 19 οἱ ἑμέλιοι τοῦ τέτι-
 χους τῆς πόλεως παντὶ λίθω τιμίῳ κεκοσμημένοι ὁ
 ἑμέλιος ὁ πρῶτος ἱάσπις, ὁ δεύτερος σάπφειρος, ὁ
 τρίτος χαλκηδών, ὁ τέταρτος σμάραγδος, ὁ πέμπτος
 σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ
 ὄγδοος βήρυλλος, ὁ ἑνατος τοπάζιον, ὁ δέκατος χρυ-
 σόπρασον, ὁ ἐνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

a here only. b here only. Exod. xxviii. 17. (-δινος, ch. iv. 8.)
 d ch. iv. 3 only. Exod. xxviii. 17. Ezek. xlviii. 13. e here only. Exod.
 f here only. Exod. & Ezek. ut supr. Tobit xiii. 17. g here only. Exod.
 h here only. i see Gen. ii. 12. i here only. Ezek. xvi. 10. al.

rec *ομοια*, with 1. 7 (26, e sil) Primas: *ομοιω* l: *ομοι*(sic) 50: txt A B rel vulg Andr Areth Tich.

19. rec ins *και* (hef *οι*), with h 1. 10-7. 35 (l 30-7. 49 B^r, e sil) vulg syr-dd copt Andr: om A B rel am Andr-coisl Andr-lat-ff. *σαπφειρος* B, *σαπφηρος* l. *καρχηδων* 35, *χαρχητον* copt; *λυχνιτης* j, *χαλκιδων* B e k: *χαλχηδων* 38.

20. *σαρδιονυξ* A: -δωνυξ c e 10. 48 B^r Andr-coisl: txt B rel Andr Areth. (d illeg.) rec *σαρδιος*, with h l 1. 10-7-8. 51 (37-8. 40-1-9 B^r, e sil) Andr, *sardinus* vulg: txt A B rel (copt) Andr-coisl Areth. *βηρυλλιος* B(Mai) e l 92 Areth; *κηρυλλος* k: *βηριλλιος* 1: *βηριλλος* e: *βυριλλος* 49: txt A B(Tisch) rel am (with fult).

rec *ενατος*: txt A B d h j l 1. 27. 92 Andr-coisl. rec *χρυσοπρασος*, with B rel Andr Areth: -πρασος l, -prassus or -prasis vulg lat-ff; -παστος (sic) 92: -πασος e j(-σσ-) k 2. 30. 50: txt A. *αμεθυσος* 1.

(see above, ver. 14) [were] adorned with every (cf. πᾶν, ch. xviii. 12) precious stone (not that the stones were merely set on the *θεμέλιοι*, but that the *θεμ.* themselves consisted of them: see below, and cf. Isa. liv. 12): the first foundation-stone [was] jasper (the material of the upper building of the wall, ver. 18), the second, sapphire (רַפָּד, ref. The stone described under this name by Pliny seems to be our lapis lazuli: he says, xxxvii. 39, "Sapphirus et aureis punctis collicet. Cæruleæ et sapphiri, raroque cum purpura." But the sapphire of the Scriptures seems more like the present hard sky-blue stone known by that name: see ref. Ezek. i.: and Winer, RWB., Edelstein, 5), the third, chalcédony (this name is unknown: corresponding perhaps to ἱάψ, Exod. xxviii. 19, xxxix. 12, which the LXX and Josephus render ἀγάτης, agate. There seems to have been an agate brought from Chalcedon. It is described as semi-opaque, sky-blue, with stripes of other colours: "morientibus arboribus similes," Plin. xxxvii. 30. See Winer, ut supra, 8, and 16), the fourth, emerald (note, ch. iv. 3), the fifth, sardonyx (σάρδι, Exod. xxxix. 11; Ezek. xxviii. 13; Pliny, xxxvii. 24, says, "Sardonyches olim ut ex nomine ipso apparet, intelligebantur candore in sarda, hoc est velut carnis in ungue hominis imposito, et utroque translucido."

The ancient versions and Josephus call it onyx. See Winer, ut supra, 6), the sixth, sardius (ch. iv. 3, note), the seventh, chrysolith (ψήρ, ref. al. and Josephus thus render it. The stone at present so called is pale green, transparent, and crystallized, with shifting colours. But the ancient chrysoliths are described by Pliny as "aureo fulgore translucentes," and have been supposed the same as our topaz: or by some, as amber: see Winer, ut supra, 10), the eighth, beryl (βήρυ, ref. Exod. 17, rendered by the LXX in Gen. ii. 12, λίθος ὁ πράσινος, and variously in other places. Epiphanius in Wetst. says, βήρυλλιον γλαυκίζων μὲν ἐστὶ θαλασσοβοῶς, ἔχων εἶδος καὶ τῆς ὑδαρεστέρας ὑακίνθου: and Pliny xxxvii. 20, "viriditatem puri maris imitantur," Winer, ut supra, 11), the ninth, topaz (τοπάζ, ref. al. Strabo describes it as διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος, xvi. p. 770, Wetst., where see more testimonies. But Plin. xxxvii. 32, says "egregia etiamnum topazio gloria est, suo virenti genere:" whence some have supposed it our chrysolith: see above. Cf. Job xxviii. 19: and Winer ut supra, 2), the tenth, chrysoprasum (this word is found only in Pliny, xxxvii. 20, "vicinum genus huic [beryllo] est pallidius, et a quibusdam proprii generis existimatur, vocaturque chrysoprasus:" and 21, "amethysti ful-

21 καὶ οἱ δώδεκα ¹ πυλῶνες δώδεκα ^m μαργαρίται· ^{no} ἀνὰ ^o εἰς ¹ ἕκαστος τῶν ¹ πυλῶνων ἦν ἐξ ἑνὸς ^m μαργαρίτου. καὶ ἡ ^p πλατεῖα τῆς πόλεως ^q χρυσεῖον ^q καθαρὸν ὡς ^q ὕαλος ^r διαν-
γής. ²² καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ ^s κύριος ὁ ^s θεὸς ὁ ^s παντοκράτωρ [ὁ] ναὸς αὐτῆς ἐστίν, καὶ τὸ ^s ἄρνιον. ²³ καὶ ἡ πόλις οὐ ^t χρεῖαν ^t ἔχει τοῦ ἡλίου οὐδὲ ^t τῆς σελήνης, ἵνα ^u φαίνωσιν αὐτῇ· ἡ γὰρ ^u δόξα τοῦ θεοῦ ^v ἐφώτισεν αὐτήν, καὶ ὁ ^w λύχνος αὐτῆς τὸ ἄρνιον· ²⁴ καὶ ^x περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς, καὶ οἱ ^y βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς αὐτήν,

v. 35. 1 John ii. 8. ch. i. 16. viii. 12. xviii. 23. John only, exc. 2 Pet. i. 19. Gen. i. 17. 1 ver. 12. m ch. xvii. 4 reff. n Luke ix. 8. x. 1. John ii. 8. ch. iv. 8. o here only. p sing., ch. xi. 8. xii. 2 only. q Esth. vi. 9. 11. plur. Matt. vi. 6. xii. 19 al. r see ver. 18. here only t. Prov. xvi. 2 Aq. (-γάειν, 2 Pet. i. 19.) s ch. i. 8 reff. t Matt. vi. 8 al. fr. Prov. xvi. 2. u = John i. 5. w John v. 36. Luke xi. 36 al. Exod. xxvii. 20. x ch. ii. 1 Mac. iv. 50. x ch. ii.

21. for *ανα, ινα* A. aft *ην* ins *ως* B 92. rec (for *διανγης*) *διαφανης* (with none of our mss): txt A B rel 1 Andr Areth.

22. rec om *ο* bef *ναος*, with B rel Andr Areth: ins A.

23. rec aft *φαίνωσιν* ins *εν*, with h 17. 30² (37. 49 Br, e sil) vulg: om A B rel Andr Areth Primas.—*αυτην* 1 Andr-a-p.—om *αυτη* 92. γαρ bef η B rel: txt A h 10-7. 38 (37. 49, e sil).

24. rec (for *περιπατ.* to *φωτος αυτης*) *τα εθνη των σωζομενων εν τω φωτι αυτης περιπατησουσι*, with 18 Andr-comm: *και περιπατησουσι αυτης* 39: *τα εθ. των σωζ. τω φωτι αυτης περιπ.* *τα εθνη δια του φωτος αυτης* 1 (*sic* ?): txt A B rel vulg copt Andr Areth lat-fl. for *την* (bef *δοξαν*), *αυτω* B rel: *αυτων* 5: om 92: txt A h l 1. 10-7-8. 34-8 (17-8. 35-7. 47-9 Br, e sil). rec (aft *δοξαν*) ins *και την τιμην*, with B rel vulg syr-dd Andr-coisl Areth (but of these B b c d e j k 19. 39. 40-1-2-8. 51. 92 Areth om *την*): om A h l 1. 17-8. 38. 47. 91-2. for *αυτων, των εθνων* B rel syr-dd Andr-coisl: txt A h l 10-7-8. 38 (37. 47-9 Br, e sil) vulg copt Andr Areth Ambr Primas.

gens purpura"), the eleventh, jacinth (צפף: so LXX alex., in Exod. xxviii. 19; Ezek. xxviii. 13 [Λιγύριον or λιγκύριον, Vat.]. Pliny, xxxvii. 41: "ille emicans in amethysto fulgor violaceus dilutus est in hyacintho"), the twelfth, amethyst (πρῆπν reff. Pliny, xxxvii. 40, reckons the amethyst among the purple stones, and says of the best, the Indian, "absolutum feliciis purpuræ colorem habent . . . perlucent autem omnes violaceo colore." So that it seems to be the stone now known by that name). And the twelve gates, twelve pearls (Isa. liv. 12, "carbuncles." Wetst. quotes from the Rabbinical Bava Bathra, f. 75. 1: "Deus S. B. adducet gemmas et margaritas, triginta cubitos longas totidemque latas: easque excavavit in altitudinem xx cubitorum, et latitudinem x cubitorum, collocabitque eas in portis Hierosolymorum." See many more in Wetst. and Schöttgen), each one separately (reff.) of the gates was [made] out of one pearl. And the street (generic: the street-material, throughout) of the city [was] pure gold like transparent glass (see above on ver. 18). And a temple I saw not in it: for

the Lord God Almighty is the temple of it, and the Lamb (i. e. the inhabitants need no place of worship or sacrifice, the object of all worship being present, and the great Sacrifice Himself being there). And the city hath not need of the sun nor yet of the moon, that they should shine on her (αὐτῇ, dat. commodi): for the glory of God (the brightness of His presence, the Shechinah: see above, ver. 11) lightened her, and her lamp was the Lamb (see Isa. lx. 19, 20. No assignment of the members of the sentence must be thought of, such as that ἡ δόξα τ. θεοῦ is her Sun, and τὸ ἄρνιον her Moon: so Grot. and Ewald [not De Wette, as Düsterd., who only thinks that φωτίζειν corresponds to the sun and λύχνος to the moon, but protests against applying these to the divine Persons separately]): and the nations shall walk by means of her light (i. e. she shall be so bright as to serve for light,—for sun and moon both,—to the world that then is, and her inhabitants. For such inhabitants are clearly supposed; see below, and ch. xxii. 2). And the kings of the earth (no longer hostile to Christ) bring (pres. of habit and

z ver. 12.

a Isa. xxxv. 8.

b ch. vii. 16

reff. ix. 4.

c = Acts x. 14.

xi. 3a,l.

1 Macc. i. 47,

62.

d ch. xxii. 15.

Jer. viii. 10,

12 alex. (not

F.) compl.

constr.masc.

ch. iv. 1 al.

e ch. xvii. 4

reff.

f constr., ch.

ix. 4.

g ch. xx. 15.

h ch. iii. 5 reff.

i ch. vii. 17.

xxi. 8. John

iv. 10. vii. 38.

Jer. ii. 18.

see Ps. xxxv. 1

9. Prov.

xviii. 4.

k ch. xv. 6. xviii. 4 al.

5 al. fr. Ezek. xlvii. 1.

xii. 6. Ezek. xl. 34, 37.

also.) Gen. i. 11, 12.

25 καὶ οἱ ^z πυλῶνες αὐτῆς οὐ μὴ ^y κλεισθῶσιν ^y ἡμέρας, νύξ γὰρ οὐκ ἔσται ἐκεῖ, 26 καὶ ^y οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 ^a καὶ ^b οὐ μὴ εἰσέλθῃ εἰς αὐτήν ^b πᾶν ^c κοινὸν καὶ ^d ποιῶν ^d βδέλυγμα καὶ ^d ψεῦδος, ^f εἰ μὴ οἱ ^g γεγραμμένοι ἐν τῇ ^{gh} βιβλίῳ τῆς ^h ζωῆς τοῦ ἁρνίου.

XXII. 1 Καὶ ἔδειξέν μοι ποταμὸν ⁱ ὕδατος ⁱ ζωῆς ^k λαμ-
πρὸν ὡς ^l κρύσταλλον, ^m ἔκπορευόμενον ^m ἐκ τοῦ θρόνου
τοῦ θεοῦ καὶ τοῦ ἁρνίου. 2 ⁿ ἔμμεσῳ τῆς ^o πλατείας αὐτῆς
καὶ τοῦ ποταμοῦ ^p ἐντεύθεν καὶ ^p ἐκείθεν ^q ξύλον ζωῆς,
ποιοῦν ^r καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον ^s ἀποδιδούν

l ch. xv. 6. xviii. 4 al. + Wisd. xvii. 20 al. 1 ch. iv. 6 only. Num. xi. 7. Ezek. i. 22. m ch. iv. 5 al. fr. Ezek. xlvii. 1. n ch. i. 13 al. o ch. xxi. 21 reff. p see John xix. 18. Dan. xii. 6. Ezek. xl. 34, 37. q ch. ii. 7 reff. Gen. ii. 9. r Matt. iii. 8 & passim. (Luke also.) Gen. i. 11, 12. (John elsewhere, καρπ. φέρειν.) s Matt. xxi. 41. Heb. xii. 11. Lev. xxvi. 4.

26. (om ver Br P) at end add *να εἰσελθῶσιν* B rel Areth: om A h l 1. 2. 10. 34 (35-7. 47-9, e sil).

27. rec *κοινων*, with 26-7: *κοινων* 1: txt A B rel. rec *ποιοῦν*, with B c h 2. 4. 10-7. 34 (26. 32-5-7. 42-8-9, e sil) Andr Areth: o *ποιων* rel copt: txt A 18. 41. 92.

CHAP. XXII. 1. rec ins *καθαρον* bef *ποταμον*, with 1: aft *ποτ.*, c h l 4. 10-7. 26. 32-4. 48-9 Br Andr Areth: om A B rel Hil Primas.

2. rec *εν μεσω*: *εκ μεσου* 92: txt A. rec (for *εκειθεν*) *εντευθεν*, with h 1. 10-7-8-9 (37. 47-9 Br, e sil) Andr: om *και εκειθεν* 35. 92: txt A B rel syr-dd arm Andr-coisl Areth. *ποιων* A 18: *ποιουντα* e: txt B rel Andr Areth. *μηναν* A.

rec (aft *μηναν*) ins *ενα*, with 1 (j, e sil) Andr-a Areth: om A B rel Andr. *εκαστω* B 39. 40; *εκαστος* d: om 35: txt A rel 1 Andr Areth. *αποδιδους* B rel Areth: *αποδιδοντα* e 1. 29 am fuld Primas: txt A b 32-4 (30. 47, e sil) Andr. *αποδ.* bef *εκαστ.* B b d e k l 9. 17-9. 32-9. 40-1-2. 92 syr-dd: txt A rel 1 Andr Areth.

certainty, as so often in this prophecy) **their** (the kings', not the nations', as ver. 26) **glory** (cf. Isa. lx. 3: all in which they glory) **into her**: and **her gates shall never be shut by day** (i. e. in *meaning*, shall never be shut, seeing it will always be day: shall never be shut, for if they were, they must be shut by day): **for night shall not exist there. And they (men) shall bring the glory and the costliness of the nations into her** (Isa. lvi. 12. Among the mysteries of this new heaven and new earth this is set forth to us: that, besides the glorified church, there shall still be dwelling on the renewed earth nations, organized under kings, and [ch. xxii. 2] saved by means of the influences of the heavenly city). **And there shall never enter into her, every thing unclean, and working abomination and falsehood, but only** (lit. except) **they that are written in the book of life of the Lamb** (if then the kings of the earth, and the nations, bring their glory and their treasures into her, and if none shall ever enter into her that is not written in the book of life, it follows, that these kings,

and these nations, are written in the book of life. And so perhaps some light may be thrown on one of the darkest mysteries of redemption. There may be,—I say it with all diffidence,—those who have been saved by Christ without ever forming a part of his visible organized Church).

CH. XXII. 1—5.] *The end of the description*: the means of healing for the nations (1, 2): the blessedness, and eternal reign of the glorified servants of God (3—5).

And he shewed me a river of water of life, bright as crystal, coming forth out of the throne of God and of the Lamb (which throne is one and the same: see ch. iii. 21, and note on ch. xx. 11. The O. T. passages in view are Gen. ii. 10; Ezek. xlvii. 1 ff.). In the midst of the street of it (the city), and of the river, on one side and on the other (the gen. *ποταμου* is governed by *ἐμμεσῳ* as Ewald and Düsterd. al., not by *ἐντεύθεν* κ. *ἐκείθεν*, as De Wette: the meaning being that the trees were on each side in the middle of the space between the street and the river.

καρπον τὸν ^a καρπὸν αὐτοῦ, καὶ τὰ ^t φύλλα τοῦ ^a ξύλου εἰς ^u θερα- ^t Matt. xxi. 19
^e πείαν τῶν ἐθνῶν. ³ καὶ πᾶν ^v κατάθεμα οὐκ ἔσται ἔτι. ^u (bis). xxiv.
^a b c d h j k l 32 l. (Gen.
2. 4. 9. iii. 7.
10-3-6-7. u = Luke ix.
8-9. 26-11. (xii. 42.
7. 30-2. Matt. xxiv.
4-5. 37 45) only t.
to 42. 47 see Esth. ii.
to 51. 90-12. Ezek.
2. B^r. xlvii. 12.
^v here only t.
see Matt.
xxvi. 74.
Zech. xiv. 11.
w ch. i. 1. ii.
20. vii. 3 al.
Ps. xxxiii. 22.
x ch. vii. 15.
Exod. iii. 12.
y = here only.
(Acts xx. 25.)
Ps. xvi. 15.
ἐπ' τ., Matt.
v. 8. 1 John
iii. 2.
z ch. vii. 3 reff.
a ch. xxi. 25.
Zech. xiv. 6,
7.
b ch. xxi. 23. c = ch. xx. 4 reff. d 1 Tim. i. 15. iii. 1. iv. 9. 2 Tim. ii. 11. Tit. iii. 8
e ch. iii. 14. xix. 11. xxi. 5. f Num. xvi. 22. xxvii. 16. g 1 Cor. xiv. 32. h ch. i. 1.

om τον 1. 40.

3. rec καταθεμα (with none of our mss): txt A B rel 1 Andr Areth. for ετι,
εκει 1.

5. rec (for ετι) εκει, with h l 4. 10-7-8. 34 (16. 32-5-7-9. 47-8-9 B^r, e sil) Andr Areth :
om rel copt Promiss: txt A B 2. 19 vulg syr-dd lat-ff(some). rec χορειαν ουκ
εχουσιν, with 1. 4. 10-7. 34 (c h 32-7. 47-8-9 B^r, e sil) Andr Areth: ου χορειαν B rel
(syr-dd) Primas Promiss: txt A vulg. rec om φωτος (bef λυχνου), with B rel 1
Andr Areth Ambr.: ins A 18 (38) 47 vulg syr-dd copt æth Andr-a Ambr₁ Tich Primas.

for 2nd φωτος, φως A 32-5. 48 am: om lips-5. rec ins ηλιον, with A c h
10. 30-4. 48 (4. 17-8-9. 35-7-8. 47-9 B^r, e sil) gr-lat-ff: om B rel. rec φωτιζε, with
c 4. 34 (32. 48, e sil) am syr-dd Andr-coisl Areth: φωτιζε B rel 1 Andr: txt A 12. 42
(vulg copt) Primas Ambr. rec om επ, with B rel Andr Areth: txt A Ambr Tich
Primas.

6. for ειπεν, λεγει B rel: txt A 4. 34 (32. 48, e sil) vss gr-lat-ff. rec om o bef
κυριος, with B rel Andr Areth: ins A 92. rec (for πνευματων των) αγων, with

1. 34 Andr: txt A B rel vulg syr-dd copt æth Andr-comm Areth Primas Idac.

See Ezek. xlvii. 7), [was] the tree of life (ch. ii. 7; Ezek. ut supra ff., i.e. *trees* of the kind described: as in Ezek.), producing twelve fruits (kinds of fruit, Ezek. xlvii. 12), according to each month yielding its fruit (Ezek. ut supra): and the leaves of the tree [are] for healing of the nations (so exactly, Ezek. ver. 12: "and the leaf thereof [φύλλον is read for ἀνάβασις, in LXX, by "alii apud Tromm."] for medicine." On the sense of ἐθνῶν, the nations outside, see above, ch. xxi. end). And every curse (accursed thing, see below. κατάθεμα, another form of καταθέματα; in ref. Matt. we have the verb καταθεματιζεν) shall exist no longer (cf. ref. Zech. There shall no more be those accursed things which bar the residence of God among His people: see Josh. vii. 12, which shews that these words are in close connexion with what follows): and the throne of God and of the Lamb shall be in her, and His servants shall serve Him (in ministration and holy service, see ch. vii.

15), and they shall see His face (be close to Him, and know Him even as they are known, Matt. v. 8), and His name [shall be] on their foreheads (ref.). And night shall not be any more (ch. xxi. 25), and they shall have no need of [the light of] a lamp or (and) of [the] light [of the sun] (ch. xxi. 23), because the Lord God shall shine (shed light) upon them: and they shall reign (De Wette well remarks, in a higher sense than in ch. xx. 4, 6) to the ages of the ages.

6—21.] CONCLUDING ASSURANCES AND EXHORTATIONS: and herein, 6, 7, assurance by the angel of the truth of what has been said, in the terms of ch. i. 1. And he (the angel) said to me, These sayings (the whole book, by what follows) are faithful and true (see on reff.): and the Lord (Jehovah) the God of the spirits of the prophets (i.e. of those spirits of theirs, which, informed by the Holy Spirit, have become the vehicles of prophecy) sent His angel to shew to His servants what things

ich. iii. 11. αὐτοῦ ἃ ἡ δεῖ ἡ γενέσθαι ἐν ἡ τάχει. 7 καὶ ἰδοὺ ἱ ἔρχομαι A B b
 vv. 12, 20. ἱ ταχύ· μακάριος ὁ κ τηρῶν τοὺς κλ λόγους τῆς ἱ προφη- d h j k
 k ch. iii. 8 reff. ἱ ταχύ· μακάριος ὁ κ τηρῶν τοὺς κλ λόγους τῆς ἱ προφη- 2. 4. 9.
 l = ch. i. 3. ver. 18. 10-3-6-7.
 m see ch. xix. 8-9. 26-
 10. 7. 30-2
 n ver. 19. 4-5. 37
 o = ch. x. 4. Dan. viii. 26 to 42. 4.
 Theod. xii. 4, 9. to 51. 90
 2. B.
 p ch. i. 3. ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα. 9 καὶ λέγει
 Matt. xxvi. μοι m Ὁρα μή. m σύνδουλος σου εἰμὶ καὶ τῶν ἀδελφῶν σου
 18. see Luke xxi. 8. τῶν προφητῶν, καὶ τῶν κ τηρούντων τοὺς κλ λόγους τοῦ
 q = Phil. iv. 5. ἱ βιβλίου τούτου. τῷ θεῷ προσκύνησον. 10 καὶ λέγει μοι
 Zeph. i. 7. Mῆ ὁ σφραγίσῃς τοὺς ἱ λόγους τῆς ἱ προφητείας τοῦ βιβ-
 r = Col. iii. 25. λίου τούτου, ὁ ῥ καιρὸς [γάρ] pῃ ἐγγύς ἐστιν. 11 ὁ ῥ ἀδικῶν
 Ps. cv. 6. ῥ ἀδικησάτω ἔτι, καὶ ὁ ῥ ρυπαρὸς ῥ ρυπαρευθήτω ἔτι, καὶ ὁ
 see Ezek. iii. 27. James ii. 2 only. Zech. iii. 4, 5.
 s James ii. 2 only. Zech. iii. 4, 5. (-πορ, 1 Pet. iii. 21, -παρία, James i. 21.)
 t here only t.

7. rec om καὶ, with h 1. 4. 10-7. 34-8 (37. 40-8-9 B^r, e sil) copt Andr Primas : ins A B rel vulg syr-dd æth Andr-a Areth.

8. rec καὶ ἐγω, with rel 1 Andr-coisl Areth : om ἐγω 92 : txt A B b d h j k 9. 10-3-6. 26-7. 35-8. 47-9. 50. 90 B^r Dion Andr. rec transp βλέπων ταῦτα and ακουων, with 1 : βλ. κ. ακ. ταῦτα c 4. 32-4. 48 copt Dion Andr Areth : txt A B rel vulg syr-dd Andr-p lat-ff. rec (for οτε εἶδον) ἐβλεψα, with 1. 4. 10-7. 34 (c h 18. 32-7. 48-9 B^r, e sil) Andr Areth : ἐβλεπον A : vidi vulg Primas : εἶδον b k 16. 38 : txt B rel. Steph επεσα, with A 1. 16-8. 30-5 : txt B rel Andr Areth. for εμπροσθεν τῶν, προ A.

9. rec (aft σου) ins γαρ, with 30² : om A B rel 1 vulg syr-dd copt æth Ath Andr Areth Cyp^r. om καὶ bef τῶν (twice) 1.

10. om καὶ 1. rec ins οτι bef ο καιρος (omg γαρ), with 1. 10-7 (37. 49 B^r, e sil) 91 æth Andr-p Cyp^r 2 Primas : ο γαρ καιρος 18. 40 Andr-a : ο καιρος 4. 16. 27. 39. 48 : ο καιρος γαρ A B rel.

11. homœotel in A j 34-5. 68 Andr-coisl from 1st ετι καὶ to 2nd : in 1 from 1st to 3rd. rec ρυπων ρυπωσατω (with none of our mss) : ρυπαρωθητω 92 :

must come to pass shortly (on the whole of this see on ch. i. 1, from which place it is repeated at the close of the book of which that is the opening). And behold, I come quickly (the speech passes into the words of Christ Himself, reported by the angel : so in ver. 12, and in ch. xi. 3) : Blessed is he that keepeth the sayings of the prophecy of this book (the speech is a mixed one : in τοῦ βιβλίου τούτου, the Writer has in view the roll of his book now lying all but completed before him : but the words are the saying of the angel : τῆς προφητείας ταύτης would express it formally). And I John [was he] who heard and saw these things (pres. partt. without temporal significance—was the hearer and seer of these things) : and when I heard and when I saw, I fell down (as in ch. xix. 10, where see notes) to worship before the feet of the angel who shewed me (pres. part. as above) these things. And he saith to me, Take heed not : I am a fellow-servant of thine, and (a fellow-servant) of thy brethren the prophets,

and of those who keep the sayings of this book : worship God (the same feeling again prevailed over the Apostle as before, and is met with a similar rebuke. I hardly can with Düsterd. see any real distinction implied, in the ἀδελφῶν σου τῶν προφητῶν here, between the situation of the Seer then and now. D. thinks, the intention now is to exalt his prophetic office and character). And he saith to me, Seal not up the sayings of the prophecy of this book (cf. ch. x. 4, where the command is otherwise : also reff. Daniel [the γάρ is perhaps a supplementary insertion : see the varieties in digest]) : for the time is near (in Dan. viii. 26, the reason for sealing up the vision is that the time shall be for many days). Let him that is unjust (pres. part. as above) commit injustice (aor. of acts, not of a state, which would be pres.) still : and let the filthy (reff. : morally polluted) pollute himself (in the constant middle sense of passive verbs when the act depends on a man's self) still : and let the righteous

δικαιος ^u δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ^v ἁγιασθήτω ^u 1 John ii. 29.
 ἔτι. ¹² ἰδοὺ ^w ἔρχομαι ^w ταχύ, καὶ ὁ ^{xy} μισθός ^y μου ^y μετ' ^v ^v Rev., here
 ἐμοῦ ^z ἀποδοῦναι ἐκάστω ὡς τὸ ^a ἔργον ἐστὶν αὐτοῦ. only, see
¹³ ἐγὼ τὸ ^b ἄλφα καὶ τὸ ^c Ω, ^c πρῶτος καὶ ^c ἔσχατος, ἡ DAN. xii. 10.
 ἀρχὴ καὶ τὸ τέλος. ¹⁴ μακάριοι οἱ ^d πλύνοντες τὰς ^d στο- w vv. 7, 20.
 λὰς αὐτῶν, ἵνα ^e ἔσται ἡ ^f ἔξουσία αὐτῶν ^f ἐπὶ τὸ ^g ξύλον ch. iii. 11.
 τῆς ^g ζωῆς, καὶ τοῖς ^h πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. x Matt. v. 12.
¹⁵ ἔξω οἱ ⁱ κύνες καὶ οἱ ^k φαρμακοὶ καὶ οἱ ^k πόρνοι καὶ οἱ xx. 8. 2 John
^k φονεῖς καὶ οἱ ^k εἰδωλολάτραι καὶ πᾶς φιλῶν καὶ ^l ποιῶν y Isa. xl. 10.
 c ch. i. 17 reff. d ch. vii. 14 reff. e constr., ch. viii. 3. John xvii. 3. f usages of
 ἔξω. w. ἐπὶ, ch. ii. 27 reff. g ver. 2. h ch. xxi. 12 reff. dat., see James ii. 25.
 i = Phil. iii. 2. Ps. xxi. 16. Matt. vii. 6. k ch. xxi. 8 reff. l ch. xxi. 27.

txt B rel Andr Areth. (ρουπανθητω 18¹. 32 Orig₂.) rec (for δικ. ποιησ.) δικαιω-
 θητω, with 38 (37, e sil) vulg-ed ep-Lugd-ap-Eus Aug₃: txt A B rel am(with demid
 fuld tol lips-4) syr-dd copt Andr Areth Cypr₂. (ποιητω 1.)

¹². rec at beg ins καὶ, with 1 æth Andr-p: om A B rel vulg syr-dd copt arm Andr
 Areth Cypr. rec εσται, with B(Mai) rel 1 Andr Areth: om 39: txt A B(Tisch)
 38 syr-dd. (d illeg.)—rec αυτου bef εστ., with 1 l. 4. 17. 34-8 (32-5. 48, e sil) Andr
 Areth: txt A B rel syr-dd. (d illeg.)

¹³. rec aft εγω ins εμι, with (10. 34-7-9. 40, e sil) vulg Orig₂(γεγονα) lat-ff(some);
 ε 16: om A B rel 1 am (with fuld²) Ath Andr Areth Cypr-ms Primas. rec α'
 (for αλφα), with B rel 1 Orig Ath Andr: txt A b c d h j l 9. 32. 90 Andr-coisl Areth.

rec ins o (twice, bef πρωτος and bef εσχ.), with B rel 1 Andr-coisl: bef πρ.
 (only) h 32: om A d 9.—rec om η bef αρχη and το bef τελος, with 1. 19 (c h 10. 32 B₇,
 e sil): om το bef τελος 34: ins A rel.—rec αρχη κ. τελος bef v πρωτ. κ. ο εσχ., with 1.
 4. 17-8 (c h 10. 32-7. 41-8-9 B₇, e sil) Orig₂ Andr Areth: txt A B rel vulg syr-dd æth
 Orig₁ Ath Cypr.

rec (for πλυνοντας τας στολας αυτων) ποιουντας τας εντολας
 αυτου, with B rel 1 syr-dd copt (Andr Areth) Cypr Tert Tich(: for αυτου, εμου
 Andr-p-c Areth-ms): txt ΔΝ 1(πλυναντες) 33(πλυνουντες) vulg æth arm-ming Ath
 Fulg Primas. πυλωσιν 1.

¹⁵. rec aft εξω ins δε, with (d ?) lips-5 copt Fulg Primas: om A B (k ?) rel 1 Hippol
 Ath Andr Areth Cypr Tich. rec aft πας ins ο, with 1 l. 4. 30²-8. 41-8 Andr Areth:
 om A B rel Hippol. transp ποι. and φιλ. e 4. 32-4. 48 Hippol Ath Andr-coisl
 Areth.—for π. ο φ. κ. ποι., οι ποιουντες το 18.

do righteousness still, and the holy sanctify himself still (see Ezek. iii. 27: and cf. Matt. xxvi. 45, "Sleep on now, and take your rest: behold, the time is at hand:" also Ezek. xx. 39. The saying has solemn irony in it: the time is so short, that there is hardly room for change—the lesson conveyed in its depth is, "Change while there is time"). Behold I come quickly, and my reward is with me (reff. Isa.) to render (this infin. may be either of purpose, dependent jointly on ἔρχομαι and ὁ μισθ. κ.τ.λ., or epexegetic of that which is wrapped up in the word μισθός itself. No very satisfactory account is given of this last construction in Winer, edn. 6, p. 284, § 41. 1) to each as his work is (these words sound as if spoken by our Lord Himself: perhaps at the conclusion, the Apostle puts together, in prophetic shortness, many divine sayings of warning and consolation, with the

replies to them). I am the Alpha and the Omega, the first and the last, the beginning and the end (these words have hitherto been said by the Father: see above, ch. i. 8, xxi. 5, and notes. And in all probability it is so here likewise, whether we assume the words to be spoken by Christ in God's name, or by the Eternal Father Himself). Blessed are they that wash their robes (see the digest. The vulg. addition "in sanguine agni," after ch. vii. 14, is of course the right supplement), that they may (on ἵνα with fut. see reff., and ch. xiv. 13 note. It is a mixed construction: between "that they may have" and "for they shall have") have the power (licence) over the tree (to eat of the tree: ἐπὶ of the direction of their reaching for the fruit) of life, and may enter by the gates into the city. But outside are the dogs (impure persons, reff.), and the sorcerers, and the forni-

m constr. ver.
20. ch. i. 2.
1 Tim. vi. 13.
n dat., = Heb.
x. 15. Gen.
xliii. 3 vat.
o = Matt. xxiv.
33. John iv.
6. v. 2. Acts
iii. 11. ch. ix.
14. xxi. 12.
p ch. v. 5. Isa.
xi. 1. 10.
q = Acts xvii.
28. 29. Jer.
xliii. (xxxvi.)
31.
r ch. ii. 23 only.
see Sir. i. 6.
s ver. 1 reff.†
Eph. Jer. 60.
t Hos. xlii. 3.
u ch. xxi. 9.
v ch. xxi. 6
reff.
w dat., = ver.
16 reff. or
Rom. x. 2. Gal. iv. 15. x vv. 7, 10. (ch. i. 8.)
z = Luke x. 30. Acts xvi. 23. Deut. vii. 15. a ch. ix. 18. xv. 1 al. b Luke [x. 42.] xvi. 8. Deut.
iv. 2. xii. 32. c ver. 9. d ch. xx. 6. xxi. 8. John xiii. 8. Eccl. v. 13.

1^{ψευδος.} 16^{ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου^m μαρ-}
^{τυρῆσαιⁿ ὑμῖν^m ταῦτα^o ἐπὶ ταῖς ἐκκλησίαις. ἐγὼ εἰμι ἡ^p ῥίζα}
^{καὶ τὸ^q γένος Δαυεὶδ, ὁ^r ἄσπληρ ὁ^s λαμπρὸς, ὁ^t πρῶινος.}
17^{καὶ τὸ πνεῦμα καὶ ἡ^u νύμφη λέγουσιν Ἐρχοῦ^v καὶ ὁ}
^{ἀκούων εἰπάτω Ἐρχοῦ^v καὶ ὁ^v διψῶν ἐρχέσθω, ὁ θέλων}
^{λαβέτω^v ὕδωρ^v ζωῆς^v δωρεάν.} 18^{ἡ^w Μαρτυρῶ ἐγὼ^w παντὶ}
^{τῷ ἀκούοντι τοὺς^x λόγους τῆς^x προφητείας τοῦ^x βιβλίου}
^{τούτου, εἴαν τις^y ἐπιθῇ ἐπ’ αὐτά, ^z ἐπιθήσει ὁ θεὸς ἐπ’ αὐτὸν}
^{τὰς^a πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ.} 19^{καὶ}
^{εἴαν τις^b ἀφέλῃ^b ἀπὸ τῶν^c λόγων τοῦ^c βιβλίου τῆς}
^{προφητείας ταύτης, ^b ἀφελεῖ ὁ θεὸς τὸ^d μέρος αὐτοῦ}

16. for *ἐπι*, *εν* A 18. 21. 38 vulg copt Ath Andr: om c 4. 47-8 arm Andr-p Areth Primas: txt N B rel syr-dd. rec ins *τον* bef *δαυειδ*, with d e l 1. 9. 13. 30²: om A B rel Ath Andr Areth.—*δαδ* bef *καὶ το γεν*. b: in 1 *του δαδ* is written above the line in red: and here the text of 1 ends. rec aft *λαμπρος* ins *και*, with A (k?) vulg: om B rel vss Ath Andr Areth Tich Idac. rec (for *ο πρωινος*) *ορθρινος* (with none of our mss): txt A (*προ-*) N B rel Ath Andr.—om *ο λαμπ*. 35.—*ο πρω*. bef *ο λαμπ*. c (d?) 4. 32. 40-8 Andr-coisl Areth.

17. rec (for *ερχου*, twice) *ελθε*, and (for *ερχεσθω*) *ελθετω* (with none of our mss): txt A B rel Ath Andr Areth. rec ins *και* bef *ο θελων*, with 34 (d 40, e sil) vulg syr-dd arm Primas: om A B rel am (with tol lips-5-6) copt aeth Ath Andr Areth. rec (for *λαβετω*) *λαμβανετω το*, with 34 (omg *το*) (4. 17, e sil): txt A B rel Ath Andr Areth.

18. rec (for *μαρτ. εγω*) *συμμαρτυρομαι γαρ*, with (none of our mss) vulg: *μαρτυρομαι γαρ* 34-5 spec Andr-coisl Areth, *μαρτυρομαι εγω* c 48: txt A B rel Andr. rec om 1st *τω*, with d h 10-7 (26-7. 37. 49. 51 B^r, e sil) Andr-p: ins A B rel Andr Areth.

rec (for *ἐπιθη επ αυτα*) *ἐπιτιθη προς ταυτα* (with none of our mss): *ἐπιθη προς ταυτα* 27: *ἐπιθη επ αυτω* k 30: *ἐπιθησει επ αυτω* Andr-a: *ἐπιτιθη επ αυτα* 34: txt A B rel Andr. *ἐπιθησαι* b c d h j k l 9. 10-3-6. 26-7. om *επ αυτον* A¹: *επ αυτω* A² 11². 92.—*επ αυτον* bef *ο θεος* h 10. 30-4-7. 48 B^r Andr (but Andr-a has *αυτω*) Areth Ambr. ins *επτα bef πληγας* v c h 10. 32-4-7. 48-9 B^r arm Andr Areth: om A rel vss Ambr Tich Primas. rec om 2nd *τω* (with none of our mss): ins A B rel Andr Areth.

19. rec (for *αφελη*) *αφαιρη: αφελειται* B: *αφελου* 47. 51: txt A rel Andr Areth. rec (for *του βιβλιου*) *βιβλου* (with none of our mss): txt A B rel Andr (but b Andr-a has *τ. προφ.* bef *τ. βιβλ. τουτου*) Areth. rec (for *αφελει*) *αφαιρησει*: *αφελου* rel Andr-p: *αφελαι* j 9. 16. 27. 41: txt A B 4. 92 Andr Areth, *αφελη* e¹ k 26.

cators, and the murderers, and the idolaters, and every one loving and practising falsehood (see on these, ch. xxi. 8).

I Jesus (our Lord now speaks directly in His own person) sent my angel to testify these things to you in (the *ἐπί* of addition by juxtaposition, see reff.) the churches. I am the root (reff.) and the race (the *offspring*, as E. V. So Virg. *Æn.* iv. 12, "genus esse Deorum") of David, the bright morning-star (that brings in the everlasting day).

And the Spirit (in the churches, and in the prophets) and the Bride (the Church herself) say Come (see on ch. vi., &c.): and let him that heareth (the cry of the Spirit and Bride) say Come: and let him

that thirsteth come, and let him that will, take the water of life freely (this verse is best understood as a reply of the Apostle to our Lord's previous words).

18—20.] *Final solemn warning of the Apostle.* I (emphatic) testify to every one (or, "of every one," by a very common N. T. construction: see reff. for both usages) who heareth the sayings of the prophecy of this book, If any one add (aor. = *futurus exactus, shall have added*) to them, God shall add to him (lay upon him, as he has laid his own additions upon them: the verb being from ref. Deut., where the plagues of Egypt are threatened to the Israelites in case of their disobedience) the plagues which are written in

^h ἀπὸ τοῦ ^e ζύλου τῆς ^e ζωῆς, καὶ [ἐκ] τῆς ^f πόλεως τῆς ^e ver. 2.
^f ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ. ²⁰ Λέγει ^f ch. xi. 2. xxi.
^o ὁ ^h μαρτυρῶν ταῦτα ^h Ναί, ⁱ ἔρχομαι ⁱ ταχύ. ^k ἀμὴν ἔρχου, ^g constr., ver.
^g κύριε Ἰησοῦ. ^h ch. i. 7.
²¹ Ἡ ^k χάρις τοῦ ^k κυρίου Ἰησοῦ ^{kl} μετὰ τῶν ^l ἁγίων. ^g 10 reff.
^h ch. i. 7.
² Cor. i. 20.
ⁱ ch. iii. 11.
^{vv} 7, 12.
^k Rom. xvi. 20
^[24]. 1 Cor.
^{xvi}. 28 al.
¹ see note.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ.

39. 42-8. rec (for του ξυλου) βιβλου, with (none of our mss) vulg-ed (and fuld lips-4-5) Andr-p Ambr Primas: txt AN B rel am (with demid lips-6) syr-dd copt æth arm Andr Areth Tich. om εκ A 10. 38: ins N B rel vulg syr-dd Andr Areth Tich Primas. rec aft αγιας ins και, with (d?) 34(-5?) vulg: om AN B rel syr-dd copt æth arm Andr Areth Tich Primas. rec om last τω (with none of our mss): ins AN B rel Andr Areth.

20. om αμην N Primas. aft ταυτα ins ειναι N^l. rec ins ναι bef ερχου, with rel Andr-a-p (Primas?): και l: om AN B c 2. 4. 18. 32. 48. 92 B^r Andr-coisl Areth. aft ιησ. ins χε N^{2b}.

21. rec aft κυριον ins ημων, with 30-2. 41 vulg syr-dd copt Andr-p: om AN B rel vulg-ms æth Andr.—om κυρ. ιησ. c Areth.—rec aft ιησ. ins χριστου, with B rel vulg syr-dd copt Andr Areth (see above): om AN 10. 26.—χριστου (alone) 32. rec (for των αγιων) παντων υμων, with (none of our mss) vulg-ed (and fuld &c): παντων των αγιων B rel Andr Areth: παντων (alone) A am: txt N. rec at end adds αμην, with N B rel vss Andr Areth-txt: om A fuld Andr-a Areth-comm.

SUBSCRIPTION. om B b h j l: αποκαλυψις του αγιου ιωαννου του θεολογου 9: ιωαν. αποκ. 18: txt AN.

this book: and if any one shall take away from the sayings of the book of this prophecy, God shall take away his portion from the tree of life (strike out his portion from the aggregate of those of which the whole participation of that tree is made up), and out of the holy city, which are written in this book (see ref. Deut. The adding and taking away are in the application and reception in the heart: and so it is not a mere formal threat to the copier of the book, as that cited from Irenæus in Eus. H. E. v. 20, ὁρκίζω σε τὸν μεταγραφάμενον τὸ βιβλίον τοῦτο . . . ἵνα ἀντιβάλῃς ὃ μετεγράψω, καὶ κατορθώσῃς . . . All must be received and realized. This is at least an awful

warning both to those who despise and neglect this book, and to those who add to it by irrelevant and trifling interpretations).

20, 21.] FINAL ASSURANCE of the Lord, and REPLY of the Apostle on behalf of the Church: and BENEDICTION. He who testifieth these things (the Lord Jesus) saith, Yea, I come quickly. Amen (the reply of the Apostle, not the conclusion of our Lord's saying), Come, Lord Jesus.

The grace of the Lord Jesus be with the saints (i. e. with the church of God. This, the reading of the Codex Sinaiticus, is no where else found as a parting formula).

THE END.

ERRATA.

- Prolegg. p. 2, line 4 from end, *for* i. 1, 2 *a.* *read* ch. iii. § i. 2 *a.*
 „ p. 10, line 35, *for* εἶναι, *read* τυγχάνειν.
 Page 40, digest, line 5, *for* Nestorius, *read* Nestorians.
 — 162, ref. u, *for* xxviii. 2, *read* xxxviii. 8 vat.
 — 192, digest, line 1, *dele* the words (see note).
 — — notes, col. 2, line 4 from end, *for* προειρημένον, *read* εἰρημένον.
 — 203, ref. r, *dele* xii. 36.
 — 215, notes, col. 1, line 26, *for* readers, *read* dwellers.
 — 252, digest, line 5, *add* *for* μυριασιν, μυριων αγιων D¹.
 — 253, notes, col. 1, line 3, *for* πανηγύρει, *read* πανηγύρει.
 — 293, ref. p, *after* 1 Cor. i. 17, *insert* bis, 28.
 — 310, inner margin, *insert* ABCKL a b c d f g h j k l m o 13.
 — 311, inner margin, *dele* . . . εχετε C *and* the accompanying list of MSS.
 — 312, inner margin, *insert* . . . πολεμειτε C.
 — 343, ref. e, *for* Gal. v. 17, *read* Gal. v. 7.
 — 503, digest, lines 14 to 23, *read* as given in prolegomena, pp. 269], 270].
 — 516 et seq., *for* Syr, *read* syr-pk (see proleg. p. 276]).
 — 543, notes, col. 2, line 3 from end, *for* Rom. i. 15, *read* Rom. i. 25.
 — 550, notes, col. 1, line 1, *for* τοὺς βασιλεῖς, *read* τοῖς βασιλεῦσι.
 — 559, notes, col. 1, line 7 from end, *for* Matt. xvi. 16, *read* Matt. xvi. 18.
 — 567, notes, col. 1, line 14, *for* Judg. xi. 19, *read* Num. xi. 19.
 — 572, notes, col. 2, line 20, *for* ch. iii. 3, *read* ch. iii. 4.
 — 575, notes, col. 2, line 13 from end, *for* Ps. cxix., *read* Ps. cxxxix.

THE
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THE EPISTLE TO THE HEBREWS: THE CATHOLIC
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CONTENTS OF THE PROLEGOMENA.

CHAPTER I.

THE EPISTLE TO THE HEBREWS.

SECTION	PAGE
I. Its Authorship	1
II. For what Readers it was written	62
III. Time and Place of Writing	73
IV. Occasion, Object of Writing, and Contents	74
V. Language and Style	76
VI. Canonicity	80

CHAPTER II.

THE GENERAL EPISTLE OF JAMES.

I. Its Authorship	87
II. For what Readers the Epistle was written	99
III. The Place and Time of Writing	100
IV. Object, Contents, and Style	105
V. Its Genuineness, and Place in the Canon	108

CHAPTER III.

THE FIRST EPISTLE GENERAL OF PETER.

I. Its Genuineness	111
II. Its Author	116
III. For what Readers it was written	122
IV. Time and Place of Writing	126
V. Its Object and Contents	131
VI. Character and Style	134

CHAPTER IV.

THE SECOND EPISTLE GENERAL OF PETER.

I. Object, Contents, and Occasion of the Epistle	139
II. For what Readers it was written	142
III. On the Relation between this Epistle and that of Jude	144
IV. Authenticity	148
V. Time and Place of Writing	158

CHAPTER V.

1 JOHN.

SECTION	PAGE
I. Its Authorship	159
II. For what Readers it was written	165
III. Its Relation to the Gospel of St. John	168
IV. Time and Place of Writing	169
V. Contents and Arrangement	170
VI. Language and Style	177
VII. Occasion and Object	180

CHAPTER VI.

2 & 3 JOHN.

I. Authorship	181
II. For what Readers written	184
III. Time and Place of Writing	187

CHAPTER VII.

JUDE.

I. Its Authorship	188
II. Authenticity	190
III. For what Readers and with what Object written	192
IV. Time and Place of Writing	193
V. On the Apocryphal Writings apparently referred to in this Epistle	194

CHAPTER VIII.

REVELATION.

I. Authorship, and Canonicity	198
II. Place and Time of Writing	230
III. To whom addressed	236
IV. Object and Contents	241
V. Systems of Interpretation	245

CHAPTER IX.

APPARATUS CRITICUS.

I. Manuscripts referred to in this Volume	260
II. Ancient Versions referred to	275
III. Fathers and ancient Writers cited in the Digest	277
IV. List and Specification of Editions of other Books quoted, referred to, or made use of in this Volume	280

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VOL. II

B

BOOK III.

LESSON I.

JOSHUA TAKES THE COMMAND.

B.C. 1451.—JOSHUA i.

NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister,* saying,

Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them.

Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.

Then Joshua commanded the officers of the people, saying,

Pass through the host,† and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

* Servant.

† Army.

And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

COMMENT.—The last chapter of Deuteronomy was probably added by the writer of the book in continuation, either by one of the priests or by Joshua himself. The camp had been left in silence and awe when the great and holy man to whom each had looked since his earliest youth for government and guidance had been lost to sight on the mountain. There was a waiting time, and then the Voice spake and announced that the thing they could scarce believe was true, and that Moses was dead. But it was to the chosen successor of Moses that the Voice spake, and it called him not to mourn, but to conquer. The bounds of the land were traced out from Lebanon just seen in the distance, and the blue Mediterranean, that great sea in the west, even to the great river Euphrates to the east, and to the wilderness to the south. These were the utmost limits. Once the Israelite kingdom reached them, in the time of Solomon. Otherwise the sins and idolatries of the people prevented the perfect fulfilment of the promise. But wherever the faithful Joshua should turn his arms, he would conquer. All that was required of him was to “be strong and of a good courage,” and to keep the law constantly in his mind. So should he have good success and prosper.

And the people, heartened and encouraged by the noble exhortations of Moses, and trained from their youth in obedience and faith, pledged themselves to obedience to Joshua, and replied with that same watchword, “Be strong and of a good courage.” So does our Joshua, the Captain of our Salvation, call on us to go forth with him conquering and to conquer—to conquer our sins and to win the kingdom of heaven, and still all that is required is the same, “Be strong and of a good courage.”

LESSON II.

THE FAITH OF RAHAB.

B.C. 1451.—JOSHUA ii. 1—22.

And Joshua the son of Nun sent out of Shittim* two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into a woman's house, named Rahab, and lodged there.

And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.

But she had brought them up to the roof of the house, and hid them with stalks of flax, which she had laid in order upon the roof.

And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

And before they were laid down, she came up unto them upon the roof;

And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.

Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token:

And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.

Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

* The Acacias.

And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

And the men said unto her, We will be blameless of this thine oath which thou hast made us swear.

Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

And they went, and came unto the mountain, and abode there three days, until the pursuers were returned: and the pursuers sought them throughout all the way, but found them not.

COMMENT.—Again Joshua sent out men to reconnoitre. During the forty years that the Israelites had spent in the wilderness, a king of Egypt, whose ensign was the hornet, had entered Palestine by the more direct way, overrun the country, and broken the strength of the Amorites, so that the cities might be strong in themselves, but the nations who held them, especially in the south, were much enfeebled. Israel had been led this long way round by the east of the Dead Sea, that they might fall upon the country in the central knot of hills that forms its strongest position, so that, these once conquered, the whole land might be in their grasp. Here then lay the host, with Jordan before them, and Jericho, a strong walled city, enclosed by lovely groves of palm-trees, guarding the passage of the strong deep river, just where it flows into the sluggish sea.

The two men safely passed the river and entered the city at eventide. The great camp had been lying in the neighbourhood for a full year, and though the host did not maraud like Amalekites or Midianites, it was known that there was a more serious purpose of conquest than was ever entertained by those wanderers, and it was jealously watched. On the first report that two men from thence had entered the town and gone to Rahab's house, which seems to have been a place of entertainment for travellers, she was summoned

to give them up. Then she began to show her faith. She was different from her fellow-citizens, in that, though all alike saw that Divine power must have led the Israelites through such a course of miracles, they tried to fight against that will, while she bent to it. She hid the spies under the stalks of flax which were laid out to dry on the flat roof of her house, which was built against the city walls, while she gave a false direction to the men who were in search of them; and before letting down her guests over the walls, she advised them to hide for three days in the hills of Abarim, lest they should meet their enemies returning from the pursuit. Then she besought that she and her family might be spared, and the spies bade her mark her house with the scarlet cord by which she was about to let them down. That cord would be her safeguard, as the blood of the Passover had been to the firstborn of Israel. The red streak would secure safety to those within. So does the red streak of our Blessed Lord's precious Blood mark the truly faithful for salvation, when this sinful world shall be destroyed.

LESSON III.

THE PASSAGE OF THE JORDAN.

B.C. 1451.—JOSHUA iii.

And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

And it came to pass after three days, that the officers went through the host;

And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

Yet there shall be a space between you and it, about two thousand cubits* by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.

* 1,500 yards, not much less than a mile.

And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

And the LORD said unto Joshua, This day will I begin to magnify* thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee.

And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.

And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,)

That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea,† failed, and were cut off: and the people passed over right against Jericho.

And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean‡ over Jordan.

COMMENT.—The name of Jordan means "Descender." No large river has so swift or descending a course as this: rising in the hills of Dan, and rushing down its narrow wooded ravine to the steaming cauldron of the Dead Sea, the lowest piece of water in all the world. Bridges as yet were unknown; fords there were in some few places; but when the winter snows on the mountains melted in the spring (the harvest-time of Palestine), it overflowed its banks, and the fords could not be used. How carry the

* Make great.

† The Dead Sea.

‡ Quite.

multitude across—women, children, cattle, tents—in the face of an enemy alarmed and on the alert for a long time past, though no doubt relaxing their watch to gather in their crops, in the sure confidence that the swelling of the Jordan would render it a sufficient barrier, and certainly only guarding the fords? This was the time God chose to magnify Joshua; that is, to do him honour and make him great in the eyes of the people, by showing him to be as much His wonder-working servant as Moses had been.

And it was a wonderful command that Joshua was to give the priests. They were to take up the Ark of the Covenant and bear it on their shoulders, leaving a space not much short of a mile between them and the rest of the people, and with their holy charge they were to walk straight on into the overflowing water, never pausing till they had reached the middle of the bed of the river, where they were to stand still.

It was a command requiring more resolute faith than had been shown at the Red Sea, for there the waters had left their bed bare before any one entered it; here the priests were to go actually down, as it seemed, into the waters before the miracle was worked. No sooner, however, had they dipped their feet into the water, than at the city Adam, thirty miles up the river, a sudden check came on the rushing torrent. It stood still, and the water piled itself up in a heap waiting to be free again! "The waters saw Thee, O God, and were afraid: the depths also were troubled." This was to the north; to the south the water was cut off, and the stony bed of the river lay bare. There stood the priests in the midst, with the Ark on their shoulders, while the people crossed. First the men of Reuben, Gad, and Gilead, who, having no families or cattle to take care of, formed the vanguard, went over armed to protect the arrival of the rest, and then all the host, in their tribes, slowly and steadily marched across in their order, while all the time the Ark, on the shoulders of the priests, remained in the midst to guard their crossing.

[Such was the wonderful passage of the Jordan. To us it has two meanings, but one is enough for this day. When we think of the sojourn of Israel in the wilderness as foreshadowing the life of each Christian, the Red Sea represents our Baptism, and the

rapid, dangerous river between the wilderness and the Land of Promise is "the stream, the narrow stream of death." Our feet must enter the dark waters, we must go down into its depths, but the Ark of the Covenant, the Presence of the Lord Jesus Christ with His Church, is our stay ; and when once passed, our Rest will be a more real rest than that of Israel.]

LESSON IV.

THE MEMORIAL OF THE PASSAGE.

B.C. 1451.—JOSHUA iv. 1—18.

And it came to pass, when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

Take you twelve men out of the people, out of every tribe a man,

And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man :

And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel :

That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?

Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD ; when it passed over Jordan, the waters of Jordan were cut off : and these stones shall be for a memorial unto the children of Israel for ever.

And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood : and they are there unto this day.*

For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto

* At the time the Book of Joshua was written.

the people, according to all that Mosés commanded Joshua: and the people hastened and passed over.

And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

About forty thousand prepared for war passed over before the LORD unto battle, to the plains of Jericho.

On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

And the LORD spake unto Joshua, saying,

Command the priests that bear the ark of the testimony, that they come up out of Jordan.

Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

COMMENT.—All the multitude of Israelites had crossed the river safely, but still the Ark, on the priests' shoulders, was left in the midst, waiting for a sign from God. There was more to be done; the wonderful deliverance was never to be forgotten, and therefore a solid monument of it was to be set up. Joshua then called one strong man out of each tribe, and bade him take up one of the large stones in the bottom of the river bed, and carry it out to the bank. Then twelve more stones, so large and tall that they would tower above the water, were carried down and set up in order in the midst of the channel. Thus every after generation of Israelites would see a row of twelve great water-worn rocks on the bank, and again a row of twelve pointing up above the river, and they would be told that they were the proofs that the whole host of Israel had marched on dry land through the midst of their boundary stream, by the great power of God. The stones were there when the Book of Joshua was put together, they were still visible in our Lord's time, and even up to the year 1217.

After this the priests came up out of the river, and the waters rushed down into their place as before; but never was the wonder forgotten. In memory thereof came those beautiful promises by the mouth of Isaiah, "When thou passest through the waters,

I will be with thee ; and through the rivers, they shall not overflow thee" (Is. xliii.) ; while another singer has given us a beautiful short Psalm, the 114th, summing up and exulting over the wonders that changed the face of nature :—

When Israel went out of Egypt,
The house of Jacob from a strange people,
Judah was his sanctuary,
And Israel his dominion.

The sea saw it and fled :
Jordan was driven back,
The mountains skipped like rams,
The little hills like lambs.

What ailed thee, O thou Sea, that thou fleddest ?
And thou, Jordan, that thou wast driven back ?
Ye mountains, that ye skipped like rams ?
Ye little hills, like lambs ?

Tremble, thou Earth, at the presence of the LORD,
At the presence of the God of Jacob ;
Who turned the hard rock into a standing water,
The flint stone into a springing well.

[Jordan is the end of the types concerned with the wilderness. In this respect it answers to death. But another set of types begins from this time. Israel in the Promised Land answers to us Christians in the state of salvation that our Lord, the true Joshua, has brought us to—where we have to win our way, and fight our fight. Looked on in this manner, Jordan answers to the water of baptism, which admits us into this "kingdom of heaven that is to be won by violence," that is by a constant battle with the evil things that infest it, even as the Seven Nations did the Holy Land.]

LESSON V.

THE VISION OF JOSHUA.

B.C. 1451.—JOSHUA v.

And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

At that time the LORD said unto Joshua, Circumcise again the children of Israel the second time.

And Joshua circumcised the children of Israel.

And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.

Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey.

And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal * unto this day.

And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day.

And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

And he said, Nay; but as captain of the host of the LORD am I now

* Rolling away.

come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?

And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

COMMENT.—The tidings that the great host of desert wanderers were over the river were terrible enough, but when to this was added that the stream had stopped to let them pass, no wonder the Amorites trembled in their hills, and the Canaanites on their plains. There was no courage nor spirit left to attack this strange enemy, and in the meantime there was a rest on the new soil of the Land of Promise, during which Joshua was able to repair the breaches of the Law that could not be avoided in the desert life. First, all who had been born in the wilderness were circumcised, and thus the reproach of having forgotten God's commandment to Abraham was removed or rolled away, and the place in consequence was named "Gilgal." Now that God was fulfilling His promise was the fit time to admit the people to take it on themselves.

Now, too, it was possible to keep the Passover. One—the first—had been kept under Mount Sinai, but during the forty years' punishment there had been no bread wherewith to keep it, only the manna, and probably no one under forty years of age had ever seen bread till the conquest of Bashan. Here, however, at Gilgal, they obtained the corn of the former year, for the new harvest was not yet gathered in, and so soon as they had tasted of it the heavenly manna ceased to fall, and there only remained that which had been laid up in the golden pot in the Holy of Holies.

Just after this Joshua had a great vision. He beheld a man with a drawn sword in his hand. Joshua knew him not at first, but the words that he spake, and the command he gave, showed who he was. The Captain of the Lord's host is no other than the LORD Himself, JEHOVAH, our Salvation. He had come to lead Joshua and the Israelites to conquer, and He is likewise the Captain of our Salvation. He goeth forth conquering and to conquer, and His armies are with Him still. And every one of those who has been sworn manfully to fight under Christ's banner against sin, the world, and the flesh, belongs to that army of His.

LESSON VI.

JERICHO BESIEGED.

B.C. 1451.—JOSH. vi. 1—14.

Now Jericho was straitly * shut up because of the children of Israel : none went out, and none came in.

And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.

And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days.

And seven priests shall bear before the ark seven trumpets of rams' horns : and the seventh day ye shall compass† the city seven times, and the priests shall blow with the trumpets.

And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout ; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD.

And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the LORD, and blew with the trumpets : and the ark of the covenant of the LORD followed them.

And the armed men went before the priests that blew with the trumpets, and the rereward‡ came after the ark, the priests going on, and blowing with the trumpets.

And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout ; then shall ye shout.

So the ark of the LORD compassed the city, going about it once : and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of the LORD.

And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets : and the armed men went before them ; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets.

And the second day they compassed the city once, and returned into the camp : so they did six days.

* Closely.

† Go round.

‡ Guard of men behind.

COMMENT.—There was nothing so needful for the Israelites to learn as that it was God who fought for them. Therefore their first siege was this very remarkable trial of faith. No arrow nor stone was to be launched against the city; no one was to endeavour to scale the walls or break the gates; only every day for seven days the army, with the priests bearing the ark, should go round about the city; seven priests, each with a trumpet made of a curved ram's horn, marching in front. Day after day was this to go on. The circuit was to be steadily made, though the enemy might mock at so strange a way of attacking a strong city, and though they might shoot arrows, or break forth from their gates at the long procession. One day after another the strange march took place: nothing happened, and still they went on obediently, because, after these long years of training, the host whom Joshua led had at last learned to trust to their Almighty God, and that to obey implicitly, however little they could understand, was the sure way to safety and glory.

And how are we to look at Jericho? It seems to have been the worst city in Palestine, languid and vicious in the steamy luxury of the climate, liable too to become a stronghold of robbers. It is always mentioned for evil, never for good, save that once, when our Lord visited Zaccheus and healed Bartimeus there, single persons were, like Rabab, redeemed out of it. It means then this wicked world, against which we have to fight under our Joshua. Let us read of that Captain and that warfare as seen in vision by St. John:—

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

[illegible]

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